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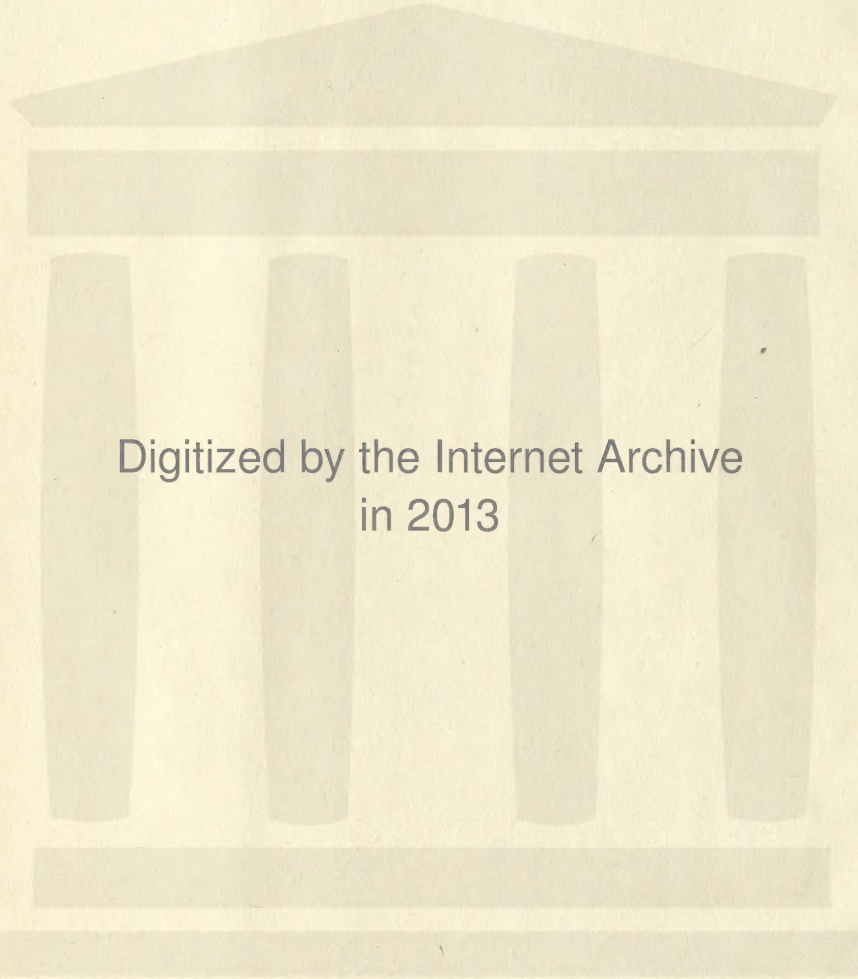












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# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879

Volume IV — Number 1

MAY 1945

Yearly Subscription \$1.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIALS

### 'Christianity And Creeds'

Last year we took occasion to comment on the Easter editorial appearing in "Life" magazine, an editorial laying stress on the necessity of faith in the resurrection and its effect on those who believe; an editorial remarkable because written by a layman and appearing in one of the most popular and widely read secular magazines.

This year, in the April 2nd issue, the editor of "Life" again writes an Easter editorial and again, with amazing insight into the great need of present-day Christianity, takes as his subject "Christianity and Creeds" using the text I Timothy, 4:16, "Take heed unto thyself, and unto the doctrine."

One of the most striking statements of this article is as follows, "Religious toleration, as enshrined in our Bill of Rights, is indeed one of the great political achievements of mankind. But, it is not a religious achievement and owes nothing whatever to religious principles . . . Thus when a modern American tries to shush the sectarian war, saying 'Live and let live', he is not speaking with the voice of traditional Christianity, which is missionary to its roots. His tones are rather those of indifference, which is quite a different thing from toleration. About indifference he may read in the third chapter of Revelation:

"He that hath an ear, let him hear what the Spirit saith unto the churches:

And unto the angel of the church of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God;

I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

From its beginning The Journal has pled for more attention to the great doctrines of the Church and less to effort towards outward unity, ignoring doctrinal differences. We admit that creeds alone may be dead, but we insist that a

creedless religion is an impossibility. It is the great doctrines of Christianity—those things we believe about God and His Son—which give urge to evangelism, whether at home or abroad, and history has shown that the urgency of the Christian's presentation of Christ is in direct proportion to what he believes about Him.

This remarkable editorial states further; "The real enemy of religion today is not creeds but secularism. For secularism, during a few recent centuries when nobody was looking, secured a practical monopoly on man's greatest gift and most powerful tool, his reason. But while reason has pretty well demonstrated its incapacity to rule the world without religion, it has not yet realized that religion is also helpless without reason. Without reason, religion becomes mere philanthropy, a fine thing but notoriously in thrall to economics. If religion is of the first importance, theology is still the most important use to which reason can be put."

That the trend is away from emphasis on doctrine all who are aware of the situation will admit. That there are fewer and fewer conversions today is also a sad fact. Let the minister place his emphasis on the doctrine of sin, heaven, hell, redemption and eternal salvation and he experiences anew the joy of seeing sinners converted, and by this very thing is making the greatest possible contribution towards a "new and better world." Eliminate these doctrines, and others which make up the creeds of evangelical Christianity, and one but adds to the confusion of a chaotic world.

Yes, creeds must have their place in the Church and one of our great needs today is a clearer understanding of and presentation of the doctrines they represent. Let those who speak so glibly of "serving our fellow men" recognize that the highest possible form of such service is to bring the individual sinner to a saving knowledge of Christ as Savior. When this is the first emphasis, the revival we pray for will come and the power of the church, so often lacking today, will reassert itself in the life of the nation.

Men are dying on the world battle fields today for the principle of political freedom. Should men show a lesser devotion to those doctrines, faith in which shall determine the eternal destiny of the souls of men?  
—L.N.B.



## Personal Work

When I graduated from the Seminary I took charge of two small churches—one with 43 members in a town of 5,000, and the other with 25 members in a country village. I lived in the larger town. The larger church paid me \$40.00 per month and the other one \$10.00—sometimes. Out of this I paid for room and board, bought a book or two, tithed, and clothed myself decently and never thought of asking aid from the H. M. Committee. I felt overpaid. My "big" church was on a corner of a block and the Baptist church was on the same block with nothing between. The Baptist church had a large membership. Often our churches would be singing at the same time, different hymns, or the same hymns, and the effect was jarring on the congregations—especially on my little group, which strained every nerve to out-sing the Baptists. And out of my crowd there developed some very strong voices. And when the preaching began, it was often very confusing. The Baptist preacher could not preach half as loud as I could. It was a test in lung power. One day a member of my church got drunk. He was about the only young man in my church—a clerk in a dry goods store and a fine fellow. I was deeply hurt and didn't know what to do. I had been with men who drank where I used to work and knew how to sober a man up, but I didn't know what to do with a member of the church who got drunk. I prayed. I was brought up on prayer. I took that young man to the Lord. But I didn't say anything to him. In a few weeks he got drunk again. I felt disgraced, for it was being talked about. It was bad enough for him to be drunk; but infinitely worse that he was a member of the church. And still worse that he was a member of my little church. It made it more conspicuous! Why couldn't it have been a member of the Baptist church? It had 400 members! They could have afforded to turn him out. But the Lord meant for me to do something about it myself and **not** leave it all to Him! I prayed and prayed to know what to do—and to have courage to do it. I had to do something to save that young man and to save the good name of the church. What sort of a shepherd was I? I went down town to the store where he worked in the back part in the men's clothing. I rather hoped he would not be there! I prayed all the way. There the young man was—alone. He did not see me until I had put my arm around him and said "Sam, I've come to help you." He looked at me awhile and said nothing. I felt his body trembling under my arm. Suddenly he fell over on a stack of clothing and cried like a baby. I kept my arm around him and I cried too. I didn't know just what he was crying about, but I was crying about whatever he was crying about. We cried in each others arms awhile and then stopped and wiped our faces. That was all. I went to my room and prayed some more. He went on with his work. He came to church next Sunday. He told me that if I had dealt with him any other way it would have run him away. He straightened up. The Presbyterian church didn't have a drunkard in it! That drunken man seemed to have done a lot for our church. We were to "rescue the perishing."

Some years passed. I had been called to another church. Presbytery met in a town some miles

away. I attended. A man approached me and said "Do you remember me?" I said "I don't believe I do—who are you?" He gave his name. It was Sam! "Why, Sam, what are you doing here?" "I'm living here. I'm an elder in this church. I want you to meet my wife and children." There were seven children—all at church. What if he had been turned out?

"And the angels sang around the throne  
Rejoice, for the Lord brings back His own."

—CTW.

## Delusions

"Because I tell you the truth, ye believe me not." These words of Jesus uncover the depraved condition of the human mind. How easy to get people to believe a lie! How hard to get them to accept the truth! To refuse the truth and follow strong delusions seems one of the "signs of the times."

Individual men and women have been deluded and in their delusion have often made the most fanatical religious leaders. Witness Mohammed, Joseph Smith, Mary Baker Eddy, Judge Rutherford, or the many new negro leaders such as Prophet Jones of Detroit, Father Divine, or Bishop Grace. Some of these are treading close to the unpardonable sin.

Nations have been deluded and become a menace to the world. Germany, of course, is our classic illustration today, for she was led to believe many lies by her teachers and political leaders. But dangerous delusions are not confined to Germany. We have plenty of them in America, and we may wake up too late, to find ourselves the victims of these "devil's dreams". For one thing, the whiskey crowd seem to have us hypnotized.

The church has often succumbed to strong delusions. When undertaking the so-called "Holy Crusades"; at the time of the Reformation; while employing the "Holy Inquisition", and the bloody persecutions of Protestants. These are but samples. So strong and deeply rooted were these "delusions" that men like Martin Luther had to struggle for years before they were free.

Again the church is being threatened by a most deadly delusion. We call it "Modernism", but it is only hoary-headed Unbelief dressed in new clothes. It is but a counterfeit, but a very clever counterfeit, of the genuine Gospel. It is doubly dangerous because it uses the garb of new phraseology for the old unbelief, and because it uses old words and phrases with reservations or connotations foreign to the original meaning of the terms.

We have to use tests, just as you test a coin or note. Does it ring true? As you examine it do you find the distinctive marks of the realm? Can you see the signs of the faith once for all delivered to the saints? Is the Infallible Word of God recognized and taught? Is our Savior the God-man, Virgin-born? Do you find the atoning, High Priestly work of the only Redeemer of the world? Do you see the "precious blood"? Is the regenerating power of the Holy Spirit making

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new men, "born again" Christians? Is the Return of our Lord and the glorious Resurrection a reality?

The "Plight of the world" is too awful to mock it in its misery by offering a substitute, "just as good" as the original. The "Power of God" in the Gospel of His dear Son is too marvelous to turn to some man-made, "another Gospel, which is *not* another". May the Holy Spirit, Who has guided the church in all ages, give us enlightened minds and enable us to throw off this devilish delusion of the twentieth century and arise in God-given strength to carry our God-given message to this poor, sinning, suffering, dying world!

—J.K.P.

## The Keystone

The point where **essential** divergence in theological thinking inevitably must come is on the question of authority, and this authority rests in the Bible. For that reason we should ever keep clear the fact that the great underlying issue is the entire trustworthiness of the Word of God.

One has to be but a superficial reader of the reviews of current theological literature to realize how very far many men have gone and are going in denying the trustworthiness of varying portions of the Bible. The composite total leaves a mutilated shell.

This process of questioning and eliminating is going on today in some of our institutions, apparently with little opposition. Let us take heed lest in our desire to be tolerant and to preserve peace we eliminate the keystone on which hangs the hope of evangelical Christianity. It is the issue of man's reason versus God's revelation.

The responsibility of Boards and Presbyteries in this matter is great. Present attitudes by these responsible bodies are not such as to encourage hope for the future unless the principles involved take precedence over personalities. —L.N.B.

## Church Music

Making full allowance for difference in tastes and temperaments, all would probably agree that the music one hears in Church has a very definite bearing on the impression one carries away from the service.

We are not referring now to the hymns we sing. We have such a wealth of such hymns that those suitable for almost any occasion may be sung, and in congregational singing one can share in a wonderful outlet for praise and worship.

We are speaking of the music played before the service, during the offeratory and at other times. The effect of this music is great on some people. Some of the masterpieces of the great composers, so popular and so constantly heard in church, may soothe the nerves and enhance the sense of peace and quiet, but we still think they are not to be compared with the quiet playing of old hymns which draw our thoughts to God and lead us in holy aspirations.

In one of our churches the director of music begins playing about ten minutes before the pastor and choir come in. Most of her music—and she is an accomplished musician—is the grand old hymns, played beautifully and merged one into the other until one feels lifted verily into the presence of God. The feeling of self-satisfaction, so often engendered by lovely but secular music, gives way to one of adoration and prayer when one can share in ones soul with these hymns with a message. Try it and see.

—L.N.B.

## With Gratitude To God

With this issue of The Journal, May, 1945, Volume IV, No. 1, we are beginning the fourth year of The Journal's ministry. We are at this time praising God for His exceeding great blessings upon us in this work.

For many years previous to the organizing of The Journal many in our Church had felt the need of a paper devoted primarily to the presentation and discussion of outstanding issues from the historically evangelical viewpoint. In August of 1941 a group of men in Montreat discussed this need and agreed to explore the problems and implications of such a move. During the subsequent months much prayer and work resulted, we believe, in a clear leading of the Lord as to the way such a paper was to be started. From the first there was a unanimity of opinion that this Journal should be **dignified** and **restrained** but **positive** and **clear**.

On March 3, 1942, in response to a call signed by Dr. R. A. Dunn, of Charlotte, N. C.; Mr. Charles C. Dickinson, of Charleston, W. Va.; Rev. Henry B. Dendy, D.D., of Weaverville, N. C.; Rev. William Childs Ribonson, D.D. of Decatur, Ga.; Rev. John R. Richardson, D.D., of Alexandria, La.; Mr. Donald Fortson, of Augusta, Ga.; Rev. Charlton D. Hutton, of Reynolda, N. C.; Mr. T. S. McPheeters, of Charlotte, N. C.; Rev. R. A. White, D.D., of Mooresville, N. C.; Major W. Calvin Wells, of Jackson, Miss.; and Dr. L. Nelson Bell, of Montreat, N. C., a meeting was held at Montreat to discuss the founding of The Journal.

Due to a blizzard the attendance at this meeting was small but it was continued in Asheville the next day. Fifty-five other ministers and laymen indicated their sympathetic backing by letter, telegram and long-distance telephone but were unable to attend the meeting. However definite steps were taken looking to the consummation of these plans, and on March 27 a meeting of the Board of Directors was held, the Charter and By-Laws were adopted and the necessary steps of incorporation were instituted. The underlying purpose of The Journal was unanimously adopted by the sponsors of this movement and by the Board of Directors and is embodied in the following statement:

"This is not a divisive movement. It is on the other hand a plan for constructive action to safeguard and foster and propagate the old Gospel of redemption through the Saviour. It is a plan to aid in the pressing national problems of our day through emphasis on the Bible as truly the inspired word of God, worthy of the trust and love of all. We believe this stand can be taken



in humility and in love and that it will commend itself to many.

"We believe that the overwhelming majority of our ministers are sound in the faith, but, we also feel that in the past they have not had a rallying ground, a place to look for leadership, or a medium through which they might find expression of common views.

"We believe also that such a paper will commend itself to the membership of our Church who, in the large, love the old Gospel and want to hear it preached and know that it is being taught in our institutions.

"We also feel that we need a more vigorous presentation of evangelistic methods, stories of God's grace in souls won for Him, and incidents calculated to strengthen our faith and love and encourage us to renewed efforts to serve our Lord."

On August 9th and 10th, 1944, a large group of the Supporters of the Southern Presbyterian Journal met in Montreat for a season of prayer and round-table discussions about various problems before our Church today. We had a wonderful fellowship together and all of us felt greatly helped and encouraged by this gathering. Every session of our meetings was opened with a season of prayer of from ten to fifteen minutes. Mr. C. C. Dickinson, Chairman of the Board of Directors of The Southern Presbyterian Journal Company, presided over all the meetings. Special addresses were brought to our group by Rev. J. M. Wells, D.D., Rev. William Crowe, D.D., and Rev. William C. Robinson, D.D. Practically every one present took part in the several discussion periods and many of those present brought helpful suggestions along the lines of Bible study, worship, prayer and soul-winning.

A committee was appointed to present our findings during this meeting. These findings were discussed thoroughly, amended and were then gone over carefully by the whole gathering, and unanimously adopted.

In presenting our findings the Southern Presbyterian Journal does not assume that these positions are peculiar to our supporters. We believe that they are the historic positions of our Church, and that they are still held, unconsciously or subconsciously, by the great majority of our people and are frequently expressed by those who do not regard themselves as members of our Journal family. For example, at least two such ministers expressed the same caution against the rising emphasis upon ritual at Montreat last summer which we have expressed in our findings. Our Presbyterian Committee of Publication and Religious Education has indicated that they are developing plans for making our literature more Biblical, and that they have a committee studying ways to use the catechisms more effectively. There is good reason for confidence that the new President of the Assembly's Training School will so direct the teaching of worship in that institution that the principles enunciated in our catechetical expositions of the first commandments will be carried out. Many of those who favor the Federal Council admit that they oppose some of the

things which the Council is doing and has done. Indeed even the Council's own pamphlet on "Forces disrupting the Churches" now affirms that the Council is not pacifistic, thus implicitly condemning the pacifistic stand which it has taken for most of its history.

On the other hand we recognize that our findings as a whole are the declarations of those who were present. Thereby we have lifted a standard for the truth of God in our Church. We invite all those who find themselves in substantial accord with us to rally to the standard. If you are in agreement with us on these matters we will appreciate hearing from you to that effect.

### Findings

"We, a large group of the supporters of The Southern Presbyterian Journal, who are profoundly interested in our Church, after two days of prayer and deliberation at Montreat, (August 9-10), find ourselves deeply concerned over the apparently increasing unbelief in our beloved Church. We are deeply conscious of the need for intercession for the preaching and the teaching of the Word in our pulpits and Bible schools that souls may be saved; and we would recall our homes to their God-appointed functions of worship, instruction and authority. We recognize that our Lord Jesus Christ, the Head of the Church, is still upon the Throne. Without Him we can do nothing, but through Him we are sufficient unto all things. We, therefore, call upon ourselves and our brethren to give ourselves with renewed zeal and faith to prayer and to the ministry of the Word. To this end we offer the following specific findings:

First, we bind ourselves into a covenant of prayer to pray for a revival that shall begin with us and reach out through our Church to the uttermost parts of the earth. We covenant to pray for God's increasing use and ever more complete guidance of the Southern Presbyterian Journal in its ministry. We covenant to pray for our Theological Seminaries, colleges and schools, and for our Bible schools and those charged with the preparation of our literature and with the teaching of our youth.

Secondly, we call upon ourselves and our people to magnify the Bible as the Word of the living God to us. By a more faithful reading and studying of the Word we may feed our souls upon the faithfulness of the covenant-keeping Lord and be upheld in the day of trouble. Only insofar as we are able to wield the Sword of the Spirit which is the Word of God can we hope to wage and win the battle for the faith once delivered to the saints. Moreover, the basic tenets of our Reformed position are set forth clearly and systematically in our Confession and catechisms. We, therefore, call upon ourselves and our brother ministers to instruct our people from Sunday to Sunday in progressive consistent preaching of the Word as interpreted in order by one of our catechisms or by our confession.

Thirdly, we reaffirm our Church's historic position as enunciated by Dr. R. A. Webb and a host of others that the Christian cause is the evangelization of the world, the preaching of our Lord Jesus Christ in His first and in His second comings, as our Prophet, our Priest and our King.



Our Lord Jesus Christ has established His church in the world for the gathering and the perfecting of the saints. The Word of God speaks to all of life, social as well as individual. To that end the Ten Commandments are an integral part of our catechisms and the Church is to interpret, proclaim and enforce the law of Christ contained in the Scriptures.

The recognition of the crown rights of Christ requires the Church to devote herself exclusively to those tasks which her Head and King has prescribed for her in His Word rather than to commit His body to panaceas and programs enunciated by fallible and changeable human opinion.

Accordingly, we disapprove of the Federal Council's official acts and lobbyings which, through the middle of August, 1940, opposed adequate American armament, so that it bears a partial responsibility for leaving thousands of American soldiers to be sacrificed for lack of support on Bataan.\*

We disapprove condemnation of capitalism and of the profit motive in industry, believing that these are positions on which Christians have, on Scriptural grounds, a right to differ. Similarly, we recognize the right of Christians to differ on political platforms and candidates without being embarrassed by having one side of the political issues pressed upon them in church conferences or from the pulpit.

Fourthly, we disapprove of the plan of Reunion with the Presbyterian Church, U.S.A., which does not preserve the safeguards unanimously adopted by the Chattanooga (1940) Assembly. On the other hand we find in ourselves a willingness to unite with the members of the reformed family who have clearly maintained the essentials of the Christian Faith, as soon as they express a willingness to unite with us.

Fifthly, we pray God that our sessions may be led to exercise the authority vested in them to control the worship and instruction in our Churches. We pray that they may recall our Sunday Schools to their original function of Biblical and Catechetical instruction; and that they recall our people to family attendance upon the preaching of the Word to the congregation gathered in the Sanctuary of the Lord. Here in the worshipping congregation is the primary place for our children to learn the Word of God and the proper worship it reveals, and the primary teacher is the God-ordained Pastor.

We pray that our sessions may direct the worship of our people to the Triune God revealed in our Lord Jesus Christ, the God-given center for Christian worship, rather than to man-made worship centers, lest in bowing down to pictures or other likenesses, we violate the Second Commandment. Those who accept the Lord Jesus Christ as the High Priest, who ministers at the New Testament altar on High, in the heavenly Tabernacle which God pitched, not man, have no place in the Presbyterian Church for an earthly altar, a mediating priest, or any expiatory sacrifice other than

the one He offered.

We sound a word of caution against the rapidly increasing rise of ritual in our church, lest attention be focussed upon the ritual itself rather than upon the Lamb in the midst of the Throne, and lest therein we forget the proclamation of the saving message of God to the world, lest ritual supplant evangelism.

Finally, we plead with our Theological Seminaries which have been such a mighty power for Christ in the life of the Church, that nothing false to Him, to His Word, or to His cause be permitted in their teaching. Our seminaries are pledged to teach the doctrine of the Word of God as it is presented in the Westminster Standards. In the consideration of various problems and critical questions, we urge them to realize their responsibility for the positive vindication of the doctrines of our Church, the redemption which is in Christ Jesus. We ask them to train their students in the actual work of soul winning."

We invite all those who share our views in these matters to have a part in The Journal's ministry. We will be happy to have you write us and let us know that we can count on your support through your prayers, your influence and your financial aid.

—H.B.D.

## Easter On The Rhine

By Cecil H. Lang\*

Though the drive of the allied armies from the Roer to the Rhine and over the Rhine into the Ruhr took place within the Lenten Season, chaplains' activities within the XIII Corps were carried on without serious interruption.

Beginning the first Sunday in February the Corps Chaplain preached from the Gospel of John each Sunday until Easter. Personnel of various units were asked to read daily from John. During that period thirteen soldiers were received by him on profession of faith, were baptized, and membership for them requested in the church of their choice. One of these men was a Syrian, two were Greeks, while one was born in Munich and his parents now live in Berlin.

Special Services were held during Holy Week, including Communion Services on Thursday, Good Friday Services, and a Sunrise Easter Service. Figures furnished us by Chaplain George E. Simmons, chaplain of the 102d Infantry Division are, we feel, typical. During Holy Week the sixteen chaplains of that division conducted one hundred and ninety five services with a total attendance of twelve thousand and twenty six. In thirty eight communion services there were five thousand and seventy eight who communed.

## NO HELL—NO JOB

On an American man-of-war, the sailors crowded about their chaplain asking, "Do you believe in hell?"

"I do not."

"Well, then, will you please resign, for if there is no hell we do not need you; and if there is a hell, we do not wish to be led astray."

—Prairie Pastor.

\*John A. Hutchinson in **We Are Not Divided** shows that the Federal Council support has been pacifistic during its entire history, except those times when the United States was actually at war.



# The President's Last Easter Service

By Rev. Wm. C. Robinson, D.D.\*

Warm Springs Foundation Chapel  
Easter Sunday, April 1, 1945  
Order Of Service

Organ Prelude.

Opening Sentences.

Invocation, followed by The Lord's Prayer.

Hymn 168: "Come, Ye Faithful, Raise the Strain."

Responsive Reading: Selection 69, Page 598.

I Cor. 15. Selected verses.

Anthem: "In Joseph's Lovely Garden."

Hymn 166: "The Day of Resurrection."

Scripture Reading: Hebrews 1:1-8; 2:9-18; 5:7-8.

Solo: Mr. Fred Botts, "Open the Gates."

Prayer:

Anthem: "God So Loved the World."

Hymn 164: "The Strife Is O'er, The Battle Done."

Sermon: "God Incarnate for Suffering Men."

By Rev. William C. Robinson, D.D.

Prayer, including Prayer for our Armed Forces.

Hymn 190: "Crown Him With Many Crowns."

Benediction.

President Franklin D. Roosevelt spent his last Easter at the Little White House and attended the morning worship at the Warm Springs Foundation Chapel. About a minute before eleven two cars drove up, the guards from the second surrounded the first as it came to a halt. The President was rolled in in a wheel chair and was helped into the third pew from the front on the left of the aisle. He was accompanied by two of his cousins in a party of perhaps six. At the conclusion of the service we all remained in our places until he had been helped into his chair and wheeled out. The Chapel was filled with chairs in every available place. The President was a most attentive and responsive listener.

The message was "God Incarnate For Suffering Men." This sermon as published in the March issue of *The Southern Presbyterian Journal* was adapted to the occasion. In place of the reference to Chicamauga and to Gettysburg the introduction included this sentence: "The problem of pain which has long been with you at Warm Springs has become a nation wide problem."

The President's Last Easter Worship was a unique service. It was held in a unique Chapel of Episcopal architecture given by Miss Georgia Wilkins of Columbus. The whole front of the auditorium is free of pews so that the patients may be rolled in on stretchers or in wheel chairs. There is no standing in the service since that would make a distinction between those who can and those who cannot stand. The organ and the piano perfectly harmonize and together they accompanied the choir of Warm Springs patients.

The service was unique in that the President made the strenuous exertions necessary to place himself in his pew for the hour of worship. He goes to Warm Springs when he needs to rest and

often does not make the extra effort to get out to public worship. His presence was a living inspiration to every sufferer in the Foundation. Here was one afflicted as they were, but one who had attained the highest pinnacle of world leadership.

It has been my privilege to preach at Warm Springs several Easters, but this is the only time I have had the President in the congregation. When the Chief Magistrate's call came there were strong inward "tugs" to help by serving as a Chaplain, but Providence has kept me at the task of training others as ministers and chaplains. I am happy to have had one opportunity and that the final one to strengthen the President's hand in God. Perhaps I did not miss my unique opportunity, for I am in receipt of a letter from Mr. Roosevelt written the day before his death in which he says: "That was indeed a grand service and it was wonderful that you could participate."

One likes to think that there at Warm Springs, where the charities of his heart and hand overflowed, surrounded by some seventy-five fellow polio sufferers, was the place he would have chosen for his last hour of public worship on this earth. Yes, as the news of victories on land and sea were pouring in, and as the notes of triumphant gladness rose from that choir of polio patients who like himself were winning the fight against this disease, one concludes that this was as well the unique occasion he would have elected for a victorious conclusion to a great life.

The President's last Easter worship was a triumphant service. The Responsive Reading was the selection from the fifteenth chapter of First Corinthians found in the Hymnal of the Presbyterian Church, U.S.A. Among the Opening Sentences were these: Now is Christ risen from the dead and become the first fruits of them that slept. Behooved it not the Christ to suffer and to enter into His glory? If we suffer with Him, we shall also reign with Him. Every one of the hymns, the anthems and the solo were eloquent with the notes of Resurrection triumph.

"Come ye faithful, raise the strain  
Of triumphant gladness:  
God has brought His people forth  
Into joy from sadness.  
Now rejoice, Jerusalem,  
And with true affection  
Welcome in unwearied strains  
Jesus' Resurrection."

\* \* \*  
"Open the gates of the Temple . . .  
I know that my Redeemer liveth."

\* \* \*  
"In Joseph's Lovely Garden."

\* \* \*  
"God so loved the World."

\* \* \*  
"The day of resurrection!  
Earth, tell it out abroad;  
The Passover of gladness,  
The Passover of God."



From death to life eternal,  
From this world to the sky,  
Our Christ hath brought us over  
With hymns of victory."

\* \* \*

"Alleluia! Alleluia! Alleluia!  
The strife is o'er, the battle done;  
The victory of life is won;  
The song of triumph has begun.  
Alleluia!"

Finally came the great coronation hymn:

"Crown Him with many crowns,  
The Lamb upon His throne!  
Hark how the heavenly anthem drowns  
All music but its own!  
Awake my soul, and sing  
Of Him who died for thee,  
And hail Him as thy matchless King  
Through all eternity!"

The President's last Easter worship was a Christian service. As the service was closed with the apostolic benediction, so it was opened with the Christian salutation, Grace be unto you and peace from God our Father and from the Lord Jesus Christ. The prayer included the petition that as God in His mercy had forgiven us, His rebellious creatures, for Christ's sake, so He would put it into our hearts to exercise mercy as well as judgment in shaping the peace of the world.

The Incarnation of God, the central Christian affirmation, was the theme of the Easter sermon. As the music was redolent with Christ's Resurrection, so the sermon was steeped in His suffering and dying for our sins. And these two great events—Christ's death for our sins and His rising again the third day—are the Christian Gospel. Or, to quote the sermon: "The Lord of glory of His own will entered into our life of grief and suffering, and for love of men bore all and more than all that men may be called to bear." "He suffered as the Lamb of God for the sins of the world." "He was delivered for our offenses and raised for our justification. Therefore,

"In peace let me resign my breath  
And Thy salvation see:  
My sins deserved eternal death,  
But Jesus died for me."

The President's last Easter worship was designed as a service of comfort and strength. Today when shoulders are bowed beneath a load of responsibilities and hearts are breaking with anxiety for loved ones, we preachers need, as we have never needed before, the exhortation of the Prophet Isaiah: "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Zion." Of the Easter Service Dr. George Huntington has kindly written: "I am sure that the whole service must have helped and rested and blessed the President."

Since the closing verse of the responsive reading seemed peculiarly appropriate for him, I spoke directly to the President as I read: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for-

asmuch as ye know that your labor is not in vain in the Lord."

My wife, who sat just behind Mr. Roosevelt, noticed that he was especially moved by the prayer for the President of the United States. The minister prayed that God would bless the President with the Spirit of wisdom and of understanding, of counsel and of might, of knowledge and of the fear of the Lord. A later letter added the prayer, "As your days may demand, may your strength ever be!"

The purpose of the sermon was to present God who took our flesh and blood that He might suffer with, as well as for, many whose flesh is being torn and whose blood is being shed in this global war. Moreover, the Epistle to the Hebrews shows our Lord so really taking our nature that He lived His human life trusting in God. He offered up strong crying and tears unto Him who was able to save Him from death and was heard for His godly fear. Thus He is the understanding High Priest who sympathizes with us in our anxieties and holds on the staunch when our hearts are breaking. The vast diamond studded Milky Way is but as "dust from the Almighty's moving Chariot Wheels"; and yet in all our affliction He is afflicted and the angel of His presence saves us.

The section of the sermon presenting Christ as tasting death for every man that He might deliver us from the fear of death was elaborated more than appears in the published copy, thus:

With rare literary skill, the Honorable John Hay, sometime Secretary of State, portrayed death as **The Stirrup Cup** which the cavalry officer used to drink as he mounted his steed.

"My short and happy day is done,  
The long and lonely night comes on;  
And at my door the pale horse stands  
To bear me forth to unknown lands."

General E. P. Alexander took up the imagery, but breathed into the figure something of his own dauntless daring.

"But storm and gloom and mystery  
Shall only nerve my courage high.  
Who thro' life's scenes hath borne his part  
May face its close with tranquil heart."

Into the same picture the Rev. James Powers Smith, who as an aid-de-camp to Stonewall Jackson had ridden through the valley of the shadow of many a death, wrote the faith which alone can give a tranquil heart.

"The pale horse stands and will not bide,  
The night has come and I must ride;  
But not alone to unknown lands,  
My Friend goes with me holding hands."

These last four lines were spoken directly to the President and followed by the affirmation that Christ our Friend had gone through the strait gate of His death for us that thereafter He might go through the gate of our death with us. As I thus used the President's favorite phrase, My Friend, I am certain there was an understanding



and a trusting response in his face.

The sermon closed with the story of a mother whose son went down in the S-26 of Panama. When the Old First Church held its memorial service for this lad, on Easter three years ago, she wrote:

"God has given me a guiding light,  
A star called Faith  
'That substance of things hoped for,  
'That evidence of things not seen.'  
And now within me peace and joy are born,  
For some day there shall come a Resurrection morn!  
And I shall see again and know my son."

I mailed the President a copy of a little booklet in which this poem is quoted. In reply Mr. Roose-

velt said: "I am very glad to have that copy of your sermon: 'The Faith of a Soldier', because it gives me in permanent form that very appropriate poem which you embodied in your Easter sermon." Gold-star Mother, the song you learned in your sorrow was the arrow that pointed the eye of the Commander-in-Chief Godward as he left this life. No doubt it has likewise pointed the eyes of many of our soldiers and sailors to the gates of glory.

It is not likely that I shall ever again preach to a President of the United States, but I may well remember that the King of Kings is always in the audience and that I ought to preach Him as in **His Presence**.

\*Columbia Theological Seminary, Decatur, Ga.

## Is The Presbyterian Church (U.S.) A Sectional Church?

By Rev. B. M. Larson, D.D.\*

*In the issue of May 25, 1944, THE PRESBYTERIAN, of Philadelphia, Pa., carried an article by the Rev. R. C. Rankin, Pastor of the Watauga Avenue Presbyterian Church, U.S.A., Johnson City, Tenn., in which he charges the Presbyterian Church in the United States with sectionalism and makes some rather critical remarks about his Southern neighbors. After waiting several months for some one in the Presbyterian Church, U.S.A., to take notice of the article of Dr. Rankin, a courteous reply was made by Rev. B. M. Larson, Knoxville, Tenn., and published in THE PRESBYTERIAN on April 12, 1945. Dr. Larson's article is reproduced in THE SOUTHERN PRESBYTERIAN JOURNAL for our readers.* —H.B.D.

This question is prompted by an article in The Presbyterian of May 25, 1944, written by a Presbyterian, U.S.A., minister serving a church of his communion in a Southern State, in which he rebukes a minister of his own Church for intimating in an article in The Christian Century that Presbyterian, U.S.A., churches in the South should be encouraged to unite with the Southern Assembly, stating that "there is no more reason for the Northern Church to have a Synod of Florida than there would be for the Southern Church to compete in Ohio."

The writer of the article in The Presbyterian vigorously dissents from this suggestion, which he characterizes as a surrender to the "expediency of sectionalism" and says: "Our duty is clear,—to say to our members in the North and West, 'You are members of a National Presbyterian Church. When you move South, find your own Church if possible!' And we should say to the people of the South, 'Our Church is a National Church; it is opposed to sectionalism any where. If you believe in the union of the Presbyterian Church and in its being above political and sectional prejudices, join the U. S. A. Church.'"

The article from which these statements are taken is one of considerable length. In speaking of ministers and members of the Presbyterian Church in the United States, the author uses such terms as, "prejudiced U. S. zealots," "preaching sectionalism," "promoting sectionalism,"

"limited experience and information due to sectionalism," "the weakness of the Church (Southern) is that which has grown out of sectionalism," "provincialism, which, in our day of widening horizons, is tragic."

The meaning of these phrases is in no sense changed by lifting them out of their immediate context, but clearly represent the mind of the writer. Whether these aspersions on the Southern Presbyterian Church have the approval of the distinguished editor of The Presbyterian is not stated.

The Assemblies of 1889 recommended: "That persons connected with churches under the care of one of these Assemblies who may remove into the bounds of churches under the care of the other Assembly, be advised to unite with those churches and to seek their peace and prosperity."

If the policy of following its own, proposed by this critic of the South, had been pursued by the Southern Assembly, whose members, in large numbers including many able ministers, for three quarters of a century have been moving North and East and West to strengthen the churches of other denominations, the Presbyterian Church in the United States would have been extended into all parts of the country as a rival and competing Presbyterian denomination. The official name of the Church is perfectly adaptable to such an extension. The Assembly of 1866 in adopting a name for the Church, chose the term "United States"



in order to permit this very thing, if it should be expedient to do so.

At the time of its organization, the Presbyterian Church in the United States occupied a field of greatest need. The resources in men and means were limited and the Assembly faced an immediate task large enough to employ its energies. The wisest policy was to meet this need and endeavor to make the Church strong in the region in which providentially it had been placed. Consequentially, the Presbyterian Church in the United States has not attempted to establish churches beyond its original borders, and the Southern Assembly has remained compact, united, and aggressive in the area of its service. The membership of the Assembly has increased eight-fold. It has a notable list of schools, colleges, and seminaries, and a far-reaching evangelistic, educational, and hospital work in six foreign lands. A Church that had the faith and the courage in the time of a devastating war to declare that the purpose of its organization was obedience to Christ's command to take the Gospel to all peoples in all lands, cannot be a provincial or sectional Church concerned only with local problems and the local enjoyment of its own religion.

Christ's Kingdom is a spiritual Kingdom. It recognizes no physical geography. It is not limited by regional or national boundaries. Bigness does not make a Church great and strong, nor does smallness make it weak and insignificant. The wide-spread location of congregations does not make a Church national; nor does the location of congregations over a limited area make a Church sectional. The greatness of a true Church of Christ is not the size of its ecclesiastical organization, but the qualities of its heart and soul, its faith and missionary purpose. The testimony of the smallest Church, if it is true to its mission, may reach to the uttermost parts of the earth, and have a spiritual unity with all Christian

Churches, great and small, in bonds of peace. Such a Church is neither sectional nor national, but global.

Despite the repeated exhortation, both in and out of our Church, that "the war is over," and that it is time for Christian people to forget the past and get together, it can be affirmed without contradiction that the Presbyterian Church in the United States is not narrow, sectional or provincial and without concern for other sections of the country, of which the Southern States form a large and important part. It is fraternal in spirit and neighborly in its relations. It has a part in approved interdenominational activities, and provides its share of the financial support, and has the respect and confidence of the denominations with which it labors. Its outlook embraces the people of all lands, its sympathies are as broad as the needs of the human family, and its ministry is helping to heal and restore the soul of the world. The Southern Presbyterian Church knows no North or South, East or West, but while in self-restraint has confined its labors within certain bounds, in a consciousness of spiritual unity with its sister denominations, says to its members and ministers moving North, and West, and East, "find a fellowship in the Church located where your new residence is" and welcome into the membership of its churches all believers as they come from the North, the West and the East. Such a Church cannot be a sectional Church.

The Presbyterian Church in the United States has a unity in its own membership that outweighs all the doubtful advantages of a formal union, based on a minimum of doctrine, without the unity that is born of the Spirit. There are reasons for Church union, but the sectionalism of the Presbyterian Church in the United States is not one of them.

\*Superintendent, Executive Committee of Home Missions, Presbytery of Knoxville.

# Sabbath School Lessons For June

By Rev. J. Kenton Parker

## LESSON FOR JUNE 3

### Between The Testaments

Scripture: Malachi; Matthew 2; Luke 1-2; Galations 4:4-5. Devotional Reading: Mal. 4:1-6—Print Mal. 3:1-3; 16-17; Luke 1:68, 72, 77-78; Galations 4:4-5.

The 400 Years between Malachi and Matthew are sometimes called "The Silent Centuries" because no voice of a prophet was heard in Israel. In order to understand the situation in Palestine and the world when Christ came let us look briefly at these centuries and note some of the very significant changes which took place in history. "After Ezra, the Jewish people expanded their territory until by Jesus' day they occupied even Galilee. But, except for a brief interlude of independence under the Maccabees, they remained a subject people, Rome being their final master."

Let us consider a few outstanding facts:

(1). The Messianic Hope was in the hearts of the returned Israelites, and the powerful "Rabbis" kept this before the nation. May we quote some words from Geikie's "Life and Words of Christ." "The central and dominant characteristic of the teaching of the Rabbis was the certain advent of a great national Deliverer—the Messiah, or Anointed of God, or in the Greek translation of the title, the Christ. In no other nation than the Jews, has such a conception ever taken such root, or shown such vitality. . . . For a time, Cyrus appeared to realize the promised Deliverer, or at least to be the chosen instrument to prepare the way for Him. Zerubbabel, in his turn, became the center of Messianic hopes. Simon Maccabaeus was made high-priest-king only 'until a faithful prophet—the Messiah—should arise'. As the glory of their brief independence passed away, and the Roman succeeded the hated Syrian as ruler and



oppressor, the hope in the Star which was to come out of Jacob grew brighter, the darker the night. . . . With a few, the conception of the Messiah's kingdom was pure and lofty. The hearts of such as Zacharias, Elizabeth, Mary, Anna, Simeon, and John the Baptist, realized, more or less, the need of a redemption of the nation from its spiritual corruption as the first necessity. This grander conception had been slowly forming in the minds of the more religious. . . . He was the Messenger—the Elect of God, appointed from eternity, to appear in due time, and redeem His people. The world was committed to Him as its Judge: . . . He was the Son of Man, . . . no other than the Son of God . . . He was the Archetypal Man—the ideal of pure and heavenly Manhood, in contrast to the fallen Adam. Two centuries before our era, He was spoken of as 'the Word of God', or as 'the Word', and as 'Wisdom', and as, in this way, the Incarnation of the Godhead. (See the book of Enoch). . . . The prevailing idea of the Rabbis and the people alike, in Christ's day, was, that the Messiah would be simply a great prince, who should found a kingdom of matchless splendor. Nor was the idea of His heavenly origin at all universal: almost all fancied He would be only a human hero, who would lead them to victory." (see pages 79-83 of Geikie's book).

(2) The world dominion of Rome.

(3) The spread of the Greek language and the Septuagint Translation of the Old Testament.

(4) The rise of Synagogues, so often mentioned in the Gospels and Acts.

(5) The "parties" among the Jews—Pharisees, Sadducees, Herodians.

### Malachi

"Malachi means 'My Messenger'. He was sent to denounce practices that dishonored God and His Worship, and to strengthen the hands of Nehemiah in reforming abuses. His message closes the Old Testament. But through Four Centuries of Silence he foresees another Messenger who is to prepare the way of the Lord; and the advent of the Lord himself, the greatest Messenger of all, the 'Angel of the Covenant'. . . . Prophetic silence reaches from Malachi to John Baptist, putting beyond doubt that prophecy was complete centuries before the events foretold. But there is a remarkable link between the two testaments: the last figures on the inspired page of Malachi, and the first on the inspired page of Matthew, are the Angel of the Covenant and His Forerunner." (See "Keys to the Word," by A. T. Pierson, D. D.)

### Malachi 3:1-3, 16-17

In the first passage we have the prophecy concerning John and Christ. As is often the case in Old Testament prophecies, there is a mingling of the two "comings" of our Savior. Part applies to the coming recorded in the Gospels, and part will be fulfilled when He comes the second time as Judge of all the world and of the "quick and dead." These two aspects of His coming were not clear to the Jews, and His coming as the "suffering Servant of Jehovah" did not appeal to them. With "wicked hands" they fulfilled God's fore-ordained plan.

"Who may abide", and "who shall stand" in that day? Part of His great work as a refiner and purifier was done when He was on earth; part will be accomplished when He returns in glory.

Verses 16-17 are true of God's children in all ages, but are especially applicable to us in these days of sorrow, anxiety and persecution. This is a fine time for real Christians to enjoy the fellowship of all others who think upon "his name." God has His "special treasure," (margin) in this world. Should not all of us who profess to love our Savior be very closely united in these sad days of war and strife?

### Luke 1:668, 72, 77-78

These beautiful words spoken by Zacharius, the father of John the Baptist, through the inspiration of the Holy Spirit, show how God visited and redeemed His people, remembered His holy covenant, "to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of God; whereby the dayspring from on high hath visited us." If such glorious blessings came through John, the forerunner, how much greater the blessings of the Savior came through John, the forerunner, how much greater the blessings of the Savior Himself? Is it any wonder that our greatest hymns of praise center around Him?

### Galatians 4:4-4

Paul sums it all up in a wonderful way in these two verses. "When the fulness of time was come." God is never in a hurry. Let us wait patiently for Him to fulfill all the other prophecies connected with our Lord. The Incarnation is past; Redemption is completed; our Adoption as sons, is a fact. We can wait for His whole great plan to be gloriously completed "in that day."

Our Devotional Reading tells us more of that Day. "Be ye therefore ready, for in such an hour as ye think not, the Son of man cometh." Are we ready for that Day to come?

## LESSON FOR JUNE 10

### The Ministry Of Jesus

Scripture: Matthew; Mark; Luke; John. Devotional Reading: Isaiah 61:1-9. Printed Text: Mark 1:14-15; Luke 4:16-21; Mark 8:27a, 29, 31.

### Introduction

The four Gospels are like four photographs taken of a person from four different angles, or view points. Matthew, written especially for the Jews, stresses the Messiahship of the Christ and His fulfillment of Old Testament prophecies. Mark designed perhaps for the Romans, under Peter's influence, deals with the Power and Activity of Jesus as the Servant of Jehovah. Luke, maybe with the Greeks in mind, looks at Him as the Ideal Man, second head of the human race. John's Gospel is written "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." (John 20:31).

This four-fold picture, however, is the picture of One Person, the God-Man. In all the Gospels



His Humanity and Deity shine forth. Together they give us a complete, full-rounded portrait of our Saviour.

### Summary

We might sum up His ministry by using these words: **Living, Teaching, Preaching, Healing, Dying, Rising, Coming Again.**

1. **Living.** He, the Son of God, came in the flesh that He might **Live** a perfect life, "tempted in all points like as we are, yet without sin," fulfill the law in every particular, going about doing good. His was the noblest life ever lived; the only perfect life, a revelation of God, our Loving Heavenly Father.

2. **Teaching:** The moral and spiritual grandeur of His teaching, its beauty, simplicity, purity and profoundness are so marvellous that we all feel as the people of His day felt, astonished by it all: "he teaches as One having authority, and not as the scribes"; "Never man spake as this Man."

3. **Preaching:** This was similar to His teaching, but may be thought of as a moral formal proclamation of the "Good News" of the Kingdom. His longer discourses might be called "sermons" in contrast to His teaching.

4. **Healing:** With His other miraculous Works. There were at least three reasons for Jesus' healing so many sick people: (1) His compassion for the sick, so natural in One with a heart of love; (2) His miracles were "signs", credentials, showing that He came from God. Nicodemus recognized this fact. (3) He healed the bodies of men to show that He had the power, (right, or authority), to heal their souls. "Son, thy sins be forgiven thee," He said to the sick of the palsy. He is the Great Physician, His diploma stamped with the seal of Heaven.

5. **Dying** on the cross. This was no "accident," or "second best expedient," or "after thought," but was the purpose and climax of His coming into the world. The plan of salvation has the cross at its center; He was slain from the foundation of the world; it was according to the determinate council and foreknowledge of God, even though the hands and the hearts of those who crucified Him were undoubtedly "wicked". John the Baptist called Him the "Lamb of God that should take away the sins of the world"; He was to be called Jesus, for He would save His people from their sins; He himself knew that the cross was ahead of Him and its dark shadow fell on His whole life. His death finished the great work of atonement; the sacrifice "once for all."

6. **Rising** from the dead. This meant **Victory** over death, and the seal of God that His work as our Great High Priest was accepted. He has gone into the most holy place, not with the blood of animals, but with His own precious blood, to obtain eternal redemption for us.

7. **Coming Again** to judge the world. This is the "day" toward which the world is hastening.

"He is coming, He is coming,  
Not as once He came before,  
Wailing infant born in weakness  
On a lowly stable floor;

But upon His cloud of glory,  
In the crimson-tinted sky,  
Where we see the golden sunrise  
In the rosy distance lie."

### Printed Text

Mark 1:14-15. These verses tell of the preaching of the Gospel of the Kingdom. The time is fulfilled, the Kingdom of God is at hand. There are two urgent calls which attend this preaching of the Gospel: (1) **Repent** ye. This was the same message which had been so heart searchingly preached by John the Baptist. Men need to "change their minds" about Sin and God and Life when they face the "Good News" of the Kingdom. (2) **Believe** the Gospel. Faith cometh by hearing and hearing by the Word of God. The Gospel calls for the response of faith in our hearts and minds; a living faith.

Repentance and Faith go together. They are like the two gate posts to the Way that leads to God and Salvation. (Study the definitions of "Repentance unto life," and "Saving Faith" in the Shorter Catechism. It will be well worth while).

Luke 4:16-21. This gives us a sketch of the sermon Jesus preached at Nazareth, His home town. The central thought is found in verses 18-19. "He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Mark 8:27a, 29, 31. Jesus asked the personal question, "Whom say ye that I am"? and received as His answer the noble Confession of Peter, "Thou art the Christ, the Son of the living God."

Then there follows His teaching about His death which they were so slow to understand, but which was so important. After His resurrection He explained to the two, (Luke 24:25, 26) and later to them all "thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Luke 24:46, 47, 48).

We are still "His Witnesses." Are we concerned about our business? We still have the "Good News." Are we constraining men to "Repent" and "Believe"?

## LESSON FOR JUNE 17

### The Church Begins Its Work

Scripture: Luke 24:44-48; Acts Devotional Reading, Ephesians 4:1-7. Printed Acts 5:29-35, 38-40, 42.

### Introduction

Right now, in a war-torn, sin-cursed, suffering, sorrowing world, is a good time for the church to look itself squarely in the face and ask some heart-searching questions concerning its spiritual condition. A lukewarm church, filled with worldliness, permeated with unbelief, controlled and guided by worldly wisdom, and trusting in the



power of men can do nothing for our perishing world. We must have a Spirit-filled church, living and preaching the pure unadulterated Gospel which is the power of God unto salvation.

The Book of Acts is a fine place for us to discover our need and also find the remedy for our helplessness.

Our Devotional Reading, Eph. 4:1-7 is an exhortation we would do well to ponder. Is being a Christian our "vocation", our "business"? Or are we just playing at this while our main thought and endeavor is elsewhere? The highest "calling" in the world is the calling to follow Christ, the "upward" call of God in Christ Jesus. Does "lowliness" and "meekness" characterize the church today, or have we become proud and high-minded, trusting in our "bigness" instead of in God's power? Are we "longsuffering, forbearing one another in love," or are we jealous and faultfinding?

Is the "unity of the Spirit in the bond of peace" (vs. 3) the sort of unity we are seeking? Has modern unbelief robbed us of the "oneness" that we find in verses 4-7, the same sort of oneness for which our Master prayed in John 17? Has not this deadly poison, this leaven of the Sadducees, taken away our Spiritual power, our hope, our Lord, our faith, our Spiritual baptism, and even the One God and Father of us all, and substituted a man-made "form of godliness" while denying its power?

Is not this picture enough to make us hang our heads in shame and cry for mercy and for cleansing from above? Judgment must begin at the house of God.

#### Luke 24:44-48

In this passage we have (1) a Backward and (2) a Forward look.

In verses 44-46 Christ shows his disciples that His Life, ministry, death, and resurrection had all been spoken of in the Old Testament Scriptures—that all must be fulfilled which was written in the law of Moses and in the Prophets and in the Psalms concerning Him. It is a great blessing for Christ to open our understanding that we might understand the Scriptures. Oh that we preachers today would depend upon Him, our Great Teacher, to do this for us! The Old Testament is full of Christ, if we have eyes to see and hearts to understand. He lives there in direct prophecy, in type and symbol, in ritual and sacrifices. It prepares the way for Calvary and the Cross and God's plan of salvation.

So much for the Backward look, linking up Christ with the Old Testament.

Then comes the Forward look. In verse 47 we are told that repentance and remission of sins should be preached in His name. Here is the essence of the Good News. He had finished His Redemptive work as our Great High Priest, having purchased eternal redemption through His blood, so that the Gospel could be proclaimed in all the world, among all nations, beginning at Jerusalem.

In verse 48 He lays the responsibility for the spreading of this Gospel upon their shoulders. "And ye are witnesses of these things." A witness

is one who can testify as to what he has seen or heard. Is not our dumbness today due to the fact that we have seen, or heard, or felt so little? Of course our best testimony is a Christ-like life, but who can live such a life and not speak a good word for our blessed Lord? May the Holy Spirit grant us some real heart experiences so that we can be witnesses for Christ!

#### Acts 5:27-42

The Book of Acts might well be called, "The Acts of the Holy Spirit" as He empowered and guided and filled the early church. Luke tells us in his Gospel what Jesus began to do until He was taken up, and in Acts, what He continued to do through the Spirit working mightily in and through and with the early Christians.

Let us remind ourselves briefly of what precedes these verses. Pentecost had come. The Holy Spirit had been poured out in abundant measure. Everything was changed. The apostles were changed from weak men, slow to understand, into men of courage and wonderful insight into the Scriptures. Thousands of the people had been "pricked in their hearts" and saved. The body of believers were full of rejoicing and an unselfish love for each other.

But persecution had already begun. The rulers take counsel as to what they should do. The apostles are imprisoned and released and now stand before the council.

The high priest in verse 28 reminds them that they had commanded them not to teach in His Name and that in direct disobedience, they had filled Jerusalem with "your doctrine" and "intend to bring this man's blood upon us."

Notice the boldness of Peter and the other apostles in their answer (vss. 2:29-32). Very clearly they say, "We ought to obey God rather than men." Then they again show that the Christ whom they slew is risen from the dead, exalted to be a Prince and a Savior, and that repentance is granted to Israel and forgiveness of sins. They are witnesses of these things and so is the Holy Spirit.

The first angry reaction of the rulers is to slay them. In this determination they were checked for the time being by the conciliatory speech of Gamaliel, with his warning that if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God. They listened and agreed, but beat the apostles and commanded that they should not speak in the name of Jesus.

Verse 41-42 give the reaction of the apostles. (1) They rejoiced that they were counted worthy to suffer shame for His name. And we, in this day, are afraid of even a little ridicule and criticism. (2) They continued, daily and in every home, to teach and preach Jesus Christ. Suppose we Christians would do this today!

Persecution continued and became more bitter. Some were killed, others imprisoned, and at last, nearly all were scattered abroad. But as fire is often scattered by trying to beat it out, so these early Christians went everywhere preaching, or talking, the Word, lighting the fire of the Gospel.



The early Church was (1) a **Praying** church, (2) a **Spirit-Filled** church, (3) a **Loving, Unselfish** church, (4) a **Rejoicing** church, (5) a **Witnessing** church. No wonder that it was (6) a **Growing** church.

Do we want such a church today? Are we willing to pay the price?

## LESSON FOR JUNE 24

### The New Church In The Pagan World

Scripture: Acts 11:19-26; 13:1-3; I Timothy; Hebrews; 1 Peter—Especially. 1 Timothy 6:1-20; 1 Peter 4:7, 5:4. Devotional Reading: 1 John 5:1-12.

#### Introduction

The Pagan World was a world steeped in sin. To get a true picture of it read Paul's description in the first chapter of Romans. What was the Church to be and do in a world like this? We would suggest the following as some of its work: (1) Face it without fear. It is true that it was a powerful world and that fearful persecutions would break soon upon the church, but as Paul tells Timothy, "For God has not given us a spirit of fearfulness, but of power and of love and of a sound mind." (2) Come out of it and be separate. They were to be a peculiar people, holy, harmless and undefiled. This was part of their testimony. (3) Witness to it. To the church was committed the everlasting Gospel of the grace of God. This Gospel was the power of God unto salvation to all who would believe. (4) Win from the world all who would accept God's Plan of salvation; that we are saved by grace through faith.

In this program there was no room for compromise with the world, or a wholesale gathering into the church of unregenerate men. When the world and the church formed an alliance under Constantine, the church soon lost her power and almost died. This always happens when the world gets into the church.

We face a **Pagan** world today. Under all its veneer and polish its the same world that Paul so vividly describes. "The Plight of the World" is the same and "The Power of God is the same." What about the church? Are we the same as in New Testament times, or has the world a strangle hold upon us? Are we keeping ourselves "unspotted from the world" so that our testimony will be of value to the world?

#### I John 5:1-12

This Devotional Reading reveals the Christ-centered character of the new church. It might be summed up in the twelfth verse: "He that hath the Son hath life; and he that hath not the Son of God hath not life." The whole pagan world, like our world today, was dead in sin; God has given eternal life in His Son; this eternal life comes through faith; "Whosoever believeth that Jesus is the Christ is born of God." Such a "born again" Christian overcomes the world, and the victory that overcomes is our faith.

#### Brief History Of The Church From Acts

After Pentecost came persecution. This persecution scattered the Christians and they went everywhere preaching the Word. Stephen, one of

the first deacons, was stoned; Philip, another deacon, went to Samaria and preached; Peter visited Cornelius and the Gentile Pentecost came in his house; the disciples were first called "Christians" at Antioch, which became the missionary center of the new church; Saul of Tarsus was converted, went to Antioch, and he and Barnabas were sent as missionaries. The three missionary journeys of Paul, his voyage to Rome, and his ministry in that city while a prisoner, form a large part of church history as recorded by Luke in Acts. So, in spite of persecution, the early church obeyed the last command of Christ and the Gospel spread rapidly into Asia Minor, Greece, and to the city of Rome.

#### Some Characteristics Of This New Church As Seen In Our Printed Text

##### I Timothy 6:11-16

The Christians were to turn their back on the world, "flee these things," all the things which made the Roman world a corrupt and awful place. They were to "follow after righteousness, godliness, faith, love, patience, meekness". (vs. 11). What a contrast to the life of the time! Should there not be today the same clear-cut distinction between Christians and people of the world? Has the standard of Christian living been lowered?

These Christians were to fight the good fight of faith, lay hold upon eternal life, and witness a good confession even as Christ had before Pilate. Are we fighting a good fight against the world, the flesh, and the devil, or have we surrendered in part at least to the enemy? When we compromise, we lose our testimony, and the world laughs in our face.

The rich Christians were to beware of being high-minded, or of trusting in their riches. They were to so use their wealth as to lay up a rich store of reward in Heaven. (vss. 17-19).

Timothy, as a leader, was to keep that which was committed to him and avoid useless discussions and the entanglements of so-called science. Would that we modern preachers had heeded that wise advice! So-called science, like Evolution and many another theory, are but the guesses of unregenerate and unenlightened men of this world. True science and the Bible never contradict each other, but the Bible contradicts much "so-called science."

We have revealed here a holy, militant, faithful church. It is no wonder that such a brotherhood of believers made a tremendous impression on the Roman Empire and continued to grow despite bitter persecution.

##### 1 Peter 4:12-16

Here we have another "snap-shot" of the early church.

The first part is very similar to the picture in 1 Timothy, and shows us a church that in its life and ministry to others, in its spirit of love and faithful stewardship of the grace of God, was glorifying God through Jesus Christ.

The latter part takes up the matter of fiery trials and persecutions. These fiery trials (vs. 12) were not to be looked upon as strange. Not only were they not to marvel at this, but they were to rejoice that they could be partakers of Christ's



sufferings (See Matt. 5:10,11,12). The suffering Christ is to be a glorified Christ, and the suffering Christian will share in his Savior's glory. (This thought must have sustained many a martyr).

But let us be sure that none of us suffer as a murderer, or thief, or evildoer, or busybody in other men's matters. Our jails are full of such criminals. They suffer because of their sins. But many of the jails of that day were full of people who had broken no law of men or God. And in

some lands jails are full of the same kind of people now. "If any man suffer as a Christian, let him not be ashamed."

Fiery trials are again upon the church. Let us not be too sure that we in America will escape. May God give us grace to suffer as Christians and not be ashamed.

May God purify His church and give her grace and power to witness to our PAGAN world sunk in sin and shame, so that souls may be saved!

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For June

#### MY COMMUNITY

##### Introduction For The Month

All of us have heard how every old maid in the community can raise all the children of the families of the community. Some times I think we Christians get like that when we talk about world order and world community. We want to tell the world how it ought to go when we in the church have not yet learned to live together as a real community of believers. And we want to tell communities all over the world how they ought to be when we have not done so much with our own community.

Our emphasis for June is "My Community." As we look at our community today we are naturally thinking about all those boys who have gone out to the ends of the earth to fight for our community—and for every community just like ours in America. Perhaps there should be two questions in the back of our minds all the time we are thinking about this topic. "What kind of a community do these men want to come back to? While they are fighting they are expecting us to make that kind of a community for them to come home to. And then the more important question, What kind of a community does God want us to have?"

As we begin our topic we ought to keep in mind certain truths that some seem to have forgotten in these days. God has not given us a blue print of the ideal community and ordained us to enforce the rules and regulations that will bring it about. Nor are we as members of the Christian church called upon to organize and support group movements that have for their purpose the righting of social ills and forcing Christian morality upon an un-Christian majority. God rather tells us to be something in Christ, and we will mold our community for good. But in the process of being something in Christ we will be keenly aware of things that are wrong and unjust in our community life, and we must bear our witness against those evils and lend our support to their correction as citizens who care.

With these general facts in mind let's see what

we ought to be in our community and do for it in order to help make it what God wants it to be, and what our boys are fighting to make it. These topics will guide us along the right road.

1. Our True Community.
2. My Attitude Toward Our Community.
3. Jesus's Nazareth Program.
4. God and Caesar.

#### First Sunday: Our True Community.

##### Introduction

One of my Junior teachers was talking a few months ago about how we ought to trust God and not ourselves. A little boy spoke up and said, "Teacher, I know what you mean. For a long time there has been a real big boy in our gang and he could whip all the other guys. He was my friend so I did not have to worry. But now he has moved away, so I'll have to trust the Lord."

The fellow sounds funny, but he is not far wrong. As soon as we know that we can not stand-up to life and its demands in our own strength, then realize that we can stand in the strength of the Lord and conquer the world, we are on the road to getting somewhere in life. Now we need to realize this when we look at our community. If you look at your community I believe that you'll find that only about 1 out of 3 is a professing Christian, and if you ask your pastor he will tell you that you can't count on more than a few of those who are professing Christians. The habits and customs of your community will be largely dictated by non-Christian folk. If you try to make any difference you will feel like you are a mighty small minority. What about it? Do you make any difference? Yes, because you belong to the only real community in all the world. What is that community? How big is it? Will it make any difference in my community? Let's take a look and see.

##### Scripture Lesson

1. Fellowship with all believers: I John 1:3a.
2. Fellowship with God Himself: 1 John 1:3b.
3. Fellowship with the saints of all ages: Hebrews 11:32 - 12:2.

As believers in Jesus Christ we belong to a real community made up of all believing men everywhere. Our fellowship is with God Himself, and we belong to that group of men down through



the ages who, each in his own day has been in the minority, yet by their courageous stand and faithful witness they have molded the life of the world. We can make a difference on our local community because we belong to and are backed up by that great Divine Community of all the faithful. That fact realized in our own experience moves us to faithful action.

### Suggestions

As members of this Divine Community we always remember that we are born again members because Christ Himself bore our sins in His own body on the tree that we might be dead unto sin and alive unto God. We follow One who took it upon Himself at Calvary to do something about our sins. And He has reminded us that if we are to follow Him we must take up our cross and follow. So when we become aware of needs in our community we ought to do something about them. There are many ways that we can do something about them, depending on how the Lord leads us. In this program you might have some members of the group look up the lives of some Christians in the past who have taken upon themselves to do something about things as they found them.

D. L. Moody once heard a man say that it yet remained to be seen what God could do with a man wholly yielded to Him. D. L. Moody determined to be that man, and He was used to turn two continents upside down. There was Jacob Riis who wanted the children of Mulberry Bend to have an open place in which to play, fresh air, and clean water. There are Dr. Barnardo's Homes that came about because he took it upon himself to do something about the boys whose only homes were in the boxes and holes along the London riverfront. There was Frances Willard, in a day when women's entrance into the man's world of affairs was frowned upon, took it upon herself to do something for those being ruined by the liquor traffic. And there is Albert Schweitzer who gave up a profitable career to go and do something about the death toll in the tropics.

Go to your city library and look up the lives of some of these men. Beginning with some of the men on the great Honor Roll of Faith in Hebrews 11 show how the men of faith always get things done, show how these others have taken their place upon that honor roll because they believed enough to do something about it, and close with a discussion of something that you might do as a group.

## Second Sunday: My Attitude Toward My Community

### Introduction

My wife went in the store the other day and asked the butcher for a pound of bacon, and when he claimed that he had none she said, "You are lying to me." The butcher laughed and came back with a crack along the same order. Before we left the store another woman came in and asked for bacon, and when she received the same answer she let loose a flow of complaining against him, concluding with the identical words of my wife. The butcher got perfectly furious, and when the woman had left he made the remark that he would never sell her another piece of meat even

if he had it. What was the difference? The difference lay in their attitudes. The attitude of the one was good humored and backed up by an understanding of the butcher's problem. The other attitude was one of anger and resentment. And even though they used the same words they had exactly opposite effects upon the butcher.

So it is that our attitude in the Christian life is catching and means as much as what we say and do. If our attitude toward Christ and others is correct our influence will count for good, but if our attitude is wrong no matter what good things we try to do the very ones we seek to help will resent our intrusion. What should be the Christian attitude we should have toward the folks of our community?

### Scripture Lesson: Romans 14:1-23.

1. We must not self-righteously judge the motives or actions of others. Vss. 3-13.
2. We must always act from an earnest desire for our neighbor's highest good. Vss. 13-21.
3. We must always act with an eye fixed on what will most glorify God. Vss. 22-23.

The Christian does not have a set of detailed rules to follow in his dealings with others, but if he will always conduct himself by these principles as they are explained in the Scriptures he will be used of God for good.

### Suggestions

After pointing out that a person is a Christian because he has been born from above by faith in Christ develop the Scripture lesson in terms of these principles of Christian conduct. Then you might discuss what effect it would have upon the problems of your community if all the Christians began to live by these principles. You might use a few such as: gambling, liquor traffic, wage disputes, degrading amusements, and poor housing.

Two things need to be kept in mind in such a discussion as this:

First we must avoid the fundamental error made by so many, the error of thinking that we can legislate men to act Christians when they are not Christians. We must really first reach the people of our community for saving faith in Christ before we can expect them to even try to act like Christians.

Second, we must remember that one real Christian in a place of importance can simply carry out his duty and really transform a community. For instance we had an illustration in my town. For years the political offices were secured by the votes from controlled wards. These wards were controlled by gamblers and racketeers. Now when the men were elected they could not turn and prosecute the men who got them elected. So gambling, immorality, whiskey, and vice of all kinds ran wide open and was a disgrace to the community. One day the attorney general was promoted to a higher job, and his place was filled by the appointment of the governor. Since the new attorney general was in by appointment instead of elections he had made no commitments, and since he was on the wrong side politically he had nothing to lose. So he went to work enforcing the law, and in a few months he had closed up and run out of town most of the big gamblers and



racketeers. Really reach men of importance in the community for Christ and they can do more than the church ever can. Some months before this man came to office a group of churches had started a "Victory over Vice" campaign, and for all their efforts they did not get a single indictment before the Grand Jury. One man enforcing the law in the attorney general's office did more to clean up the community than all the churches could do by their campaign. Win men to Christ, and if they are really won they will begin to clean up the community. When this attorney general began to prosecute the gamblers and racketeers the only ones who called up and asked him to stop or threatened him if he did not were the prominent members of our big, uptown churches. The church does not need to conduct a social crusade. It needs to really reach its own members for Christ, make them aware of evils, and develop in them the courage to stand true in spite of social or business interests.

### Third Sunday: The Nazareth Program.

#### Introduction

Dizzie Dean, the great pitcher for the St. Louis Cards a few years back, was known as a great braggard. But Dizzy used to say that when a fellow tells you what he is going to do, then goes out and does it, he is not a braggard he just knows what he can do.

It may seem a little out of place at first to compare this with what Jesus did at the synagogue in Nazareth, but it just about explains it. Jesus had just begun his public ministry and the word was going all around the country side about the things that the young fellow from the carpenter shop in Nazareth was doing. Then one day He came home to Nazareth and went into the synagogue on the Sabbath day. The leader of the service asked Him to read the portion of Scripture for the day, and the Lord Jesus read from the prophecy of Isaiah. When He had read the passage He said to them, "This is what I am going to do."

The significance of the passage is this: Jesus went on to do just that in His public ministry. Then just before He ascended to the Father He told His disciples that even as the Father had sent Him into the world even so were they sent. And in the first chapter of Acts we read that what Jesus did on earth He began to do and now He continues to do it through His followers. In other words Jesus announced the program that He came to carry out at Nazareth that day, He did carry it out all through His life, and now He continues as the living Christ to carry it out in every part of the earth through His followers whom He has sent into the world. Perhaps this Nazareth program should be our program too.

#### Scripture Lesson: Luke 4:14-21.

Jesus announced that God had sent Him to preach:

1. An Impartial Gospel—the Gospel to the poor.
2. A Liberating Gospel—deliverance to the captives.
3. An Enlightening Gospel—sight to the blind.
4. A Scriptural Gospel—the year of the Lord's favor as seen in Old Testament prophecy.

And even so have we been sent for God has chosen by the foolishness of preaching to save them that believe. (I. Cor. 1:21-25).

Our job is not to reorganize the community and develop the organizations that will. Our big job is to preach the Gospel to all men—rich and poor, down-and-out and up-and-out—and as we do they will be liberated from the power of sin, have new insights as old things become new, and will begin to serve God in all the relationships of life as directed by the Scriptures. Without this transforming experience all other methods will fail. And this is the distinctive responsibility and message of the church.

#### Suggestions

Build your program in such a way as to keep in mind the progress of thought during the month. On the first Sunday we pointed out that we who believe are members of the greatest community in the universe, the church of the living God, and although you may feel like a minority now, yet in every age those who do something for Christ are a minority, but a minority that has changed the world. So you can do something if you are willing to pay the cost and act when you become aware of evils. On the second Sunday we looked at the principles of conduct that must guide us as Christians if we are to stay within our rights and not cause people to resent our intrusion. If you would do something you must first be sure that you are right yourself. And now as we look at the Nazareth program we are reminded that first and foremost all our doing must root in Gospel witness. When our work is grounded in Gospel witness we not only correct evils, we also make men and women who want to help us correct evils. If we neglect a real Gospel witness all our doing will only be pouring water in the top of the barrel whose bottom is full of big holes.

If Gospel preaching is the root of all our work what can your group do? You might develop the thought progress for the month, present the Scripture lesson, with a brief message on it, then discuss what your group could do. Here are some things to jog you up. Summer is here and playgrounds are open, maybe you could arrange some playground meetings in which you could help with the younger children and conduct Bible classes that would be definitely evangelistic. And there is work in your outpost community—teaching, visiting, helping out wherever needed. What about the Negroes in your community? Maybe you could get your group to help out in a Bible school for Negroes this summer. Gospel work like this does much to help prepare the way for more far reaching improvements in the future.

### Fourth Sunday: God And Caesar.

#### Introduction

We Americans enjoy the freedom of worship that comes with a genuine separation of church and state, or separation of the spiritual order from the secular order; but it looks as if we may have to win that freedom all over again because the world is filled with statesmen who would dominate the church and the church is filled with many churchmen who would seek to dominate the state. The general tenor of our community is set by the secular order. What must be the church's relation to this secular order?

There was a time when the Church completely dominated the secular order. This was during the period we call the Middle Ages. The Church ac-



complished a great deal and produced some great saints, and yet the period was characterized by corruption in civic and religious life and the life of both clergy and laity was very low.

At other times the Church has been completely dominated by the secular order, and during such times the Church was simply the patron of the secular culture, faring well when it bestowed its blessing and suffering if it dared condemn the secular order.

We are seeing in our own day an effort on the part of secular culture in many foreign countries to utterly repudiate the Church, and in our own country there is a strong tendency to do the same thing by complete indifference.

As we review these we feel that by means of separation of church and state the church can best do its work, but does this mean that it is to have nothing whatever to do with the state? This parallelism has existed in some countries of Spanish culture to the point that it would seem that God has kept religion for Himself and given politics to man and never the twain shall meet.

If we are to help our community life just what job are we to do as Christians, and what jobs must we expect the governing bodies and social groups to do?

#### Scripture Lesson: Matt. 22:15-22.

In the days of the Lord Jesus Rome pretty well dominated everything, and many of the leaders of the Jews wanted to throw off this domination. One day one of them sought to trap Jesus by asking Him a question that implied that if God rules and reigns then we owe allegiance to Him and to none other. Jesus asked for a coin and gave His answer. His answer is the basis of our idea that the two realms must be separate and that we owe something to each one. What are the responsibilities of these two realms?

"Render unto Caesar the things that are Caesar's." It is the duty of the secular order to see that equality and justice of opportunity exist in any community for every man of the community regardless of color, culture or creed. We owe the secular order all our help and cooperation to maintain this sort of an atmosphere throughout the community.

But what must we do to 'Render unto God the things that are God's'? John A. Mackay, president of Princeton Seminary, answers the question in a three fold way:

1. We must maintain a prophetic function. We must study and understand the message of the Bible until we can know what is wrong with society and the men who compose society and speak a clear message of judgment on what is wrong and of light that leads in the way everlasting.

2. We must maintain a regenerative function. We must lead the individuals into a saving relationship with Jesus Christ so that their lives will be transformed by power divine. We are not here primarily to create a new community, a new world order, but we are to "create the creators" of the community.

3. We must maintain a communal function. We

must illustrate clearly in our own life within the church a true community.

#### Suggestions

Along this line you might look and see what chance we have under the present conditions in the church of really fulfilling these functions.

Can we maintain a prophetic function when so many of our people are ignorant of Bible truth and will not participate in Bible study classes?

Can we maintain a regenerative function when we are reaching fewer and fewer people for Christ, and increasing numbers had rather get things done some other way?

The Church has failed to really do its job in the past because too often it has utterly failed to have a real Christian spirit and Christian program. Can we expect to make much headway in the future with present indifference and worldiness on the part of many of our members?

Let the Church be the church, nothing more and nothing less, and she will do more toward real community than in any other way.

#### Suggested Hymns

You can vary the programs easily for this month. Build them around Bible study for the passage one Sunday, around a discussion another. Maybe work up a dramatic skit on the first one about the heroes of faith. Some leader in the community might be brought in to lead a discussion one night. Good hymns to use this month are such ones as:

Where Cross the Crowded Ways of Life.  
This Is My Father's World.  
My Country 'Tis of Thee.  
O Beautiful for Spacious Skies.  
Our God Our Help in Ages Past.  
Lead On O King Eternal.

## Glasses For Africa

By Willis Thompson\*

Writing from one of the missions of our church in Africa last year, Dr. Vernon A. Anderson asked for discarded eye glasses to be used for native Christians. There were a number of lenses that had been returned to members of our household when new glasses were made, and there were some frames that were not used. Supposing that other homes had lenses and frames not in use, an announcement was made in the pulpit explaining that neither lenses nor frames can well be gotten at present in the Congo, and that discarded lenses can be gauged, classified and fitted to the eyes of African workers who need them when sight becomes impaired in the work of teaching or evangelism that mission schools prepare many Christians to undertake.

The result of the announcement was surprising. Within a week, fifty pairs of lenses came in and twenty five frames in excellent condition.

They were wrapped separately to avoid breakage and also to permit the tight packing that is necessary for overseas shipments. The post office requires the package to be in a box, strongly



wrapped in heavy paper, tied with strong cord and also sealed. For the benefit of those who wish to send a similar package, the following steps are mentioned. A valuation must be placed on the package. The mission asks that the entire bundle shall not be rated above ten cents in value, as a higher figure calls for payment of tariff duties by the Belgian government of the Congo. Low valuation can be put on it, as it is not to be sold or insured.

We encountered a knot of postal perplexities, as no commercial shipments to the Congo had gone through our local office. The postmaster eventually received from Washington what was needed for that section of Africa; four tags and a sticker. All are used in addition to the return address and the receiver's address printed on the wrapper. The tags also call for the address of an alternative person to whom the package is de-

livered in case the one to whom it is mailed cannot be found. We designated the mission authorities in case Dr. Anderson vanished.

The forms sent from Washington are two tags: Form No. 2966; one tag, Form No. 2972; one tag, Form No. 2922; and a sticker for the Belgian Congo. A postmaster will probably be glad to get these figures. The address to which the glasses go is: The Rev. Vernon A. Anderson, Ph.D.; Bibanga, Presbyterian Mission, Luputa, Congo Belge, Africa.

People were glad to know their optical equipment, which was of no use to them, but was too good to be thrown away, could be put to valuable work that is specially attractive to Christians.

\*Hilton Village, Va.

## Woman's Work

Edited By Mrs. R. T. Faucette

### WHEN AND WHERE TO SEND 1945 BIRTHDAY OFFERING

By June 5: Local Treasurer send to Presbyterian Treasurer.

By June 10: Presbyterian Treasurer send to Synodical Treasurer.

By June 15: Synodical Treasurer send to Miss Mary S. Quidor, Treasurer, Committee on Woman's Work, Henry Grady Building, Atlanta 3, Ga.

### Church Woman's Calendar

#### May 1945

May 4: Fellowship Day sponsored by Local Council of Church Women, with emphasis on the local community.

May 6-13: Christian Family Week, starting with Children's Foreign Mission Day and closing with Defense Service Appeal.

May: Circle Meeting Topic, "Say So." Why Concern Myself?

May: Auxiliary Birthday Meeting.

May 24: Special Prayer for General Assembly convening at Montreat at 7:30 P.M.

### Birthday Greetings 1945

Our Lord has given no one of us an exemption from obeying His last command, "Go ye into all the world and preach the gospel to every creature." Therefore, at this Birthday Season of our Auxiliary, we women welcome an opportunity of joining with thousands of other women throughout

our church in a special response to this command.

The usual amount given by each is small at this time, but that amount multiplied by so many results in a large total, and so the work at home and even to the uttermost parts of the earth goes forward.

This Birthday celebration is another wonderful plan given to us by our first secretary, Mrs. Winsborough, stressing the importance of "every woman of the church giving at least one penny for each year of her life." We give thanks for this plan, having seen the wisdom of it in the fruitage of the years.

The Southern Presbyterian Journal sends Happy Greetings to all Auxiliaries observing the occasion. We believe the message below, written by Mrs. William Rule, III\*, whose life is dedicated to Africa, will bring us close to the object of this Birthday Offering. —L.S.F.

Our Congo Mission is on the verge of a new and greater day. It is now the plan to expand the work on every hand through several small new stations or evangelistic centers. These will be placed at intervals between the large stations already established, and used as headquarters for evangelistic missionaries.

This plan has been carried out in part and proved very successful. Our three small stations—Kasha, Mboi and Moma—have all been founded within the last ten years. The missionaries located at these stations do as much itinerating as possible and at the same time run local schools and dispensaries. Villages are being reached in this manner that, in many cases, had never seen a missionary from the larger stations which had been previously responsible for them. We feel that a concentrated program such as this will help us and our large native Church to reach the many unreached villages right in our midst for whom we alone are responsible.

The Birthday offering of our Women's Aux-



iliary this year, is to take care of a number of different things on the already established stations, thus getting behind us some most urgent needs so that we can push out sooner to these sorely needed small stations. You are helping us to print more literature—books and pamphlets which are not now in the native language. There is a great need for a substantial church building at Mboi and both Moma and Mboi will have to have more adequate buildings to take care of the medical work. Moma has a number of “musts” in her building program and several of the large stations need water systems more modern and efficient than the “bucket to back” method now used.

At a time when whole sections are opening up to us and begging us to send native preachers and teachers, which are too few to fill the needs, it is wonderful to know that the women of our Church at home are being used as God's instruments to help meet the demands of His work.

\*Mrs. William Rule with her husband, Dr. William Rule, III, is from Lubondai Station and is on furlough. Their two young children are with them.

## Faith In God In The Midst Of War

On February 6, General Douglas MacArthur issued a general order requesting that divine services be held throughout his sea, land and air command that day, as his liberating troops in Manila continued their dangerous job of digging and blasting Japanese out of the city. In requesting the divine services, General MacArthur told his troops: “You will shortly complete the liberation of the Philippines. You have redeemed a Country's pledge to recapture its lost land. You have inflicted the greatest military defeat in its history on your enemy. You are restoring to the East its destiny. You have fulfilled the sacred mission for our hallowed dead. For all this, we have to thank God.”

A member of a bomber crew having completed his fiftieth mission, wrote to his mother: “I know I wouldn't have made it if it wasn't for the Almighty. I especially realized that on my last mission. So I have very much to be thankful to God for. One of my crew members mentioned it to me when he landed. He said, ‘Others may say what they want, but I think prayer was the best protection we had.’”

\* \* \* \*

“The other day a soldier approached me, told me that his friend had died in his arms at the front that morning at sunrise. The dying man had given him a little Testament from the shirt-pocket over his heart, and had said, ‘If you ever run into the chaplain who wrote in this Bible when he gave it to me back on the beach in June, tell him that I have read it through almost three times and that I found that what he wrote here is

true.’ What I had written on the flyleaf was: ‘Simple childlike faith in Almighty God will keep a man steady under fire, soldier. And prayerful reading of this Book will lead a man to that victorious faith.’ The soldier who brought me the message added: ‘I never saw a man live and die as my buddy died this morning. Please write something for me here below where you wrote for him. I have already begun to read this Book, Chaplain.’”

Just a few miles down the Burma Road from their headquarters in Southwest China, a group of American soldiers has taken under their wing a small Chinese school for blind girls. These thirty-seven Chinese girls have been bombed out of their homes and were blinded by shrapnel or sicknesses in this war-torn country. This school is a mission institution and must depend on friends for its support. A first sergeant became interested in the school, and with the help of the chaplain, got a few of the other non-coms together to see what could be done to help. First they began to sell the small items the children made,—little shoes, small dolls, knitted scarves, and even sweaters gained a rapid sale in the company dayroom as souvenirs. Soon these soldiers decided to adopt one of the children, and pay all her expenses. As soon as word spread through tents and barracks, other non-coms and enlisted men offered their help, and contributions began to pour in. Within a short time 43,000 Chinese dollars had been collected and with it, part of the infrequent rations of sweets that the men buy once each month in their post exchange. A keen interest is maintained to see that these children get the very best.

—Excerpts from Circular letter from Office of Chief of Chaplains (Army).

\* \* \* \*

\*May 13, Defense Service Council Appeal, offers opportunity to our Church to give generously that our own chaplains may minister to men and women in service.

\*One chaplain reported as follows: “Three months ago I gave Private \_\_\_\_\_, Filipino-American, a copy of the Bible. This month I received a letter from him which said in part, ‘I have gained much from reading the Word of God, and as an evidence of this fact, I am sending you a copy of a tract I have written myself. May God bless us all.’ Enclosed was a printed tract entitled, Being a Christian.”

Another chaplain has said that the returning service man will say, “We literally discovered that foreign missions is not a one-way street.

“We discovered the Church ably represented by a conscientious, self-sacrificing chaplain who was at our elbows regardless of time, mud, dust, or enemy fire. We will remember that when we get back home.”

“We discovered that the shortest service on record is the little ‘Prayer after briefing’ just before the mission takes off. A service of but seconds in duration, but probably the most important service we ever attended. For many of us it was the last.”



# Mr. Rockefeller's Speech

("The Christian Church—What Of Its Future?")

By Tom Glasgow\*

Have you read Mr. Rockefeller's speech, delivered Jan. 31, 1945 before the "Protestant Council of the City of New York", published and distributed by that Council and the "Federal Council of Churches of Christ in America," and reproduced (accurately and almost in full) in the April issue of the Readers Digest?

Its worth reading. It was evidently written by an earnest man and, I believe, a good man. Few men who inherit such great wealth, as did John D. Rockefeller, Jr., have had the earnest, humanitarian and publicly sincere religious concepts and attitude as has Mr. Rockefeller, Jr. These facts alone make the speech worth reading.

But beyond this, the speech very ably sets forth a current and growing opinion in American Religious circles, including many of the Federal Council leaders. This religious philosophy has been accepted by so many and come to such strength that it cannot be ignored by any person thoughtfully concerned about the religious trends of the day.

One should read the speech carefully and with discerning thought. There is much therein that is both fine and good. There seems to me also to be much that is essentially dangerous. It is a plea for "Unity", but the price paid therefor would appear to compromise—if not overlook!—the Cross of Jesus Christ as an absolute essential! Mr. Rockefeller speaks well and ably for his "Reborn Church." He makes no mention of the Cross as an essential therein.

I would not here dwell upon the good phases of this address, they are both many and obvious. The address is primarily to Protestant Christendom. With Mr. Rockefeller, all thoughtful and sincere Christians want co-operation between denominations; all are concerned about the growing lack of power and influence in the Christian Church; all are truly grateful for the sacrifice of our men in the Armed Forces—I say, all thoughtful Christians long for these and other true objectives set forth in Mr. Rockefeller's address.

Thoughtfully considering this able address, one question arises: "What think ye of Christ—whose son is He?" "Mr. Rockefeller, what do you think of the state of mankind—is he really and eternally "Lost," apart from a saving faith in Jesus Christ? Is he saved by the Faith or by the good works and thoughts that you earnestly and sincerely want him to develop? Is "Sin" destructive, degrading And eternally damning outside of the vicarious suffering and sacrifice by the Master on the Cross?" When I read the address, these points are not clear. Phrases in the address may be taken to mean all that we would have them mean—but is this the intended meaning of Mr. Rockefeller? I don't know!! In the light of the whole address and the views previously declared by this good man I don't think that he intends the meaning which such phrases have meant in historic Protestantism.

Mr. Rockefeller in his address decries "ordinances, ritual and creed." Passing over "ordinances" and "Ritual", which are not developed in the speech, Mr. Rockefeller overlooks the fact that "Religion" of itself, per se, inescapably implies a "Creed"! With the Presbyterian it is "Calvinism"; with the Methodist it is "Arminianism"; with the Catholic it is "Catholicism." If Mr. Rockefeller wants a church without any creed, then the philosophy immediately becomes its Creed! I am by no means sure that he wants such a Church. We wish, however, that he had made this clear.

"What think ye of Christ—whose son is he?"—Concluding his address, Mr. Rockefeller portrays the Protestant, Catholic and Jewish Chaplains in the tragic sinking of the transport "Dorchester." No man worthy of the respect of a living soul would detract from the simple grandeur of their sacrifice! But has this incident any place in a "Christian" debate? We assume these chaplains were faithful to their respective beliefs. If they were, then does Mr. Rockefeller ask that they be placed in the same category? They themselves would not request that we do so. A sincere Jew can have no "Religious" fellowship with a sincere Protestant or a sincere Catholic. They can and should have mutual consideration and respect. They can and should have courteous and gentlemanly relations. But "Religious" fellowship—Mr. Rockefeller, How Can They? The Protestant and Catholic find in Christ the very and eternal Son of God—Deity itself—Divine—the vicarious Saviour of mankind. The devout Jew has no such concept! "United in the service of their common Lord"—do you mean "God the Father," or is that "Creed"? If common God this, at best, is little more than a half or seeming truth. (I speak here sincerely—not in sarcasm.) The Bible reveals no "common Lord" in God the Father apart from the redeeming salvation of Christ the Son. This brave, splendid Chaplain had nothing in common with his heroic comrades in their cardinal and essential faith in the Lord Jesus Christ, and without Him, Protestant or Catholic "Chaplaincy" is a misnomer!

There is no source of knowledge or information regarding the Christian Religion except that given by revelation in the Holy Scriptures. The words of the Master as found in this only source of Christian knowledge and belief are as narrow as a razors edge! "I am THE way"; "No man cometh to the Father but by me"; and from the Apostle Paul:—"There is no other name, under heaven, given among men, whereby ye may be saved." It's just—that—narrow! Like it or not, that is what the only source of Christian philosophy—The Holy Scriptures—says!

I like Mr. Rockefeller. I like the over-all objectives of his speech—a courteous and tolerant Christian attitude and demeanor, supported by truly Christian living. But, "courteous tolerance" and "co-equal cooperation" are entirely different things! Throughout the speech there seems to be a very deadly and subtle influence that men, with-



out the redemptive grace of Salvation through the atoning blood of the Lord Jesus Christ can be truly Christian. The Bible, our only authority for historic Christianity, does not say or imply this. Mr. Rockefeller would seem to declare a potential all-inclusive benevolent harmony which The Master and The Book neither declare nor sustain. This same theme will be found in "Rethinking Missions"—a book and movement which disturbed the Church some years back and which I believe was also approved and "financially fathered" by this great layman.

I repeat—I like Mr. Rockefeller. I believe he is a sincere man and a good man. In this modern problem of growing discord confronting historic Protestantism, I think he is **wrong**—So Dangerously **wrong**!

Henry R. Luce (April 2nd) in a thoughtful editorial entitled, "Christianity and Creeds," com-

menting on and differing with Mr. Rockefeller's address declares:—"And one may fairly ask him (Mr. Rockefeller) and all modern unity seekers whether the multiplicity of sects is the real enemy of religion today. \* \* \* What does the Church believe? \* \* \* What is its definition of "sin" and "righteousness"? Why Christ's gospel rather than Mohammed's and by whose light is that gospel read? \* \* \* Not good-will alone, but hard thought and creative theology will some day end the scandal of divided Christendom. Instead of a new public monument to "An Unknown God" we need to know God better and to understand why we worship Him at all."

Me thinks Mr. Luce is nearer the solution of our problem than Mr. Rockefeller!

\*Elder, Charlotte, N. C.

## Is The Federal Council Evangelical?

By Rev. Robert L. Vining

In the January 3, 1945 issue of the Christian Observer there is a report on the Biennial meeting of the Federal Council of Churches. The report was written by the Rev. Dr. John M. Alexander, one of the distinguished representatives of our church who attended that biennial meeting in Pittsburgh on November 28-30, 1944. In so far as Dr. Alexander's report is factual, we welcome it for it contains much illuminating information. In so far as it is interpretative we find ourselves in essential disagreement with it.

In particular, we beg leave to register a vigorous dissent when he asserts: "The first (fact) is that the Federal Council is not dominated by 'Modernists,' or by 'Unitarians,' but is thoroughly evangelistic and evangelical." We firmly believe that the preponderance of the evidence shows that the Federal Council is definitely unevangelical.

### Is The Federal Council Evangelistic?

Dr. Alexander states, "It is worthy of note that the largest single appropriation in the budget of the Federal Council is, and has been during many years, for the Department of Evangelism."

The 1943 Annual Report of the Federal Council shows that of the total expenses of the Normal Budget of \$320,430.88 about one-fifth went to the Department of Evangelism, the figure being \$63,877.44. On the surface, this proportion for evangelism appears to be extremely gratifying.

The all-important question however is, "What is the nature of this evangelism which the Federal Council of Churches is promoting? Is it the 'old-time religion'? Scarcely so. Dr. John A. Hutchison's "We Are Not Divided" is a study of the Federal Council which is sympathetic to its viewpoint. Commenting on the Council's work in evangelism, Dr. Hutchison says: "The result has been the emergence on the American scene of a type of evangelism significantly different from the traditional pattern which has ruled American re-

ligious thought and life since the Great Awakening. It may perhaps be said that evangelism in the history of American Christianity has been something of a wild beast which periodically aroused, has jumped ecclesiastical fences to roam loose, and not infrequently has turned upon its keepers to rend and destroy. Thus especially since the rise of liberalism there has grown up a deep-rooted suspicion of the beast. The effort of the Council has been on the one hand to domesticate the wild beast and on the other hand to convince the churches that it was no longer wild or dangerous; that in fact it had become a draft horse capable of doing useful and powerful service for the church" (pp. 271f.).

Dr. Jesse Bader, the executive secretary of the Department of Evangelism in the Federal Council has edited a book, "The Message and Method of the New Evangelism," which book is an outgrowth of one of the National Preaching Missions. We hold that the title of the book is significant. It is the "New Evangelism." In this book there is little concerning the depravity of man or the need for regeneration. There is nothing concerning God's wrath, nothing concerning Christ as a sacrifice to satisfy divine justice. There is an absence of teaching on the substitutionary atonement of Christ.

Two of the chapters in the book having to do with the "Method" of evangelism are by conservatives, and are good. We wish they had been chosen to write on the "Message" of evangelism.

One writer in the book says, "To appeal to this generation to repent of individual sin is to get but feeble response" (p. 236).

Another writer represents "Supernaturalism" as equivalent to "Fanaticism" (p. 97).

A third writer in the book declares: "Deciding for Jesus in the abstract on a given day is not evangelism. It does not appeal to intelligent young



people, and it usually amounts to nothing more than joining the church . . . Evangelism is the task of guiding people in a series of life decisions that will lead to a growing purpose to live the way of Jesus in all the experiences of life. I do believe, of course, in the initial decision. There ought to be a time in the life of a young person when he decides on the direction of his life. Will he be bound by selfishness? Or will he share? Will he seek the will of God? Or will he try the plan of self-sufficiency? Will he seek God's guidance? Or will he resort to his own insight? Who is to command him? To whom will he give his love and devotion? What are to be the raw materials of his philosophy of life? As he seeks to answer those questions, where will he stand in relation to Jesus Christ? Are His life and teachings the best for him to follow? Do they represent the highest ideals?" (pp. 183f.).

In other words, the writer in question is teaching that salvation comes through following the example and the teaching of Christ. But the unsaved person is unable to follow the example, and obey the teaching, of Christ. The Bible teaches that salvation is ours when we accept the Lord Jesus Christ as our Saviour from sin. It is only after we have taken this first and all-important step that we should endeavor, with God's help, to walk in the steps of the Lord Jesus.

It is indeed a "New Evangelism" that the Federal Council presents, not the "old-time religion."

The "New Evangelism" is much interested in promoting the social gospel. There are passages in the book pertaining to war and peace, to labor and industry, to our economic order.

In the book we find repeated emphasis on pacifism. For instance, Dr. E. Stanley Jones wrote (in the mid-1930's), p. 10, "Fear controls and we continue to pile up armament upon armament. We are forced to be prepared with armaments. There never was a greater folly."

The proponents of the social gospel are hostile to our capitalistic system. Another writer in "The Message and Method of the New Evangelism" denounces "our acquisitive system" with its "ever-increasing unemployment, starvation wages, wrecked lives, growing and menacing social unrest" (p. 105).

The pastor of the Labor Temple strongly denounces "labor spies" and unfair treatment meted out to people on a "picket line" (p. 133). Granted that in earlier years labor frequently received a raw deal, the fact remains that it is somewhat surprising to find such a topic discussed in a book on evangelism. But we forget. This is the Federal Council's "New Evangelism."

Time magazine, in its issue of April 14, 1941, referred to the Federal Council's 1941 National Christian Mission. "Protestantism's most ambitious venture in mass evangelism was weighed and found wanting last week in most of the 22 cities visited by this winter's National Christian Mission. It had given the already faithful a notable stirring-up, but as a program for 'reaching the unreached' it had barely scratched the surface. With

70,000,000 Americans still outside any church, the best figure the Mission could claim was 50,000 new members added to the 40,000,000 already within the Protestant fold—a gain of one-eighth of 1 percent, or about 1 percent of the Protestant church membership of the cities visited.

"If the Mission failed, it was not for lack of effort. America's most famous foreign missionary came all the way from India to lead the drive—Dr. E. Stanley Jones, author of *The Christ Of The Indian Road*. One hundred ninety-two volunteer speakers (including 15 bishops, 102 pastors, 33 educators) travelled a million miles to address 6,160 meetings attended by 2,335,880 persons. Newspapers gave over a thousand columns of free publicity. Radio stations contributed 403 free broadcasts. High schools assembled hundreds of thousands of youngsters for special auditorium rallies. Unions opened their labor temples. Kiwanis, Rotary and Lions held Mission luncheons. Prison wards mustered convicts from their cells. And thousands of church workers rang over 100,000 door-bells in a great inter-denominational drive to bring in the converts."

The editor of *Time* incidentally is a good friend of the Federal Council. No, the "New Evangelism" of the Federal Council with its emphasis on the social gospel and its inadequate and, at times, utterly false, proclamation of the gospel, fails. It still takes the "old-time religion" to bring in genuine conversions.

#### Is The Federal Council Evangelical?

Dr. Alexander maintains that the Federal Council is "thoroughly evangelical" because the application of the Universalists for membership in the Council was rejected at the recent biennial meeting. Dr. Alexander urges that the application of the Universalists was rejected because there was a strong suspicion that the Universalists, like the Unitarians, do not believe in the deity of the Lord Jesus Christ.

Now, certainly, some of the delegates present voted against the receiving of the Universalists into membership of the Federal Council on doctrinal grounds. However, as Dr. Alexander fails to point out, there are two comparatively new organizations which have come into existence to challenge the right of the Federal Council to be the spokesman for Protestantism in the U.S.A. These two organizations, while still small, are closely scrutinizing the actions of the Federal Council. Certainly, if the Federal Council had received the Universalists into its fold, at least one of these newer organizations would have proclaimed from the housetops that here was still another evidence of the doctrinal unfaithfulness of the Federal Council. Under the circumstances it seemed to some delegates the better part of wisdom not to vote for the Universalists. Hence, we believe that the motives of those voting against the Universalists were mixed, some voting against them from doctrinal reasons and some for reasons of policy.

He would be a bold man indeed who would say that there is no Unitarianism in the Federal Council, or else one lamentably uninformed. Has not Dr. Harry Emerson Fosdick been the leading radio preacher of the Federal Council over a long period of years? And Dr. Walter A. Maier of Lutheran



Hour fame has well said that Dr. Fosdick is "the high priest of Modernism—a man who has denied every statement in the Apostles Creed, starting with the statement that God made us and ending with the resurrection of the body" (Sunday School Times, Oct. 15, 1938). And Dr. Fosdick is only one of several highly placed leaders in the Federal Council coterie of the past and present who are more or less Unitarian in their theology.

Moreover, the Federal Council co-operates at least indirectly with the Unitarians.

The Federal Council's Commission to Study the Bases of a Just and Durable Peace held a National Study Conference on the Churches and a Just and Durable Peace at Ohio Wesleyan University, Delaware, Ohio, March 3-5, 1942. Among the delegates present were Unitarians and Universalists.

Some years ago Dr. Walter Van Kirk, Secretary of the Department of International Justice and Goodwill in the Federal Council, wrote "Religion Renounces War," a handbook of pacifistic pronouncements and views. The index to the book reveals that the American Unitarian Association is quoted eight times, indeed quoted more frequently than most of the larger denominations.

The General Commission on Army and Navy Chaplains was organized in 1917 on the initiative of the Federal Council. While the General Commission is not officially a part of the Federal Council, yet the Federal Council has given it so much support and cooperation that it could hardly have continued to function during the years between wars without that help. In 1943 the Federal Council contributed to the General Commission on Army and Navy Chaplains \$23,906.72. Among the constituent denominations of the General Commission are the Unitarian and the Universalist.

The United Church Canvass is a fairly recent project of the Federal Council. The promotional material sent out in 1942 emphasized the success of the every member canvass conducted in Newton, Massachusetts. The literature shows that among the co-operating churches were two Unitarian churches, also a Swedenborgian.

### Is The Federal Council Anti-Catholic?

In his report Dr. Alexander calls attention to the fact that the Federal Council has protested against the demand of the Roman Catholic hierarchy that Protestant missionaries be withdrawn from Hispanic America, and also that the Federal Council is firmly opposed to the establishment of diplomatic relations between the United States and the Vatican. We, of course, are at one with the Federal Council in such pronouncements.

It is doubtful, however, if many people realize how closely the Federal Council is working with Catholics, both Eastern and Roman.

Dr. Alexander alludes indeed to the friendliness of the Greek Orthodox Churches to the Protestant Churches, and to the fact that the Russian Orthodox Church was received into the membership of the Federal Council at this biennial meeting, and he rejoices in that fact. We wonder if all of our laymen are aware of the fact that the Greek Orthodox and the Russian Orthodox Churches are

Eastern Catholic churches. These Eastern Catholic Churches are quite similar to the Roman Catholic Church, the chief difference being that they do not recognize the primacy of the Pope. At the 1942 biennial meeting of the Federal Council one of the Eastern Catholic delegates led the Federal Council in prayers to the saints and to the Virgin Mary.

The Federal Council of Churches is no longer a strictly Protestant organization. In 1938 the Syrian Antiochian Orthodox Church was received into the Federal Council by unanimous vote; in 1942 the Ukrainian Orthodox Church was received; and now in 1944, the Russian Orthodox Church. So three Eastern Catholic bodies are now included in the membership of the Federal Council.

Moreover, while the Federal Council has protested certain, political activities of the Roman Catholic Church it has been working with Roman Catholics in the realms of economics and peace. As far back as 1923 the Federal Council of Churches joined with the National Catholic Welfare Council and a Jewish agency to advocate the total elimination of the twelve hour day. The literature of the Industrial Division of the Federal Council of Churches has magnified the Interfaith Conference on Unemployment, held in Washington, D. C. on June 4-6, 1940. It was convened by the Industrial Division of the Federal Council of Churches, the Social Department of the National Catholic Welfare Conference, and the Social Justice Commission of the General Conference of American Rabbis. The 1942 Biennial Report of the Federal Council reports the first American tour of cooperatives in 1941, which tour was sponsored by the Federal Council's Committee on the Church and Cooperatives and by national Catholic and Jewish organizations. When in 1943 the President's Fair Employment Practice Committee seemed to be on the way out, the Secretary of the Department of Race Relations and the Secretary of the Federal Council's Industrial Division acted vigorously in favor of continuation of the Committee. A special delegation headed by the Federal Council's General Secretary and including representatives from the National Catholic Welfare Conference, the Central Conference of American Rabbis and the Fraternal Council of Negro Churches, conferred with the chairman of the War Manpower Commission, and received assurances the F.E.P.C. would be continued.

Dr. Alexander calls attention to the progress of the organization of the World Council of Churches. Eighty-five church bodies from twenty-eight countries have signified their intention to become members of the World Council. In this country the Federal Council is promoting the World Council with all possible zeal. Dr. Henry Smith Leiper is the American secretary. How many of our laymen and ministers know that the constitution of the World Council of Churches is so drawn that the Roman Catholic Church may also be admitted, if it so desires?

Dr. Henry Smith Leiper in his book, "World Chaos Or World Christianity," reports on the ecumenical conferences held at Oxford and Edinburgh in the summer of 1937. Dr. Leiper reports that the Archbishop of York, referring to the World Council of Churches, "affirmed explicitly



that the council should not be thought of as anti-Roman. The great Roman Church, he said, would have been warmly welcomed had its leaders seen fit to associate it with the non-Roman churches in this time of great emergency for the Christian faith as a whole. They would be warmly welcomed if at any time in the future they saw their way to cooperating in advancing the work of Christ in the world" (p. 164).

The Federal Council has, to be sure, protested against "clericalism." On the other hand, it has received three Eastern Catholic bodies into its membership, co-operates with Roman Catholics in matters of economics and peace, promotes a World Council of Churches so constituted that it is open

to the Roman Catholics to join if they so desire.

### Conclusion

Inasmuch as the Federal Council of Churches is busy promoting a "New Evangelism," inasmuch as it co-operates in a limited measure with Unitarians, inasmuch as it co-operates in certain realms with Roman Catholics and holds fellowship with Eastern Catholics, we do not believe it to be "evangelical." On the contrary, on the basis of the above presentation, and on the basis of voluminous evidence of its Modernism,—to which we have barely alluded in this article—it is our conviction that the Federal Council is definitely unevangelical.

# Theology In The Book Of Revelation

By Rev. J. Allen Cabaniss, Ph.D.

The last book of the Bible is appropriately a neat but colorful summary of much of the theology of the preceding books. This can be briefly indicated by noting two phases of its teaching, namely, the portrait of Jesus Christ which it presents, and the concept of the Church which it contains.

## I

The doctrine of the Revelation concerning Christ may be subsumed under three heads: His Person, His work, and His triumph.

### His Person.

He is fully God. He shares the eternity of the Godhead, or as the Revelator says, He is "Alpha and Omega, the beginning and the end, the first and the last" (22:13). There never was a time when He was not, there never shall be a time when He will not be, and even now He is (1:8). Jesus also shares the omnipotence of the Deity, for He is identified as the instrumentality of creation (3:14), "the Almighty" (1:8), more powerful than all the princes of earth, (1:5), and Master not only of the world of the living, but also of death itself and all those dwelling in the place of departed spirits (1:18). He is the confirmation of all the promises of God, the Amen, Who verifies the solemn covenants of the Eternal (3:14). As true God, He receives the worship of redeemed creation, is indeed the Object of the adoration of angels, saints, martyrs, and all the innumerable multitudes of living and dead (5:8-14; 7:9-12). He is also the priest or celebrant of the celestial liturgy (1:13); but He is even more, He is the Temple itself, the very house of Divine worship, as well as the ever-burning sanctuary lamp, or radiant star, which outshines all other lights in the glorious City of God (21:22f. 22:16).

Jesus Christ is however fully man, "the Son of Man" (1:13; 14:14), a scion of the Davidic line, a descendant of the royal house of Judah (5:5; 22:16). The account of His birth coincides with the Church's faith that He was virgin-born, although the Revelator does not specifically so state (12:1-5). There is no indication of human paternity, and the description of the mother, star-crowned, sun-clothed, moon-borne, clearly implies a miraculous birth. The attendant circumstances, the red dragon seeking to destroy the new-born

babe and the woman's flight into the wilderness, seem to be a mystical recounting of the story of Herod's brutal slaughter of the innocents of Bethlehem and the Holy Family's retirement into the land of Egypt. Further evidence of the author's belief in the humanity of Jesus lies in his stress on the fact that He had once died (1:5,18).

The marvelous description in the first chapter epitomizes both His Deity and His humanity (1:13-16), for it is a picture of a veritable man, with hair, eyes, feet, mouth, hands, and feet. Yet each part of the body has Divine signification. The snow-white hair connotes perfect wisdom; the flashing eyes, the penetration of the innermost secrets of the hearts and minds of men; the brazen feet, the crushing power of the Enemy of Satan; the voice like the sound of the roaring sea, absolute authority; and the face dazzling as the noon-day sun, ineffable light—a wonderful portrayal of Divine and human natures united in one Person.

### His Work.

Of Christ's work the language of the Revelation is equally impressive. It centers about His atoning death for sinful men. Out of infinite love for His chosen mortals, He cleansed them from their faults by shedding His blood (1:5). He is the sacrificial Lamb offered before all time as the propitiation for human sinfulness (5:6; 13:8). Even now He separates the good and bad of mankind by His Word, as with a sword (1:16). Those who have witnessed for the Faith by their death He gently leads as a Good Shepherd to the waters of life, wipes away from their eyes the tears of suffering and sorrow, and dwells with them for ever (7:14-17), because He Himself is the prototype of all faithful martyrs (1:5; 3:14).

His chief concern is for His Church. It is a royal priesthood which He has established (1:6), which He lovingly holds within the protection of His strong right hand (1:16). He Himself dwells in the midst of it, not elsewhere; and it does not exist apart from Him (1:13). The picture of Him with long flowing vestment girt high about his breasts with a golden cincture is a picture of Him as a royal high-priest ever ready for liturgical action (1:13).



### His Triumph

His triumph might well be considered as part of His work. It begins with His resurrection first of all mankind from the dead (1:5), continues with His session at the right hand of the Father (7:15), and will be consummated in His visible return on clouds of glory (1:7). On that great Day of Wrath He will open the seals of judgment (6:1, 3, 5, 7, 9, 12), vindicating and rewarding the good (21:7; 22:12-14), handing over the evil to eternal damnation (21:8; 22:15), and renewing all things (21:5).

Jesus is described as a mighty Conqueror returning from the scenes of His victories, followed by His legions (19:11-14). All the rulers of earth will submit to His authority (1:5; 19:16), and will enrich His Kingdom with glorious and honorable gifts characteristic of each nation (21:24,26). And Jesus and His redeemed will reign for ever (22:5).

## II.

The doctrine of the Church in the Book of Revelation is especially fruitful and interesting. This will be briefly treated in five divisions: the nature of the Church, the work of the Church, the Church's visible life, the Church and its enemies, and the Church and its friends.

### The Nature Of The Church

The Church is a supernatural institution, of and from God. Under the figure of a holy city, New Jerusalem, the author sees it come down "from God out of heaven" (21:2,10), "having the glory of God" (21:11). It is the very tabernacle of the Most High, where He dwells with men (21:3), the throne-room of the Eternal, from which He rules His world (22:3). Described as a cube, the Church is ideally perfect (21:16). Christ is the center of His Church (1:13; 5:6). He speaks to mortals only through it and can be heard by them only in it (1:12).

The Church is both human and Divine. The number assigned to it in the Revelation is twelve, the product of four (the earthly number) multiplied (that is, influenced), by three (the heavenly number), (21:12,21, and elsewhere). In addition to having the glory of God, it also has the glory and honor of the nations (21:26). Its beauty is the righteous conduct of its saints (19:8), as well as the light of God (21:23).

### The Work Of The Church

The primary function of the Church is to give Christ to the world. The wondrous woman of the twelfth chapter who brings forth a man-child is undoubtedly a symbolic representation of the Blessed Virgin Mary who gave Christ to the world, but she is also typical of the Church fulfilling its duty. The Church is the only institution which can bring Christ to the peoples and nations of earth. It alone is equipped and commissioned for that purpose.

By pointing to Christ and His merits the Church through its official representatives can be the channel of comfort and grace (5:5). But the Church also has the authority to point to the re-

deemed as examples of perseverance and fidelity (7:13-17). Because of its very nature and the work it performs, the Church of Almighty God has in its midst the Tree of Life and can restore to man that access to it which he lost through the sin of Adam (22:2). The Holy Spirit and the Church are so intimately related that they speak with one voice in summoning men to the fountain of abundant life (22:17). It follows that whoso rejects one rejects the other and that a man cannot hear one without hearing the other.

The Church may suffer persecution, its membership may be decimated by the sword, but its testimony is never entirely lost. There always remains on earth the true Church to proclaim the manifold grace of God, if the times permit; if not, then to announce the awful judgment of God. Its dual witness is persistent and beyond the power of death to restrain (11:3-13).

### The Church's Visible Life

The Church is both particular and general. The Revelator refers to specific churches by name and location (1:11, and elsewhere), but significantly he refers to only seven, the perfect number, the number of completeness and wholeness. The seven individual churches thus become a type of the entire Christian Church everywhere and in all times.

Moreover, the Church is the same under the Old and New Covenants, under the Law and under Grace. This is indicated by the four-and-twenty elders (4:4), for since twelve is the Church number, twenty-four is the number of the Church under the two dispensations. This is further demonstrated by the fact that the New Jerusalem of which Christ is the Temple has twelve gates, each bearing the name of one of the twelve tribes of Israel (21:12).

The ritual and ceremonial of the Church centers about Christ, the Lamb slain from the foundation of the world (4:10f; 5:8-14; 7:11f). The government of the Church is vested not in a hierarchy but in a presbyterate, a sacred college of elders, who are however distinct from the laity and who are definitely clothed with authority to rule (4:11).

### The Church And Its Enemies

Some of the enemies of the Church come from within it. They can so bring it to pass that sections may fall away into apostasy, and thus make churches no longer shrines of God, but synagogues of Satan, although they may outwardly retain the Christian name (2:5; 3:1,17). But the Church's greatest enemy is the God-State, that blasphemous secular power which claims and usurps the prerogatives of Deity. The dragon with seven heads and ten horns—the apocalyptic device for Imperial Rome—stands as the emblem of all such arrogant powers which lie in wait to destroy Christ, or, failing that, to persecute the Church and hound even the lingering vestiges of its membership (12:3f,13,17; 13:2,4-8).

### The Church And Its Friends

But over against its foes the Church has powerful friends ranged beside it. First and chiefly,



there is Christ Himself. He holds the Church in His hand (1:16,20), and protects and preserves it against final defeat (3:10). Secondly, the Church has guardian angels to whom is committed its special care (1:20, and elsewhere). Third, the moral order of the universe is on the side of the Church, for even the forces of nature can, when occasion demands, furnish it some protection, if nothing more than concealment (12:6,14-16). And fourth, there is the faithful remnant which keeps aflame the torch of Faith. It may conceivably be only one person, but if he remains loyal he becomes the entering wedge by which Christ returns in triumph to His Temple, thus preventing complete

apostasy and disaster (3:4,20).

### III.

**Conclusion:** So this book of the first century written to strengthen and bolster up the courage of believers on the tiny island of Christianity surrounded by the vast gulf of paganism constitutes a summary of the Church's theology, a concise but dramatic statement of the Faith once for all delivered unto the saints, the source of the Christian hope in all ages.

\*Captain, Chaplain, U.S.A.

## How Much Liberty Do We Possess?

By Rev. A. R. McQueen, D.D.\*

Few questions would receive more different replies. At the one extreme would be the fatalist who says we have none whatever, and at the other the anarchist who holds that man ought to be allowed to live his life without any interference by law. Of those holding medial views, it would probably be found that the majority believe in as few restrictions of liberty as possible. But despite numerous theories to the contrary, the fact is that human liberty has many limitations, and that in some of the matters of transcendent importance to him, man has no choice at all.

Obviously the fundamental fact about man is his existence, and yet he exercises no choice whatever here. He was not asked whether he desired to come into existence or not. He realizes that without having been consulted at all, he has been called from nothingness into an existence that will not cease. Without his permission he must meet the vicissitudes of life, bear its burdens, struggle for a solution of its problems with, as Carlyle says, "death and eternity glaring in" all the while. He is engaged in a war in which there is no discharge and he is not a volunteer.

A powerful factor in the development of life and character is early environment. Indeed, it is to be doubted whether man ever escapes entirely from its influences. Here again man has not been allowed to exercise the power of choice. It is not his to choose his parents or his environment. He cannot choose whether his parents are slaves or free, learned or ignorant, rich or poor, criminal or law-abiding. Nor is nationality, with its influence in determining customs and ideals a matter of choice. Perhaps more far-reaching in their power to mold life than nationality are the racial traits, inbred in races for generations. Some of these traits are as distinctly racial as color and other physical marks, yet man has no choice as to whether he is born a Caucasian, Mongolian, Negro, Indian, or of some other race. He finds himself belonging to one or another of the races, and a partaker of the physical, intellectual, moral, and other characteristics which are peculiar to that race. What is more important still, he is not allowed to choose whether he begins his existence in a heathen, pagan, Jewish or Christian community. Nor is man given any choice as to whether he is to live on the earth forever

or not. Perhaps most men would prefer to remain, but at an early age it is realized that this cannot be. Man must meet the inevitable and bow to its sway. His body must mingle with the clods of the valley, and his spirit must return to its Creator and render the final account, of which his conscience has all along given warning. He makes his appearance without his permission, is relentlessly thrust across the little span of life as fast as the seconds fly, and sent away into eternity without his consent.

Besides his passivity in these matters of such grave consequence to him, man is born under at least three great legal systems, not mutually exclusive, which operate without his consent.

First, there is civil law. No matter whether he is born into a tribe or a nation, he finds himself subject to and restricted by law, tribal, monarchical, republican, or some other form. Nor can he escape from its restraints. He may travel to the distant places of the earth, but he will find himself under some sort of civil law whose mandates he must obey.

Again, man finds himself under the unchangeable laws of nature, in whose enactment he has had no voice. The motion of the planets which control the seasons, and so profoundly affect his welfare; the propagation of life, vegetable and animal, and its maintenance, and all other natural laws were in effect when he arrived and his obedience to them demanded.

Man is also born under a system of moral laws governing his behavior toward his Creator and his fellow man. These laws are based on the nature of the Creator and man, and are as unchangeable as the Eternal himself. It is needless to say that man had nothing whatever to do with the enactment of this system, but absolute obedience to its laws is required of all men and nations.

These systems carry with them their own sanctions, rewards for obedience and penalties for disobedience. The penalties range in severity from minor punishments for lesser violations to the death penalty for capital offenses. The state may exact only a small fine for the transgression of its laws, or life imprisonment or death for major crimes. Nature imposes penalties ranging from



slight indispositions for minor infractions to death for continued and flagrant violations of the laws that govern men physically; and the moral law exacts penalties varying from those inflicted by society to ultimate banishment from the favor of the Creator and from all good to that which is all evil. The rewards also vary from the benefits derived from the operation of civil and natural laws, to eternal peace and happiness from the hand of God.

It is in relation to these laws that man possesses the maximum power of choice, the liberty that affects his welfare most seriously. Facing these systems of law, it is man's high privilege to elect what his attitude toward them is to be, whether he will observe them and co-operate with them as they have been enacted for his well-being, or whether he will antagonize them and lay himself liable to the penalties prescribed by them. In the exercise of his liberty here man decides whether his life is to be happy or unhappy. To be sure there is trouble and unhappiness in the experience of all men, for ours is a fallen race and man is born unto trouble as the sparks fly upward, but there is a vast difference between those sufferings that man inherits and those which are the consequences of his own evil choice.

For, the penalties and rewards are indissolubly linked with the law, and to choose to obey the law is to choose the rewards, and to choose to transgress the law is to choose the penalty. When a man chooses to steal, he chooses the shame, the prison garb, and the imprisonment his offense merits. If he chooses a life of dissipation, he chooses the physical sufferings and the premature death that follows. If he chooses to violate the moral law, he chooses the disrespect of his fellows, the pollution of his own soul, and the other penalties imposed by his Maker. If he chooses to obey the law, he chooses the esteem of men, his own physical well-being, and the favor of his Creator.

The results of choice will certainly follow whether man knows what they are or not. When a stranger inquires the way to the city, and is told that either of two highways will lead him to the place, and he elects to travel over one of the ways, at the same time he chooses every hill and rough place in the road, with all the discomforts arising therefrom, though he knew nothing of the nature of the highway. These rough places were in the road whether he knew it or not, and he chose them when he chose that road. Similarly, many evils follow an evil choice and many good things follow a good choice that man never dreamed of, yet they followed the choice all the same.

In these systems, man has no choice as to the consequences of his acts. His liberty ceases when he chooses his attitude toward the law. The consequences were determined long before he was born. The thousands of men and women incarcerated in prisons today were not asked whether they wished to go to prison or not. Their liberty ceased when they chose to antagonize the law. The multitudes suffering because of violation of natural laws were not asked whether they wished to suffer or not. Their liberty ceased when they despised the laws intended for their well-being. Those suffering here and in the other world for misdeeds

against the moral law have nothing to say as to their punishment. That was determined long before they came into existence.

It is the power of choice that man possesses in these matters that fastens the responsibility for all his acts and their consequences on his own shoulders. If a number of men were to force a dagger into the hand of another, and then by physical force cause him to drive it into the heart of a fellow man, no jury would convict him of murder, for the act was not his. But if of his own volition he seized the dagger and struck down his victim, then the responsibility would rest solely upon him. Thus in all things in which men choose their course, they and they alone, are responsible for their acts and all the consequences of those acts, known and unknown.

Failure to recognize these facts is the source of an endless amount of suffering. There are multitudes whose idea of liberty is that it consists in doing what one pleases without regard to the results of their actions and are surprised when the inevitable consequences follow, particularly if the consequences are the evil results of an evil choice. Many complain of the hardships and suffering they must endure, when a little reflection would show that they are really complaining because they cannot despise these laws without suffering the penalty.

Physicians are besieged by patients whose real trouble is that they have sinned against law and are reaping the consequences in pain-racked bodies and lashing consciences. Others complain at Providence, when their difficulty is that they have antagonized his law, and must suffer the consequences. Here may be seen the results of accepting the theory so loudly proclaimed that every man has a right to live his life in his own way, that self-expression ought to be untrammelled. Within certain limits the theory may be true, for it was not intended that all mankind should be cast in the same mould, but when it comes into collision with the institutions of civil, natural, and moral law, the results have always been and will always be disastrous to man. History reveals that man has never been able to do this—and prosper. Crowded prisons, insane asylums, hospitals, and hundreds of thousands of wrecked and disillusioned lives in our own day are a thunderous negative to the theory.

There is nothing new in the theory nor in its results. It has been some thousands of years since man resolved to break the bands of law asunder and cast away the cords of authority, but these restraints still hold and the way of the transgressor is still hard. So long as man chooses the ways of evil, just so long will he choose the way of suffering, and his complaints are vain and his suffering unnecessary. If an Esquimaux finds that the rigorous winters of the far north do not suit him, but cause him intense suffering and will ultimately effect his early death, he will gain nothing by merely complaining at the existing climate or his own suffering. That sort of climate will certainly prevail in that region as long as the present order exists. He must choose between remaining in the far north and suffering or moving further south.

It is for religious liberty, however, that man



makes his loudest demands and for which he has fought some of his bloodiest battles, and in this he is right. Religion is his greatest concern, and intensely personal matter, and he has the right to stand alone and unhampered in the presence of his Creator and choose what his attitude toward Him and His laws shall be. God has never forced any man to serve Him. He has "written the law in his heart," placed the Bible in his hand, commanded him to "choose this day whom ye will serve," and demanded immediate action: "How long go ye limping between the two sides? If Jehovah be God, follow him; but if Baal, then follow him." "You may be solitary and alone on your island of selfhood and you will hear no plash of friendly oar if you wish it so. You may barricade yourself in the mountain fastness of your own personality and need dread no invasion. You may sit alone in the unlighted chambers of your soul, and the Saviour will take no unbidden step across your threshold." The door must be opened from within.

This is the highest possible exercise of liberty. For a man to stand face to face with God, and by his choice decide forever his own destiny is for him to reach the farthest bounds of liberty. There is nothing beyond this. And here man assumes a colossal responsibility in every way commensurate with the liberty exercised—a responsibility which often constrains thoughtful people to cry aloud, Who is sufficient for these things?

The mere possession of liberty is no guarantee of happiness and prosperity to men or nations. History shows that multitudes of both have been ruined by the misuse of liberty. No one ever gets to the right place by traveling the wrong road. The race has always had more liberty than it has known how to use wisely. In this respect it is like a child in imperative need of the necessities of life to whom a sum of money has been given. Left to his own wisdom he would most likely spend it on trifles and suffer for essentials. The solution of the problem is not to deprive him of his money, but to direct him in its expenditure. Nor is man to be deprived of his liberty, which is one of his priceless possessions, and made like unto the beasts that perish. He cannot be deprived of it if he would. As long as he lives, with eyes unable to discern the true values of life, corrupted in his affections and desperately in love with the "things which are seen," and a stranger to "the way, the truth and the life," he must continue exercising his liberty and assuming the consequences of his choices, good and bad.

What he needs above everything else is to heed the counsels from above: "In all thy ways acknowledge Him, and He will direct thy paths," and to know and follow Him who said: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

\*Dunn, N. C.

## How The Kingdom Is Brought In

By Rev. Geo. H. Gilmer, D.D.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

The kingdom is brought in by two processes—not one but two. They are **REGENERATION** and **ELIMINATION**. "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God"—Jesus. The kingdom is brought in by regeneration. We are born into it. There is no other way to get in.

But all men are not born again. All men do not believe, do not accept Christ as their Saviour. What will be done with these? Christ says there will be many of them when He comes. He says it will be somewhat as it was in the days of Noah and in the days of Lot. There will be many unregenerate people. What will become of them? They will be **ELIMINATED**. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Jesus. They are eliminated. So these are the two processes of bringing in the kingdom.

There are parts of human society that can not be regenerated. They will be eliminated. A kind and loving Heavenly Father wants to save them, but they will not believe.

"Ye will not come unto me that ye might have life." Jesus.

## Going Where The People Are

By Rev. H. H. Thompson, D.D.\*

The Church must go where the people are with its message of salvation. A recent book, "Where Are the People?" gives timely emphasis to this truth. A generation ago the church was usually the focal point of the community; that is not the situation today. There are many centers of human interest that attract the unchurched elsewhere. Shall we say to the throngs of the unsaved, "The Church is there for you, take it or leave it?" That isn't the attitude our Lord had; and it isn't the attitude that will win people. We are to go after them.

Our Saviour was constantly seeking and saving the lost. To His disciples He stated, "As the Father hath sent me, so send I you." The name He gave to the Twelve Apostles, or sent ones, conveys the identical thought. So does the message conveyed in the parables of the lost coin and the lost sheep, and in a thousand other ways. Our faith is both perpendicular and horizontal in its outlook; upward in its outlook toward God and outward in its outlook toward man.

As one enters the city of Birmingham from the South by highway, he sees a statue of Brother Bryan in a typical posture, that of prayer. Visualize his rising from his prayer, where will he be going? Going where there is need because of sin, going to help some one know his Saviour and Lord. "Religion in Shoes" was a happy title his biographer employed to epitomize his life of service to his fellowman.

In contrast reflect upon what a speaker at a National Christian Teaching Mission was heard to say last autumn, "Some Churches are little more than sophisticated social clubs." Think also



of what Dr. Goodell quoted from the British Weekly, "We have known men to sneer at the idea that the church is a soul-saving organization." Consider this, too, that some churches are interested in adding to their membership only congenial people, those of their own social and financial bracket, and, that in many rapidly developing communities, there are churches that are no larger in membership than they were twenty-five years ago. **Wanted in the Presbyterian denomination more "religion in shoes!"**

What are some practical ways of going where the people are for Christ? Members of Bible classes can, earnestly and prayerfully, invite and bring the unchurched to their classes. They can invite and bring them to hear the preaching of the Gospel. This is often the first but significant step toward Christ. Every minister of the Gospel can have at least one personal interview each week with some one who is a stranger to Jesus Christ, and train his people also to be on the outlook for the unreached. Visitation Evangelism which is a simple, scriptural method, of enlisting laymen in going after the unsaved, is so adaptable to our different church situations that it offers to us our best opportunity for going where the people are.

\*Director of Evangelism. 529 North State Street, Jackson, Miss.

## "Experience"

By Rev. A. J. Ponton\*

I am enjoying *The Southern Presbyterian Journal*, in my last years—I read all the many helpful articles—But my attention was fixed on the article in the April issue "Can evil be decreed to be good"? I am nearing 77 years of age—I was ordained to the full work of the ministry—October 7th, 1900. Now nearly 45 years ago. In my early ministry—Our Presbyterian Committee had **tracts**, in which the position of our beloved church was clearly set forth, as deliverance from our General Assembly. Among other evils, dancing was defined. There was a difference made as to the old fashioned round dance. Then what was called the square dance and finally the modern dance, waltzes and etc. I remember how our Assembly condemned all forms, as having no place in the life of earnest Christians. Let us hope and pray that the Permanent Committee on Moral and Social Welfare have the courage to speak out on this subject.

Speaking from a long experience, and close personal observation, I am satisfied that nothing has done more to lower the spiritual position of the Church than our let-down on this very popular form of amusement. Let us realize that dances are no longer held in homes **but at public places**. Our high-ways are dotted with these places. I live near two such places. There is no limit, or restraint. Our young people are as free as the air we breathe to do what they please. There is no limit as to time. I am absolutely convinced that there is nothing in the way of SIN that is doing the church more harm, than the modern dance hall. As an old man I have tried to answer the question, "What is the special attraction?" My answer

is **contact** of the sexes. Which of us have ever seen a room filled with men only, or with women only, in each others arms whirling around the room to music? The world today is filled up with the after-math of this sinful **contact**. To face facts it is true that perhaps nine out of ten cases of moral delinquencies had their beginning in some modern dance hall. Brethren of the Assembly's Committee, speak out. Hear the voice that entreates you. The voice of **experience**.

\*Lynchburg, Va.

## Wings For The Soul

"I cast my care on Him,  
And sing again;  
For God's love makes me smile  
Through heavy pain.  
And oh, when His dear face  
The dark clouds dim,  
And leave me all alone  
Weeping for Him,  
Mourning for friends who left  
My heart in dust,  
Lo, grief is changed to joy  
Because I trust!  
Prayer is His Children's life,  
Their rest from care;  
How poor the heart which spurns  
The peace of prayer!"

This poem on "The Peace of Prayer" was written by a leper—Honami Nagate.

## Montreat Program Committee April 5th 1945

The Office of Defense Transportation has issued to our nation an urgent request that all conferences and conventions involving an attendance of over fifty, be cancelled at once in view of the greatly over-burdened transportation situation in our country. It has also been pointed out that Western North Carolina is regarded as a strategic area in view of the location of two large military hospitals in that part of the state.

In the light of these facts, and after personal conference with the Office of Defense Transportation, and full consideration of all interests involved, the Montreat Program Committee, in the conviction that our people in the Presbyterian Church, U. S., will wish to assist in every way possible with the war effort, takes the following action: **Resolved:**

1. That we accede to the request of the Office of Defense Transportation and hereby cancel plans for the large public conferences at Montreat this summer:
2. That the Executive agencies of the Assembly be encouraged to hold such working groups at Montreat as are necessary for the carrying on of their work, these to be within the limits of fifty each in attendance, and not to be open for the general public;
3. That the Montreat Program Committee provide a daily Bible hour and inspirational speaker to meet the needs of the Montreat community and vacation visitors, these features to be advertised only within the limits of the Montreat community.



## BOOK REVIEWS

### A DESIGN FOR LIVING

Harris Elliott Kirk, D.D., LL.D., Fleming H. Revell Company, 158 Fifth Avenue, New York, N. Y. Price, \$1.25.

Dr. Kirk has succeeded in his attempt to inspire our frustrated and chaotic world with a sense of value, meaning and hope. He has done this by his vindication of a divine purpose in this world working through the fabric of humanity, and the possibility for man to share in it by accepting and committing himself to that purpose unfolded and developed and consummated in Jesus Christ and His mission on earth. Therein man can have a sensible and worthwhile design for living. The modern mood has been one of misgiving, futility and insecurity. For many the props have been torn away. Rationality and meaning have taken flight from our thought of the universe. In fact for many we have no ordered universe—it is but a thing of “shreds and patches.” The author seeks to bring an answer of faith to that depressing philosophy. If there is a divine purpose working through this world, and if man can adjust his endeavours to it and link himself with it it will be sufficient to sustain him and inspire him to face this otherwise disappointing world.

The book is a vindication of such a divine purpose. The author finds encouragement that it will be wanted and needed and accepted by virtue of the defeatism and despair in men's souls, and the admitted failure of science, secularism and humanism to supply the basic and deeper needs of our spirit. There is today, a sense of frustration and loss of confidence in an earth-centered conception of values. The secular framework of life has crumbled. This is evident from the boredom and satiety of people living their life only on a material plane; from the limitations of science and the failure of humanism to bring us anything of abiding value. There is a “new element in the modern temper”—a longing for something or someone on whom the world can throw itself, follow and love and be ruled by as a dominant authority.

The Divine Purpose is the answer. But how to discover it? Not by science, although science can help. Not by philosophy, although reason can also be of great assistance, properly understood. Science is wisely limiting itself to the physical domain and accepting that limitation. Reason though it cannot discover the divine purpose can bring man to the point of query on basic questions of life, and to the point of insight into some of the fundamental needs of man. Such needs that are almost instinctively felt are those of dependence on some greater Being, readjustment to God, atonement and warm fellowship with God. But reason cannot give the answer. That answer comes in the Christian faith. In that faith the need of dependence is met in the Fatherhood of God over his redeemed children, the readjustment by way of the atonement of Christ, the fellowship by restoring us to the friendship of God. In the mission of Jesus Christ God has shown his intense interest in man, to redeem him and bring him within the framework of his eternal purpose and

let him share in it. The human response must come by way of faith.

Read the book and get a lift in a rather dreary world. It will help inspire you with the supreme worthwhileness of life, made possible by God's purpose in Jesus Christ. The style is magnificent, the contents scholarly.

—Lawrence Veltkamp.

### PRESBYTERIANS—THEIR HISTORY AND BELIEFS

By Rev. Walter L. Lingle, D.D. Published by John Knox Press, Richmond, Va. Price 75c.

The former edition of this book was published in 1928 and served a very useful purpose in our church. This second edition is abbreviated in form and the author states it has been rewritten from start to finish. It gives a fine summary of our Presbyterian heritage and traces our spiritual ancestry from the Bible to the present time. The concluding chapter is on the doctrines of the Presbyterian Church. While we have nothing but praise for the other chapters this one is especially laudable. Since many people have strange notions about predestination, the second part of this chapter will prove illuminating. Dr. Lingle states that Presbyterians believe that God has an eternal plan which is so comprehensive that it embraces the whole universe including the earth, heaven and hell. He believes that this doctrine is abundantly taught in the Scriptures and he offers a number of Biblical passages in support of his contention. He also shows that this belief is in harmony with reason. He further points out that this is a comforting doctrine and not one to be afraid of. He writes, “So predestination is not simply a doctrine for theologians to discuss, but a doctrine intended to bring comfort and consolation to God's children. It is also a great comfort to know that God, our heavenly Father, is at the helm of the universe, that He has an eternal plan in His heart and in this plan He has promised to make all things work together for good to them who love Him”.

We are pleased to note that the Department of Leadership Education of the Presbyterian Church, U.S. has adopted this volume as a textbook of Church history for use in schools and classes. Its simplicity and attractiveness should make a strong appeal to young people. Every pastor should keep extra copies of this book in the session room to give to new members, especially those coming from other churches.

—John R. Richardson.

### LET NOT YOUR HEARTS BE TROUBLED

Published by Concordia Publishing House, 3558 S. Jefferson Avenue, St. Louis, Mo. Price 15c.

“Comfort ye, comfort ye my people, saith your Lord,” was the commission that came to the evangelical prophet Isaiah. Prior to this he had been indicting Israel for her sins. In the career of a prophet both indictment and comfort must go together. The two things should never be separated. This is a time when the ministry of



comfort must not be ignored. Any help along this line should be welcomed. This little book is a useful aid in this connection. It is attractive in design and contains many comforting promises of the Scriptures. Several inspiring poems and strengthening prayers are also encased in this booklet. Every church should keep a good supply of these on hand to pass on to Christians in sorrow.

—John R. Richardson.

### GIL DODDS—THE FLYING PARSON

By Mel Larson. Published by The Evangelical Beacon, 4211 N. Hermitage Avenue, Chicago 13, Ill. Price, \$1.25.

The story of the life of Gil Dodds "The Flying Parson" is unquestionably the finest lesson and example for the young men and women of today that I have been privileged to read.

It is wonderful to know that a champion in athletics such as Dodds can be so unswerving in his faith and loyalty to the true and ever-living God. His example should be an inspiration to all athletically ambitious youths, and the reading of the Book of Dodd's life should be a "must" for all of them.

—Warren Graham.

### *In Thy Hand*

I like to think  
That all my life was laid  
In Thy great plan of love, my Lord;  
And that according to Thy Word  
Its changes have been made  
From link to link.

For what could I  
With this elusive thing—  
Of heart beat, feeling, thoughts and fears,  
Mem'ries, tomorrow, laughter, tears—  
What for its solving bring  
Life's mystery?

Small choice is mine  
In all that comes and goes:  
Mine but to be: to live as Thou  
In Thy good will shall show me how;  
Nor reckon joys or woes,  
Just love divine.

Ah! it is rest  
To drop the pride of choice,  
The wealth of cares, and simply say,  
Decide for me, lead Thou my way,  
By rod, or hand, or voice;  
Thy will is best.

And it is life  
Indeed, to no more care—  
When one has cared so much and long—  
How life goes on, if weak or strong,  
Still here, or sooner there,  
In calm or strife.

My times—all times—  
Are in Thy hands. So ends  
All agony; for nothing ill  
Can though Thy pierced palm distill.  
Thy hand my peace defends  
With love sublime.

—Selected.

### REACHING YOUTH FOR CHRIST

By Torrey Johnson and Robert Cook. Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.00.

There are many Christian people who feel that too frequently so-called young people's leaders have not been giving our youth genuine and full-orbed Christianity. The average young people's program is woefully weak. It is refreshing to discover a book of this nature that narrates experiences of how young people of our day have been brought to Christ. It sketches the development of Chicagoland Youth For Christ, when God did a great work through consecrated leaders for twenty-one weeks which culminated in a giant rally in Chicago Stadium.

The latter half of the book contains virile messages that the Holy Spirit used in winning souls at Orchestra Hall. Every Religious Education Director should read these messages as examples of what it takes to bring young people to the Christ of the New Testament. The speakers at these meetings did not waste their opportunities by speaking in vague generalities about a warless world or race relationships, but discussed seriously the facts of sin, the soul, and eternal destiny. Each message closes with a warm appeal to embrace Christ as Saviour and Lord.

—John R. Richardson.

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*A Presbyterian monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 2

JUNE 1945

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIALS

### V-E: A Day For Thanksgiving THANKS TO GOD!

Thanks be unto God who giveth us the victory. This is the **Lord's** doing and it is marvelous in our eyes. The Battle is the **Lord's** and Thine, **O Lord**, is the greatness and the power and the glory and the **victory**. He maketh wars to cease unto the end of the earth. He breaketh the bow and cutteth the spear asunder. He burneth the chariot in the fire. Be still and know that I am God. I will be exalted among the nations. I will be exalted in the earth. Yea, Exalt ye the **Lord**, our God, and worship at His holy hill. For the **Lord**, our God is holy. Some trust in chariots and some in horses, but we will make mention of the Name of our God. In the Name of our God we will set up our banners. We will rejoice in Thy salvation—in Thy victory. Ebenezer—hitherto hath the **Lord** led us. Thanks be unto God for Jesus Christ the unspeakable gift of His love. God has blessed us for no goodness nor merit of our own, but only in and for the sake of our Redeemer.

### Thanks Be To Those Who Have Given!

Thanks be to those who have given their lives for the safety of the Republic, for the preservation of the liberties of the world, for the maintenance of the Christian Faith. Thanks be to the homes which have given their most precious possession: their husbands, their fathers, their sons, their brothers. The Southern Presbyterian Journal reaches through its pages and takes each one of you by the hands. Our tears of gratitude mingle with your tears of sorrow as we humbly say: We thank you! America thanks you! A liberated Europe thanks you! The G. I. Joes who come back thank you! Our President thanks you! God bless and sustain you with His own comfort and strength!

Thanks be to the men who wear the purple hearts. To the men who have given a leg, an eye, an arm, to the men who, will wear the scars of battle to their graves on their bodies and on their minds and hearts. Thanks be to those who jeopardized their lives on the high places of the battlefield and whose heads God in His mercy covered in the day of battle. Thanks be to the men who

served through the months and years away from home and loved ones behind the lines that those on the lines might be supplied with food and ammunition and planes and information. Thanks be to those life companions, those parents and children who have bravely kept the home fires burning while their dear ones were in the valleys of decision. Thanks be unto our men who have given months and years of their lives to maintain the four freedoms for the world.

### Thanks For A Christian Victory

Christ is Prince over the Kings of the earth. All authority has been given unto Him in heaven and on earth. But Hitler in Europe and Tojo in Japan set themselves against the **Lord** and against His Christ, saying let us cast their bonds from us. The first impact of Japanese Imperialism was felt by our own mission in Korea in the demand for Shinto Shrine Worship. Karl Barth, who felt the first pagan impact of Nazism, called upon the Czechs to pray against this movement as the Mediaeval Church prayed against the Moslem menace and called upon the British to wage war against Hitler for the sake of the Resurrection of Christ. In place of **Heil Hitler** the pious German may again greet his friend, **Gruss Gott**, Niemoller rather than Goebbels may speak for the land of Luther, and the Confessional Church will rise over the ashes of **Mein Kampf**. The Cross has conquered the Swastika. Hitler is dead, but the living Christ is still speaking through His Word—the Holy Bible.

—Wm. C. R.

## All-Out Dedication

Men are dying today around the world with the confidence deep in their spirits that future generations will so value the Liberty and Righteousness that they at high cost are purchasing, that the sacrifice will be worthwhile. Those in all the branches of our armed forces are "presenting their bodies," a bulwark between us and the forces of darkness and ruthless brutality. Because they go and leave behind life so sweet; and prepare themselves and enter the clash cost of battle on land, sea and in the air; and are ready for the ultimate dedication: we in America are safe and undisturbed and living at a level unknown anywhere else in the world. This ought to bring to pass something noble and abiding with blessedness



in our hearts as we experience this V-E Day season. We pour out our heart-gratitude to God crying: "This is the Lord's doing; it is marvelous in our eyes." Rededication is the watchword at home and abroad as we turn our gaze from Europe to the far reaches of the vast Pacific and renew our commitments for the final victory.

All the while we are thinking of and thanking God for the "men and women of the service"; another army is just behind consciousness. It is the army of those intrepid pioneers who are pushing back the borders of darkness in Africa, and Brazil and Mexico, who worn and oft far spent carry on in their Heaven-blessed tasks. We think also of the thin line in vast China and of those standing ready at the gate of the Orient for service in China, Japan, and Korea. This they do that when the war shall cease, God can enter the doors that shall swing open wider probably than at any time in the history of Missions.

Shall we not catch the spirit of the moment in America—the spirit of all-out dedication to win the war; and let that spirit glow with the incandescent light of God's residence in the heart that is committed to World Conquest for the Prince of Peace and His Gospel of life? —S. McP. G.

## The Lord's Day Must Be Different

The transition of the seventh day to the first day of the week as the appointed time for worship and rest has the imprimatur of the New Testament. There is no indication that it was changed by human decree. On this day the Lord of Glory rose from the dead. On this day He appeared to His disciples to turn their despondency into joy. On this day He appeared to Thomas demonstrating His hands, feet and side to change his doubt into adoring trust. On this day He came back in the Person of the Spirit never again to leave His people. Because of these things the first apostles called this day "The Lord's Day." It became the day for the assembling of Christians together. On this day they communed with Christ. On this day they made their offerings to the Saviour. The Lord's Day, therefore, goes back in unbroken sequences to His empty grave and as long as it stands, it will be a monument of the Christian faith.

There is a growing tendency within the Church on the part of those who are lax in doctrine to relax the demands of the Lord's Day. We are not questioning their intentions, but we certainly take issue with their judgment. Experience teaches that the Protestant Church must ever cling to the open Bible and a proper observance of the Lord's Day if it is to continue to exist.

It is God who has given His people this day for worship and rest. This day has been hallowed by the Christian ages and should be kept sacred for the functions of the Christian Church. Our missionaries to foreign lands have pointed out the close relationship between the proper observance of the Lord's Day and Christian worship. They tell us it is exceedingly difficult to get people to worship God in a land where there is no Sunday. We see evidences of the same thing in America.

We agree with a Christian statesman who said: "The Church's program and the Lord's Day stand or fall together."

We do not blink at the fact that in our modern life and changed conditions it is very hard to observe this day. The difficulty of observance does not nullify the truth that the neglect of the Lord's Day spells a forgotten Church and a forgotten God. There are thousands of spiritual casualties in every community confirming this fact. We are too prone to speak of "modern demands" and forget what is more important—divine demands.

It is very easy for us to drift in the wrong direction before we know it in the matter of observing the Lord's Day. Someone has truthfully said: "Men who use part of Sunday for sports are prone to use the whole day for them sooner or later and this is nearly always at the expense of their spiritual development and usefulness."

The time has arrived for us to sharpen our consciences again in regard to this matter and keep them sharp. We know the temptation that comes to one who wants to be praised for his broad-mindedness, but after all is said and done, being on the side of right, on the side of Christ, on the side of the New Testament, on the side of the wisdom of the Christian centuries, is more important than being on the side of the Latitudinarians. Dr. Wylie, of the Lord's Day Alliance, made a shrewd observation when he said: "The day is set apart, not just an hour snatched from Sunday morning with minds set on amusements and frivolity."

For a long time Presbyterians set a noble example before others in the proper observance of the Lord's Day. Our highest interest is at stake in this day. May we again become the champion of the rights of the Lord's Day as a time for worship and rest.

—J.R.R.

## Education For The Ministry

No matter how brilliant the Hopkins nor how elegant the log, the output of a theological seminary depends on the boy—and on God who gives leader, log, and lad. Education for the ministry begins at home. There is nothing unknown about that save its practice, nothing modern save its default! The call of God depends largely on the medium of sound, the atmosphere which the home provides. And the home stamps the life, as the die the metal. The home takes what God sends; the session takes what the home sends; the presbytery takes what the session sends; the seminary takes what the presbytery sends; the Church takes what the seminary sends—provided it can make good.

Not the eldest son (as was once the vogue), nor the least promising (as pitifully the Church has seen), but the very best in every sense is demanded. Mendicants, meddlers, mercenaries, sentimentalists, economic incompetents, have long and sorely plagued the pulpit. The ministry must not be made safe for moral mediocrity: it should not appear bidding to scholastic deficiency. Character is the "priceless ingredient." Godliness is absolute.



Men may admire brains; they will respond to goodness. The philosopher awes people; the theologian edifies them; the pastor leads them to God.

Nor should the supply of candidates be reduced because the demands are severe or by reason of the fact that the indispensable requisite is the divine compulsion and the Pauline imperative: "Woe to me if I preach not the Gospel." The rigid tests for physical warfare are a lesson to those who engage in the spiritual; and no less sacrificial is the service of the ministry: there is no discharge in that war. The true servant of God even as "every good workman, is killed by his work: there is no other honorable way to die."

The burdens and sorrows of the ministry are all but overwhelming: the warrior asks no exemptions. Our joys and compensations are legion; we are not here for that: God is our exceeding great reward.

The fundamental to the education of the ministry is education for the ministry. And education is quite distinct from veneer. True education is voluntary, academic, life-long, costly. Complete, it includes the spiritual, moral, mental, physical, social, practical. It leads one to know God, his fellow-man, his environment: it compels him to adjust himself properly to each, and it requires that he act on the basis of his knowledge. Of all men the preacher should be educated: the Parson.

—R.F.G.

From The Richmond Times-Dispatch, April 27, 1945.

## "Presbyterians Find Dancing Not Immoral"

Majority of Presbyterian ministers today do not believe that dancing is "inconsistent with the nature of the Christian profession," a spot sampling survey in four widely scattered presbyteries, including 200 pastors, indicates.

The report was made by The Presbyterian Outlook, a publication of the Southern Presbyterian Church.

The majority of children of church officers danced and 87.3 percent of the ministers reported that their children danced or that they would encourage them to do so, the survey reveals. Of the ministers questioned in the survey, 33.7 percent said they danced as youngsters, while 52.4 percent of preachers' wives danced during their girlhood. Sixteen percent of the ministers stated that they regretted never having danced.

The Permanent Committee on Social and Moral Welfare declined to condemn dancing, the survey revealed, stating that to condemn certain amusements as worldly is "to give young people and others a false and distorted view of Christian life."

The report added that "it would be better for the church to warn against overindulgence in, and abuse of, these and other amusements and to encourage positively all wholesome recreation and fun."

## An Open Letter

To the Ministers and Officers of the Southern Presbyterian Church.

Fathers and Brethren:

I make no apology for writing this letter. I write it because with all my heart and soul I believe that the spiritual life and testimony of our beloved Church is at stake.

The newspaper article quoted above has brought distress to my heart, not because the percentages quoted give an accurate picture of the attitude held by the majority of our ministers—any point might be sustained by selecting the ones appealed to—but because it does represent the seriousness of the situation in our Church.

There is a deliberate movement on foot to bolster a tolerant attitude towards worldliness in our Church. This questionnaire is but a part of this movement. The appeal is to the opinion of man and not the teaching of God's Word.

In the early history of the Church Satan sought to destroy the Church by persecution. Christians were driven from their homes, imprisoned, killed. The Church grew and thrived and the blood of martyrs was a seed which brought forth spiritual fruit which you and I have inherited. Satan overstepped himself.

Today he is attempting to destroy the Church from within. He could not destroy the Church from the world so now he seeks to inject the world into the Church, that her testimony may be dimmed and ultimately lost.

The issue is not one concerning salvation. Christianity is not a series of negatives. However, it is an issue of spiritual power. The modern dance blunts the spiritual and stimulates the physical. It is the contact between the sexes which makes dancing popular. With alcohol the modern dance is doing more to promote juvenile and adult delinquency than anything else in America.

Can a Church prosper which condones sin, even in a diluted form? The admonition to "warn against overindulgence in, or abuse of, these and other amusements," sounds remarkably like Pharaoh's attitude. First he wanted the children of Israel to worship "in the land," then "not very far away," then only "those that are men," and finally "let your flocks and your herds be stayed," but Moses rejected every compromise. Can our Church compromise on this matter and be blessed?

Paul instructs us to set our affections on the things which are above. He tells us to "be not conformed to this world," and we are warned again and again to bring our bodies into subjection.

This is not an issue of young people having a good time. The happiest young people I know and the ones most capable of having a good time do not dance. To think dancing necessary for young people is to insult their intelligence. Promoting a dance requires neither intelligence, ingenuity or originality. In fact, a dance is probably one of the lowest and least intellectual forms of amusement.

The "doctrine of Balaam" was to promote a mingling of God's people with those of the world. The doctrine of the Church of Jesus Christ is to bring men out of the world, a people separated to holiness, a people with the power of the Spirit of God in their hearts, a people who in turn can win others to Christ.



Brethren, for the sake of our young people, for the sake of our Church, for the sake of our Lord who bought us, let us set up a standard which looks **upward**, not downward. Christ expects us to be in the world **but not of** the world. Can we work for less?

Sincerely yours,  
L. Nelson Bell.

## The Mission Of The Church

That the Church of Jesus Christ has a mission to perform goes without argument. That there are always varying shades of opinion as to what this mission consists of is also obvious to those who are even slightly acquainted with the present situation in the Church.

It would therefore seem obvious to any who are interested, that our conception of **what** the mission of the Church is will vitally affect the **direction of our activities**. It also should go without argument that if we are correct in our estimate of the work of the Church our work for the Church will be aimed in the right direction, while, if we have a misapprehension as to her mission, we will seek to take the Church into paths not ordained of God.

In other words—it is of **vital** importance that we **know** what it is God expects and requires of His Church. To do less is tragic in its implications and in its effect on the influence of the Church in the world.

The present-day philosophy of life, based on the evolutionary hypothesis, is that man is the victim of mal-adjustments in the social, economic, physical and political spheres and that the task of man is to remove these mal-adjustments, thereby "making the world a better place to live in." The implication of this philosophy is that man, given the opportunity, can so improve himself and his surroundings that he can progress into an era of justice and light. This appeals to the pride of man and arouses enthusiasm in unregenerate circles because it seems new and progressive, losing sight of the fact that it is the same philosophy which was in evidence when the tower of Babel was built.

Evangelical Christianity denies that man is the product of an evolutionary process ever looking upward and onward to a man-made Utopia. The very heart of Christianity is a recognition of the fact that man is a fallen creature, fallen from his God-created position because of disobedience to the command of God. The fact that man is a sinner, that his heart is desperately wicked, that he is lost and without hope, is the very foundation which alone can explain Christ, the Cross, Christianity, and the Church. Deny or treat lightly this essential underlying truth and everything else pertaining to man becomes blurred and distorted.

It was the recognition of the fact that man is a sinful, fallen creature which made our Saviour willing to leave the glory of Heaven and endure the shame of this world. It was because of the awfulness of sin in the heart of man that God sent His Son as the only remedy for that sin.

If it was the mission of our Saviour to come into the world to save sinners, what is the mission of the Church?

It should go without argument that the mission of the Church is to proclaim Christ as the Saviour of sinners, the one and only hope of salvation. Any other programme of the Church means, if we face it squarely, that we are trying to build on a rotten foundation.

If the ills of the world are fundamentally those caused by unregenerate hearts; and with all our heart we believe they are; then, our great task is not to try to cure the **symptoms**, the various mal-adjustments. Rather our task is to make application of the cure for the disease and that cure is found alone in the blood of Jesus Christ, applied to the heart of the individual sinner.

We see on every hand the **results** of sin. We, if we are sincere Christians, want these things removed. But when we use our time and talents and money primarily towards reform we are missing the great mission of Christians and the Church in the world.

No physician who uses his ability primarily in treating symptoms will for long be considered a good doctor. Modern medicine demands a **diagnosis of the disease** underlying the symptoms. Only then can the results of modern scientific research be brought into play and the cause of the sickness eliminated.

That Satan has too often blinded the eyes of the modern theologian is evident in the fact that sin is no longer a popular subject with many. The blood of Christ is so unpopular in some quarters that even songs about the blood have been eliminated from hymn books. A young minister of our acquaintance; a fine young man, graduate of a great conservative Seminary in the North, recently said: "We no longer lay our emphasis on sin but place it on the love of God." Friends, never forget this fact, we can not possibly understand the love of God unless we first understand the awfulness of sin. Until this truth is fully appreciated no man should ever stand up to preach the Gospel. Without the fact of sin there is no Gospel to preach.

This being true, and it is, how great is the mission of the Church! That mission is to proclaim Christ as Saviour to all mankind. Social, economic and political reforms are desirable but if we seek to establish them on any other basis than on a society made up of men and women who trust Christ as their Saviour we are unwittingly, but none the less truly, denying the Lord who bought us.

As has been aptly said: "Educate the hobo who is stealing a ride and he may end up by stealing the entire railroad." Education without Christ is today hastening the world on its downward road to hell. We flinch at such plain language but it is true. It may be crudely put but it is a fact that too often the activities of the Church correspond to those of the man who was white-washing the pig-sty and disinfecting the hogs, making the far country more pleasant and attractive for the prodigal. We spend our time seeking to remove the curse without going to the source of the curse which rests on the world, sin itself.



Are these two viewpoints as to the mission of the Church mutually exclusive? We believe they are more than that. We believe they are utterly antagonistic because one places the hope of reform **solely** on the redeeming work of Christ while the other would climb up some other way—through education, the improvement of environment, etc., etc., the effort of man in which all can share. One proudly says "let us" and proceeds to work for a "brave new world." The other humbly accepts what God has done through Christ Jesus and on that sure foundation builds for eternity.

But, you may say, I know men who believe in all of the doctrines which you have affirmed but who are sincerely working for these much-needed reforms too. True, but Paul distinctly tells us in the third chapter of First Corinthians that we may accept the foundation of Christ and still build a house of wood and hay and stubble. It is against this waste of effort and time in the Church against which we are crying.

Brethren, these things ought not so to be. We are lagging far behind in our God-given task. Too few of us are concerned about the lost souls right at our door. Too few of us, ministers and laymen, know how to lead a lost sinner to Christ. We have programmes and institutes and rallies and retreats and they may be harmless but rarely do they teach us to go out and **do the thing we talk about doing**. We are relying on education and methods to save sinners. They have their place but the "one thing needful," and without which the others are but empty gestures, is a clear conviction down to the depths of our souls that every man and woman in this world is **lost forever** unless he or she accepts Christ as Saviour.

This has been the position of historic evangelical Christianity from the very beginning. It needs to be reaffirmed again and again. Satan is content with any church programme which ignores this truth. If revival is to come; and it is coming; it will come through those individuals and church groups who work according to God's will and plan. The trend in our Church today is **away** from this position. Trends can be stopped. They have been stopped before and this one can be stopped before it is fatal to our testimony and witness. If, during the coming year, we lay stress on one central effort, winning individual sinners to Christ, we who do this will be blessed and we will in turn make our Church the blessing she should be in the community, the nation, and the world.

—L.N.B.

## It Can Be Done

Can there be unity without union? Yes, and this unity is found all over the world; unity of faith without union of organization. It is union as it should be. It is the various members of the body of Christ, functioning separately and yet together.

We have recently seen such unity expressed in a way which has brought blessing to an entire community.

One of our Presbyterian Churches had been praying for a revival and seeking a man to lead

in this work. Plans to secure an evangelist from our Church did not materialize. The opportunity came to secure an outstanding man who happened to be a Baptist. The first man the chairman of our committee happened to see after this was known was the pastor of the local Methodist Church. His reply was: "I will back you to the hilt." The other pastors in the district were contacted and each one of them heartily agreed to back and share in the campaign.

As a result every Church in the entire school district, thirteen in all, joined in a revival which shook that entire section. The reason for this unanimity of spirit was that while various denominations and even sects were represented, they all believed and preached the essential doctrines of the Gospel. On minor things there was great diversity of belief but all believed in winning souls to Christ and agreed that there was but one way to do this. This community is peculiarly blessed in the pastors who lead these different churches. This could not be done everywhere but it is an illustration of the great fact that what Protestantism needs today is not outward union. **What we need is unity of faith in the essentials of Christianity.**

—L.N.B.

## Prayer Also Changes People

A young preacher had just settled in his first pastorate in Philadelphia, when he was visited one evening by one of the laymen in his church.

The man said bluntly to him: "You are not a strong preacher. In the usual order of things you will fail here, but a little group of us have agreed to gather every Sunday morning to pray for you."

The young man saw that group of people grow to more than one thousand praying weekly for their pastor.

The minister was J. Wilbur Chapman, who grew to become one of the greatest preachers America has ever known.

—The Christian Digest.

## Wings For The Soul

### Service Men's Gospel Teams

Twenty men who have been spending their free evenings in the chapel at an Air Base in Trinidad have, under the guidance of their chaplain, organized The Gospel Team. Permission has been granted them to hold meetings at various churches which dot the towns, villages, and cities of Trinidad. The services are regular religious services conducted by these laymen. There are men on the team who are interested in studying for the ministry after they have been returned to civilian status. To them there is the added incentive that they are able to get the practice which they need for their future work. Above all, they are interested in spreading the Word of God among these people. The response which this team is receiving indicates that their services are deeply appreciated.



# Faithful Preaching

By Rev. J. Kenton Parker

Text: Jer. 23:28—"He that hath my word, let him speak my word faithfully."

Dr. Harry Rimmer illustrates it this way: "Very little originality is permitted a Western Union messenger boy." His sole obligation is to carry the message he receives from the office to the person to whom it is addressed. He may not like to carry it. It may contain bad news or distressing news for the person to whom he carries it. But he is not to stop on the way, open the envelope and change the wording of the telegram. His duty is to take the message.

We preachers and teachers and Christians have the word of God. Our Great Commander has said Go, take this message to a dying world. Some are neglecting; some are tearing the message up and substituting one of their own; some are taking out part of it; some are telling the people that the Lord does not mean what He says; others that He did not really write the message but it was written by ordinary men who are mistaken about the meaning of it.

There are many different ways of being "false prophets." Some like Mohammed and Joseph Smith and Mary Baker Eddy are substituting a sham and false message for the truth. Some like Father Divine are putting themselves in the place of God and blasphemously assuming the position of a "Christ", even using His great name of "I Am."

But a more common way is for those who profess to preach the Word "to hide part of it," either through ignorance or fear of man or desire for popularity, or because they are too unbelieving to accept and proclaim it as the Word of God. Jeremiah in the context is denouncing all these "false prophets." Christ warned us against them; Paul, Peter, Jude and John all tell us that they will be numerous in the last days. In the Book of Revelation the "false prophet" is one of the leading characters, taking his place beside the "beast" and "the dragon." So it behooves us to (1) be on our guard against these perverters of the truth and (2) to be sure that we ourselves are not false in some degree to the charge that has been given us. To neglect; to fail to carry a full Gospel; to be unmindful of the importance of our work is to be "false" in a very real sense.

The Commission and duty of each of us who "has the Word," whether an ordained minister, or a teacher in the Sabbath School, or only a Christian who has the Bible, is to "speak it faithfully." What is meant by this term? How can we speak it faithfully?

1. One way certainly is to speak it as the word of God and not the word of men.

There are a great many books in the world, some of them great and good books, which are but the work of men. There is no "thus saith the Lord" behind them or in them. We may admire and love these men and their works. We may have

a high regard for Shakespeare and Milton, for some of the philosophers and scientists, for some of the writers of fiction, and we may get great profit and enjoyment from reading these books and use them to illustrate and interpret and enforce our messages. But no preacher, I think, would dare take a text from Shakespeare or Milton or Dickens, or even some great religious leader and writer and say "thus saith the Lord."

True preachers and true Christians recognize "this book," the Bible, as the only infallible rule of faith and practice, as the Inspired Word of God. As Kuyper so well says, "it is the voice of God." It is not the record of the search for God by fallible men, as the Modernist claims, but the revelation of God to all men, by men who were "carried along" by the Spirit and so kept from error.

To doubt this is to be false to our Commission. The very first question Satan asked was, "Hath God said?"

When we can no longer speak the Word as the Word of God, then we had better stop speaking it, for it loses its place of authority and becomes just like any other book, a book to be discussed and criticized, perhaps praised and admired as literature and as containing some valuable ideas for men, but not having the right to demand our obedience. We must preach it as the word of God!

II. A second way to preach it faithfully is to be sure that we preach it ALL, not simply parts of the Word.

Now this is no easy task. To preach the whole council of God will mean study and comparison; it will mean hard work and much praying; it will mean that we are not afraid of any part of its message. Some of us are too lazy to do this. Some of us are too busy, we say, with the other work of the church, some of us like to preach on certain themes. We have our "hobbies" and we love to ride them, rather than finding out the whole message of Salvation and declaring all that God speaks. The very parts we omit may be what our own souls need and what our people need.

There is no doubt that some messages are more pleasant to preach than others. Most of us would rather preach on Heaven than on Hell; on God's love rather than God's wrath; on the sins of the heathen than the sins of our own hearts and our own people; on the pleasanter duties of the Christian rather than on cross bearing. Some of the messages which Jeremiah and Isaiah had to deliver to their people were very hard for them to deliver. Nobody likes to be called a "traitor" or a "pessimist." Not only was it a disagreeable task, but a dangerous task, for they were likely to be killed for what they said.

But the preachers and teachers and Christians have no choice in this matter. They are to preach and teach or speak the whole Word of God.



If this had always been done many of the "isms" of today would not have arisen, according to Dr. Campbell Morgan. He says that the neglect of certain truths by the preachers and the church has caused these truths to become a sort of "slogan" for many sects of Christians.

We can see this ourselves. The church neglected to preach on the Second Coming of Christ. It seemed to forget there was such a thing, as it concerned itself about establishing a great worldly kingdom on earth and the consequence was that earnest Christians rediscovering this great and glorious doctrine have perhaps overstressed it, at least carrying it to a degree not warranted in the Bible, by setting dates for His coming and making a certain program the only program to be accepted. If we had preached this glorious and comforting and important truth as we should, we would not be embarrassed by this sort of misguided zeal today.

The church has neglected the preaching and teaching of the truth about the relation of the healing of the body to our Christian faith. The wonderful privilege of taking our sick to God in prayer, and by faith claiming His help and His power to heal our sick, has been neglected. In consequence we have Christian Science, and some sincere Christian sects who overemphasize this side of the Gospel. No one has more reason to believe that God answers prayer in the healing of the sick than the writer. It is a glorious privilege to pray over our sick and to claim God's rich promises of healing.

The church has neglected the preaching of Holiness of life sanctification and separateness and victory over sin and the result has been that some erroneous doctrines have been taught and accepted by earnest Christians. We need a full, well rounded conception of this thing of Holiness and we need to preach it to our people. Our emphasis on Salvation by grace without works should not lead us to neglect the preaching of the fruits of the Spirit and the necessity of a Spirit-filled life on the part of Christians.

We might go on and on illustrating this but we can apply it ourselves. No part of God's message is to be left out. We are to get the Word as a whole with all of its connected doctrines before our people so that its truth can be fully developed in our minds and hearts. The Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto every good work. (see II Tim. 3:16, 17). If we desire full-grown Christians, we must preach and teach and speak a full Gospel, all of the Word of God, not just those parts which appeal to our minds and dispositions or to our people.

III. To speak the Word faithfully means, I believe, to speak it earnestly, zealously, constantly patiently. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2).

Remember, we are sowing seed, some, indeed, may fall on beaten paths; some on stony ground;

some among thorns; but it is our business to keep on sowing! We are not to stop sowing because some of the soil looks very unpromising.

We are holding a light. We are to let it shine even though it may seem but a twinkling candle in a world of blackness. It is our business to let it shine.

We are blowing a trumpet. In the din and noise of battle, our little trumpet may seem to us lost but we must keep on sounding the alarm to those who are in danger.

We are kindling a fire. In this cold old world full of hatred and selfishness our little blaze may seem to be unavailing. But we must keep our fire burning!

We are striking with a hammer. The blows may seem to only jar our own hands as we strike, but we are to keep on hammering!

We are using a sword. The first or second thrust of our sword may be evaded and all our efforts to strike deep into the enemy may seem hopeless, but we are to keep wielding our sword. It is the Sword of the Spirit.

We have bread for a hungry world. The people may seem to be so busy feeding on other things that they will not accept the bread of life, but we must keep on giving it, offering it to the souls of men.

We have water for a famishing people. We must keep standing and crying out, "Ho, everyone that thirsteth, come, come to the waters." We must persevere, never give up, keep using the Word, for

IV. Faithfully means Hopefully, believing in its power and believing the promise that "My word shall not return unto me void, but it shall accomplish that which I please, it shall prosper in the thing whereto I sent it." (see Is. 55:11).

The seed will find some good soil and spring up and bear fruit; even sixty or thirty or a hundred fold. Somebody will hear the trumpet, even in the din and tumult, and will flee to the refuge and be safe. The fire will kindle a sacred flame in some cold hearts and woo them to God. The hammer will break some hard hearts and make them contrite and yielded to God. The sword will pierce the armor of sin and cut away the self-satisfaction and pride and open them to the Spirit of God. Some hungry men and women will take the bread of life and some famishing ones will find the water of life at our hands.

May we take our text to heart today: We have the Word. There is not a Home represented here that does not have the Word. It is ours not to keep to ourselves but to speak to a world that is perishing. May we do it faithfully!



# The Christian Home

By Rev. Wm. C. Robinson, D.D.\*

*(This address was delivered by Dr. Robinson on the "Miami Youth For Christ" Rally program, on Saturday evening, May 12, at 8:00 o'clock. This great interdenominational Youth for Christ rally was held in the Orange Bowl Stadium, Miami, Fla. Rev. Daniel Iverson, Pastor of the Shenandoah Presbyterian Church, Miami, Fla., was the program chairman. Some 14,000 people attended this rally in the first appeal for Christ on a city-wide basis ever made to the City of Miami. The pageantry was very effective with the bands and a chorus of over 1,000 voices. The colors were presented by the American Legion. Then followed the raising of the National Flag and the Church Flag above it, according to the ceremony of the United States Navy. The address of welcome was given by the retiring Mayor of the city. Resolutions commending President Truman for setting aside a day of prayer were read. Ten decisions for Christ were turned in on the decision blanks that night. Our congratulations to Dan Iverson for his part in sponsoring this great Youth for Christ Rally. H.B.D.)*

The events of our day are calling us back to the conviction of the ancient psalmist:

"Except the **Lord** build the house  
They labor in vain that build it:  
Except the **Lord** keep the city,  
The watchman waketh but in vain."

—Psa. 127:1.

That nation which turned from the revelation God made of Himself in Jesus Christ to a Leader of their own making plummeted from the throne to the gutter. Their very gifts of scholarship and industry became the means of plunging a world into war, a Continent into slavery, and their own fatherland into desolation. Over the fall of the German Dritte Reich is written the lesson of the Psalmists: "Only that nation whose God is the Lord is either blessed or happy." (Psa. 144:15 - 33:12).

While the King of the Ages is manifesting His righteous acts to the nations of the earth, He is also teaching every household in America the homely lesson of the family altar. There is an empty chair at every table, and the letters coming back from the front read like this: "Keep on praying for us. It is only prayer that will get any of us out of this, alive." "Over here the arrow that fieth by day and the pestilence that walketh in darkness are not mere figures of speech."

Even when the Purple Hearts arrive they often do so with a note of thanksgiving: "I certainly thank God for the way He has looked after my platoon and me the last few days. It was, in several cases, only His mercy that brought us through. We were blessed by no deaths, only five wounded." Lowering the draft age to eighteen has brought us abruptly to the realization that we parents have only eighteen years in which to give our children the Christian faith before they go into a world distraught with rival ideologies.

Thus when my generation speaks to you young people of the coming generation we do so from no pinnacle of superior accomplishment. We speak of lessons we are learning the hard way, the heart-breaking way, when we beg you to believe what our grandfathers told us: You cannot build a lasting home without prayer, without the Bible, without the Sabbath, without the Church, without Jesus Christ. He is the only foundation upon which a successful home can be built. He is the builder of every Christian home. Every truly Christian home has Christ as its end, and the

Kingdom of God as its chief concern. In our building let us take care that Christ is the end, for the beginning is Christ; Christ the beginning, for the end is Christ. Then shall God be known in the palaces of Zion for a refuge. (Cf. Psa. 48:3).

God has laid in Zion a precious cornerstone, and other foundation can no man lay than that which is laid which is Jesus Christ. "Teach us to build upon the solid rock!" Christian homes can be built only by hearts which have been reached by the love-communion of God our Saviour, and by lives which have yielded obedience to our Lord Jesus Christ.

Apart from Christ we are in darkness and the shadow of death. The natural man is at enmity toward God, for neither is He subject to the law of God, nor indeed can he be. But in Jesus Christ God meets us, God comes to us, God reveals Himself to us. We behold His glory, glory as of the only-begotten Son of the Father, full of grace and truth. The light of the knowledge of the glory of God shines for us in the face of Jesus Christ. We have redemption through His blood even the forgiveness of our sins according to the riches of His grace. He is the Lamb of God that taketh away the sins of the world—your sins and my sins. He does this as He calls us, as the Father draws unto Him, as the Holy Spirit sheds abroad His love in our hearts. And as in response we look to Him, we entrust ourselves to Him, we feed upon Him, we hear His Word: "I am the way, the truth and the life; no man cometh unto the Father but by me." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

The Christ whom God has given to be the Head of His body the Church is the head of every man and the true head and foundation of every Christian home, for every Christian home is "the Church in thy house." Without minimizing the importance of the congregation assembled for the regular preaching of the Word and administration of the sacraments, we know that where two or three gather about a hearthstone in Christ's name, there is the Head of the Church and under the Head there is "the Church in thy house."

For the Church in thy house, Christ is not only the foundation, He is also the builder. He says, "I build my Church." Our children are a heritage of the Lord. As we bring them to God in the arms of faith and on the vows of our dedication, Christ through His Church takes them up in His arms,



lays His hands upon them, blesses them, and returns them to us to be nurtured for Him in the Christian faith. For Christ's sake the Father gives His angels charge over them to cover their heads in the day of battle and His right hand upholds them as they fly to the uttermost parts of the sea.

In building the Christian homes of tomorrow, we are faced with tremendous problems. But I myself am the gravest of these problems, my wicked self-will, my perverted desire for dominion, my sinful pride, my selfish lust. In every heart there are bitter battles to be fought, stern campaigns to be waged against the world, the flesh, and the devil. Now the building of a home means at least two such hearts under every roof. Within and around each home are forces of sin, hostility, fear, anxiety, lust, desire for dominion, forces that are crushing thousands of American homes. Troubles that are legion come into every home—from the White House to the humblest hovel.

There is one and only one who can conquer us and all His other enemies, and make and keep our homes Christian. In Jesus Christ:

"The King of love my Shepherd is  
I nothing lack if I am His  
Whose goodness faileth never,  
And He is mine forever."

He is "a king who is able to make a valley of trouble into a door of hope, who is able to make light come out of darkness, love out of hatred, life out of death, and the kingdom of God out of a world which loves darkness rather than light because its deeds are evil."

He and He alone of all the sons of men kept His life of fellowship and obedience. Then having put away our sins by the sacrifice of Himself, He was brought by the resurrection and ascension into immediate and unbreakable fellowship with the Father. As we are in Him that blessed fellowship is ours. When one crosses the ocean he is saved from sinking into the depths of the sea by the steamer in which he travels. We needy sinners are saved from sinking away from fellowship with the living God, only by abiding in Christ. For the voyage of life, He is the anchor, the ship, and the pilot. Be sure, young people, that you do not launch your home without Him. Service man, as you return to the brave little wife who has cared for the bairns and kept the home fires burning be sure that Christ comes back with you. When sin or anger or hate conquer everybody loses. "When God's love conquers, each side wins and no side loses." Christ is the victory in the home, for He is the Master Builder. Do not try to build without Him.

Except the Lord build the house,  
They labor in vain that build it.

As we build the homes of tomorrow we need a clear vision of the true ends of life.

"O Master, lend us sight  
To see the towers gleaming in the  
light."

As Christians we cannot merely build our homes for our own ease, or our selfish pleasure. If we seek to save our lives we still lose them, only if

we give them to God in service shall we save them unto life eternal. By the grace of God we must build the walls of Zion, each one building over against his own house. We must build for the Kingdom of God on earth.

Our hearts thrilled as our boy wrote us how his Ozark Division, spear-heading the Ninth Army's drive from the Ruhr to the Rhine, captured 86 towns and villages and raised Old Glory over Krefeld, their third great captured German city. But by faith we see a yet more glorious banner and we pray for the day when the Ozark and the other divisions of Christian young people shall lift the colors of Christ our King over cities and villages, over countrysides and communities, over islands and peninsulas which have never known His gracious reign.

In the dreadful killing times in Scotland the martyrs died crying that the children who were yet unborn were bound by covenants to religion and to reformation. Into your keeping, O young people of today, we commit the heritage of the future. May you not go into that future for self-aggrandizement, may you not rush in under the fanatical banner of some perverted dictator. May you go into that future to claim it for Christ who loved you and gave Himself up for you.

From the Young People of France comes this challenge: "We must express ourselves adequately about the gospel." From small groups of young people in Germany Pastor Stewart Herman, of the American Church in Berlin, brings the message: "We do not intend to give up the Christian faith." From Britain sounds this call:

"There is only one thing matters  
In this passing world of sin,  
That our lives should tell for Jesus,  
Be of some account for Him."

Will the youth of America join the chorus of loyalty to Him who loved us and washed us from our sins in His own blood?

"My will is not my own,  
Till Thou has made it Thine.  
If it would reach a monarch's throne  
It must its crown resign."

Making Christ the end of our lives and of our homes and prospective homes will have definite bearings upon what we do and what we avoid doing in our play and in our work, with our time and with our talents. It will mean full-time Christian service for some who have made other plans. In saying this I am not setting myself up as either a law-giver or an example. The Lord is our Judge, the Lord is our King, the Lord is our Law-giver, and God hath given Him for a Leader and a Commander for the people. I do not even mean that everyone will do exactly the things that every other Christian does. Different people see things differently and our Heavenly Father even permits His children to do some things of which He does not approve. In the Kingdom of Grace the love of Christ constrains each one to render obedience to the King, and these constraints of His love are individual and personal.

The story of a little girl may illustrate the point. This little tot was selfishly crowding all her



toys into her lap and under her dress so that her little visitor could play with none of them. Then a beautiful butterfly flew in through the open window and suddenly the toys dropped all over the room as the child rose and stretched her arms to catch the butterfly. When Christ becomes the center of our lives, the values of life change. When His love is shed abroad in our hearts many of the toys that formerly seemed so important become trivial.

Essential Christianity is not looking in upon our own things, but looking out upon God's plan for a redeemed world; it is not setting our affections upon the things below, but upon the things above where Christ sits at the right hand of God; it is not dwelling on those things which are behind but pressing on with Christ into those things which are before. When Christ and the Kingdom of God are our greatest concern we face the future unafraid. The Lamb hath overcome to open the seals and administer the counsels of redemption. He goes forth on the white horse of victory conquering and to conquer. He shall reign until the last enemy is destroyed and He returns in His majestic glory as King of Kings and Lord of Lords. Yes the future belongs to God and God has committed it to Jesus Christ and sealed the delivery of power with these words: Even so come Lord Jesus. *Vexilla Dei prodeunt!*

"He has sounded forth the trumpet that shall never call retreat,

He is sifting out the hearts of men before His judgment seat.

O be swift, my soul to answer Him! be jubilant, my feet!

Our God is marching on!"

Will you march with Him? Yes God has other hands, and other feet and other voices, other wicks upon which to place His light. He is not worshipped by men's hands as though He needed anything, seeing He giveth to all life, breath and all things. But we can never be grateful enough if the Lord of glory count us faithful, putting us under His banner of love, in His shock troops with which He conquers His foes.

Now we can only serve Him if He first serve us in the ministries of His redeeming mercy. The late Reverend John R. Mackay, an esteemed minister of the Free Church of Scotland, once said that it seemed as he looked into his own heart he could see only darkness, guilt and pride. "But then I remembered that Christ is a Prophet who can dispel my darkness, Christ is a Priest who can remove my guilt, Christ is a King who can humble my pride. And I said it were good that Christ and I should meet."

May God meet you tonight, my young friend. May God in Christ confront you, dispute the sinful passage with you this hour as He did with Saul of Tarsus on the Road to Damascus. Francis Thompson tells how he sought to elude as God sought to save him, how he fled as God pursued him like a veritable Hound of Heaven. Until:

"Halts by me that footfall:

Is my gloom after all

Shade of His hand, outstretched,

Caressingly?"

When you seek to elude a rendezvous with Christ you are playing traitor to your own soul,

to your hope of a Christian home here and the Father's house hereafter. When you drive Christ away you drive love away—the deepest, holiest, most undeserved love that ever faced your life. As Moses lifted up the serpent in the wilderness even so was the Son of Man lifted up bearing our sins in His own body on the tree. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. As Christ calls, answer Him tonight. Now is the accepted time! Today is the day of salvation! Believe on the Lord Jesus Christ and thou shalt be saved and thy house.

\*Columbia Theological Seminary, Decatur, Ga.

## The Daily Prayer Union In The Fellowship Of The Holy Spirit

As many readers of The Southern Presbyterian Journal are members of the Daily Prayer Union, I asked Dr. Dendy if he would kindly allow me to write a few lines to the members and wish them God's richest blessing with Phil. 4:4-6 and I. Thess. 5:23.

I have not seen my sons in England (two ministers and a doctor) for six years and I am sure you will all understand that I long to see them again. We hope to get a passage from New York at the end of this month or in June, not forgetting James 4:15.

Up to May 25 letters will reach us at our old home, The National Bible Institute, 340 West Fifty-Fifth Street, New York 19, N. Y., and after that date addressed to Rev. R. R. Neill, M.A., Rectory Toobing, London, S. W. 17. You will find his address on The Christian Workers' Guide. Please note that the postage to England of letters is 5 cents, postcards 3 cents.

We members are all one family, members one of the other, and we feel sure that you all will remember us in your prayer.

With loving greetings from my wife and me.

Yours in the Lord's service,  
Heb. 13:5,6. D. H. Dolman.

## New Life For The Christian Church

If Twentieth Century congregations are to regain the power too many have lost and prepare their members to withstand the perils of a threatening future, the cry must be: Back to the early Christian churches for their earnest, painstaking, thorough teaching of God's truth! Back to the apostles' patient, persevering instruction in the saving Word! Give us sermons with texts from the Scriptures rather than subjects from magazines or motion pictures; Bible classes in churches rather than dramatic-arts classes; daily Christian soul of heart training for our children in preference to any modern theories of mind-training; catechisms with the Christian doctrine explained in questions and answers, a thousand times than some of the Sabbath School books with stories about bluebirds and pussy-willows, yet not a syllable about the Saviour! —Dr. Walter A. Maier.



# Sabbath School Lessons For July

By Rev. J. Kenton Parker

## LESSON FOR JULY 1

### God's Joy In Creation

Scripture: Genesis 1-2. Devotional Reading: Psalm 95:1-6.

#### Introduction

As a general introduction to our "Studies In Genesis" may we quote a few paragraphs from one of the newest and best commentaries we have seen on the Book of Genesis, "Exposition Of Genesis," by H. C. Leupold.

First, as to the purpose of the book: "The purpose of Genesis may be formulated thus: the book aims to relate how Israel was selected from among the nations of the world and became God's chosen people. Since, however, this choice was not made because of the merit or the excellence of Israel's ancestors but wholly because of God's unmerited and unmeritable mercy, the book may also be said to be the story of God's free grace in establishing Israel for Himself as His people."

As to the historical character of the record, he has this to say: "A proper evaluation of the facts enumerated above (See Page 11 of Introduction) leads definitely to the conclusion that Genesis gives a sober, accurate, historical account of the events that led to the separation of Israel from among the nations and to her establishment as a new nation with a divinely given destiny."

As to the value and importance of Genesis: "In a general way it would be correct to say that this book is singular in its kind, for it offers the only correct and satisfactory information that we possess concerning prehistoric times. It goes back beyond the reach of available historical sources and offers not mystical suppositions, not poetic fancies, not vague suggestions, but a positive record of things as they actually transpired and, at the same time, of matters of infinite moment for all mankind."

(If anyone is inclined to doubt the Mosaic authorship of Genesis and the Pentateuch this book is a fine place to bolster our faith).

We will now get to our subject, "God's Joy In Creation." (Genesis 1-2).

Men get a great deal of joy out of anything they make, whether it be a garden with gorgeous flowers and delicious vegetables and fruits, or a house with its landscaped grounds, or a marvellous machine capable of doing wonderful work. We can easily imagine that God, too, would find satisfaction and joy in all that He makes.

"In the beginning God." Can anyone think of a more majestic or fitting, or beautiful way for the Bible to begin? I heard a preacher say that he had these words underscored with this note: "I believe this; all that follows is easy to believe." If we really believe these four words at the beginning of our Bible, we have no trouble in believing the balance of the Book.

We will briefly consider these two chapters under these three heads: (1) What they teach about God; (2) What they teach about the universe; (3) What they teach about man.

#### God

Forty-five times in these two chapters of fifty-six verses, this word occurs. What are some of the truths revealed about God?

"God created." He created the heavens and the earth; the great sea-monsters and everything that moveth; man in His image, "in the image of God created He him, male and female created He them." Here are the "missing links" that knock the theory of evolution in the head for all time.

"God said." "Let there be light"; let there be a firmament in the midst of the waters; let the waters under the heavens be gathered together into one place and let the dry land appear; let the earth bring forth; let there be lights; let the waters swarm; let us make man; not good for man to be alone; I will make an helpmeet for man; I have given you.

"God made": the firmament; the two great lights; the beasts of the earth; a woman.

"God saw." He surveyed the work of each creative day, and "it was good."

"God created"; "God said"; "God made"; "God saw." From these four expressions we learn a great deal about our God. We see His power, wisdom, goodness and other attributes manifesting themselves in a marvellous succession of events as He brings the universe into existence, filled it with living creatures, and turned it over to man.

#### The Universe — "The Heavens And The Earth"

"The heavens declare the glory of God; and the firmament sheweth his handywork." In six days the Lord made the heavens and the earth. "It is immediately apparent that the account as a whole proceeds from the lower to the higher, providing first the basic essentials for existence as well as for plant and animal life, then running to a climax in the creation of man for whose wellbeing and well-ordered existence all previous steps in creation provide the adequate setting. So the account abundantly displays that God is a God of order. 'The first three days are days of preparation, the next three are days of accomplishment.'"

Someone has written a book called "God's Extras." In this account of creation we see many of these "Extras." Some things, like air, light, water, were necessary; others were thrown in for the happiness of mankind. Think of the beautiful flowers and colors of all sorts suited to soothe and please the eye, of the delicious flavors of fruits, and the varied wonders of Nature, and we realize that God not only made an orderly world suited to support life, but an exceedingly beautiful world full of extra adornment. Just as a man building a home for his bride will add many loving touches to



his work, so our loving Heavenly Father touches all the universe to make it an attractive home for mankind. No wonder the expression, "He saw that it was good," is used so often. We feel that God found a great deal of joy in adding these "extras."

### Man

The climax of creation is **man**. There seems to be an added solemnity as God comes to this part of His work and says: "Let us make man."

Man was made in the image of God. That image, we believe, was in his moral and spiritual nature, consisting in knowledge, righteousness, and holiness. We believe that when man came from the hand of God, though of such humble origin, made from the earth, yet he was but little lower than the angels and crowned with glory and honor.

God placed man in a garden, a beautiful place, with delightful work, to dress it and to keep it.

God saw that it was not good for man to be alone, so out of man He formed woman to be his companion and helpmeet, and as Matthew Henry says, He did not take her from his head, to rule over him, or from his feet, to be trampled on by him, but from his side, for him to protect and cherish and love. Marriage was instituted in the Garden of Eden, and united one man and one woman.

God gave man dominion over all the earth. He also gave him every fruit of the garden except one, and tested him as to his willingness to obey by commanding him not to eat of the tree of the knowledge of good and evil.

Our devotional reading (Ps. 95:1-6) suggests that we ought to be filled with the spirit of joy and thanksgiving as we worship the God revealed in these chapters.

## LESSON FOR JULY 8

### Man's Failures And God's Promises

Scripture: Genesis 3-9. Devotional Reading: Psalm 103:1-13.

In these chapters we study about Man's Sin and God's Grace; about Man's Fall and God's Salvation; about God's Judgment and God's Mercy.

(We are looking at these passages from the conservative viewpoint. It is far easier to believe what Moses wrote under the guidance of the Holy Spirit than to believe the far-fetched and often foolish "explanations" and comments of the "Higher Critics.") (Most of our quotations are from H. C. Leupold).

### Genesis — Chapter 3

"This is the most tragic chapter in the Bible." It is "an inspired account of how sin and all evil came into the world. Without a doubt, things are recorded as they actually transpired; this is a strictly historical account fully approved by the New Testament." In II Corinthians 11:3 Paul says: "as the serpent beguiled Eve through his subtilty," and in I Tim. 2:14: "And Adam was not deceived, but the woman being deceived was

in the transgression." (See also Verses 13 and 15).

The serpent is put first for emphasis in Verse 1. A better translation of "more subtil" is probable "most clever." "This serpent actually spoke to Eve." We see, however, that back of the serpent was Satan who was using her as his mouthpiece. When Paul in Romans 16:20 says, "The God of peace shall bruise Satan under your feet shortly," he is making an "interpretative allusion" to Verse 15 of this Chapter, and we find in Rev. 12:9 the expression, "the old serpent, he that is called the Devil and Satan." Satan is a liar and the father of lies. He disguises himself by using the serpent.

"The woman" is approached because she was not naturally as strong as the man and may have heard God's prohibitive command only through Adam.

The devil casts a suspicion upon God's goodness, although our first parents had abundant evidence of that goodness. They should have certainly trusted their loving Heavenly Father who had given them all the trees of the garden except the one tree of the knowledge of good and evil. "The moment such trust begins to waver man has fallen." The temptation is also directed against God's Word. Adam and Eve are to be led away from the truth through unbelief.

"Why must there be a temptation?" "The answer must always be that God will have only that count as moral behavior worthy of a being made in God's image, which is freely given and maintained even where the possibility of doing otherwise offers itself." Or, as our Catechism puts it, "being left to the freedom of their own will." Man was to be a free moral agent; he was to choose obedience or disobedience to the divine will.

The fall was rebellion against a gracious and loving Heavenly Father and so became "the one great sin in the history of the human race." It involved not only Adam but all his posterity. "As in Adam all die."

Eve begins to doubt and distrust; she loses sight of the boundless goodness of God. "Apparently, there sin took its beginning; God's mercies are lost sight of." "To have suspicions of God and of His goodness is a wicked insult to His majesty."

Having gained his first point, the devil boldly advances to his second. He denies the truth of God. God said, "You shall die." Satan replies, "Ye shall certainly not die." He then attributed envy to God. "For God knows . . . ye shall be as gods."

Verse 6 has a striking resemblance to I John 2:16. Notice how they parallel each other: "When she saw—the tree was good for food." John calls it "lust of the flesh." "It was attractive to the eye." John says "lust of the eyes." "It was seen to be a tree desirable for acquiring wisdom." John describes this as the "vainglory of life."

We see the first result of the fall in Verse 7—**shame**. "Both are equally guilty: both experience the same result." Next comes **mistrust** and **fear** (Vs. 8) as they try to hide from God. Their intellect becomes darkened so that they fail to see that no one can hide from the omniscient and omnipresent God.



The question in Verse 9 "Where art thou?" is not, of course, for information. "God's questions are pedagogic." He is trying to bring man to a sense of his guilt.

The reply of Adam in Verse 12 is a cowardly one. He refuses to admit plain guilt and tries to lay the blame on Eve, and by inference, on God: "The woman whom thou didst set at my side." The woman also tries to evade the issue by blaming the serpent.

A curse is pronounced upon the serpent. Chrysostom says of Verse 14: "God destroys the instrument that brought his creatures to fall, just as a loving father, when punishing the murderer of his son, might snap in two the sword or dagger with which the murder had been committed."

Verse 15 is the "Protevangelium," the first Gospel proclamation. "We can and must subscribe to the statement that this word held up the Saviour before their eyes, and so made it possible for them to believe upon Him." We heartily say "Amen" to these fine words of Dr. Leupold.

### Some Consequences Of The Fall

Let us note what our Catechism says about some of the consequences of the fall: "The fall brought mankind into an estate of sin and misery." "All mankind, by their fall, lost communion with God, are under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell forever." The devil said, "Ye shall not die," but mankind died spiritually in the day he sinned, dies physically every day, and will die eternally unless saved through the mercy of God in Christ, our Redeemer.

Some broader consequences are seen in the Spread of Sin. Sin entered the heart, and man became a pitiful wreck of his former glory.

As is natural, we see it spreading to the home, and the sad story of Cain and Abel illustrates its disastrous effects. We next have the terrible condition of human society described. The very thoughts and imaginations of men were evil continually. This awful condition grieved God at His heart.

### Judgment On Account Of Sin — The Flood

In Chapters 6-7-8-9 we have this judgment described, the building of the ark, and the flood which destroyed all mankind except Noah and his family.

As in the case of the fall, so after the flood, God gives another gracious promise and sets the rainbow as a seal of the covenant He makes with Noah.

Faith is ever the connecting link between man and God. The men who "by faith" believed these promises, became the heirs of eternal life, and walked with God.

### Conclusion

Let us conclude with a few questions from Chapter 3:

1. Satan's question: "Hath God said?" This is the devil's favorite starting point. The fundamental error of Modernism is doubt of God's Word.

2. God's two questions: "Where art thou?" and "Where is Abel thy brother?" These ought to start some heart-searching of our own.

3. Man's question: "Am I my brother's keeper?" Selfish men are still making this reply to God. How much better is Paul's noble declaration, "I am debtor both to the Jews and to the Greeks."

## LESSON FOR JULY 15

### God's Purpose For Abraham

Scripture: Genesis 11:26 - 12:20. Devotional Reading: Psalm 139:1-12.

#### Introduction

"We are now on the threshold of what may be called the greatest single historical event in the redemptive purpose of God to be found anywhere in the Old Testament." (Wilbur W. Smith). "The first Jew was a Gentile. The first Hebrew was a heathen." (Whyte).

We are using as part of our outline one of Alexander Whyte's unique sentences: "A great bereavement, a great disappointment, a great temptation, a great transgression, a great humiliation, a great surrender of his rights—all these great experiences, and more than these, had to be passed through . . . before Abram could be trusted, counted on, as the foundation stone of the Old Testament Church."

#### "A Great Bereavement" (Gen. 11:26-32)

In these verses we have the generations of Terah, Abram's father. Terah had three sons, one of them, Haran, dying before his father, in Ur of the Chaldees. Abram married Sarai, Nahor married Milcah. Sarai had no children. Then Terah took Abram his son, and Lot the son of Haran, and Sarai, and they went forth from Ur of the Chaldees to go into the land of Canaan. "And Terah died in Haran." Thus the loss of his father was the great bereavement which came to Abram, both a blow to him and a test of his faith. He goes into Canaan with this sorrow in his heart.

#### A Great Call And Promise (Gen. 12:1-3)

This call which had already come to Abram, meant the giving up of much that is dear to us all—country, kindred, father's house. A separation like this is no easy matter—those who go today as missionaries know that this is true—many of our soldiers could testify the same thing. "Unto a land that I will show thee." The comment in Hebrews is, "not knowing whither he went." He had no clear idea of the country but only that he would afterwards receive it as an inheritance. It was to be a faith venture.

The call was accompanied by a glorious promise. It has several parts: "make of thee a great nation"; "bless thee"; "make thy name great"; "and



thou shalt be a blessing"; "I will bless them that bless thee"; "in thee shall all the families of the earth be blessed." This last clause is Messianic in its outlook. It took a great faith to believe such promises. How wonderfully they have been fulfilled, every student of sacred history well knows.

### A Great Obedience

(Gen. 12:4-9)

Abram proved the reality of his faith by his obedience to the call. He departed, went forth to go into the land of Canaan, at the age of seventy-five. The Lord again appeared to him and reiterated the promise, "unto thy seed will I give this land," and there builded he an altar unto the Lord. Altars loom large in the life of Abram and the other patriarchs. These altars meant sacrifices; they were evidence of the faith these men had in God's plan of redemption. He continues his journey, building another altar, and going towards the south.

### "A Great Disappointment"

(Gen. 12:10)

"There was a famine—a grievous famine—in the land." Abram might have said, "Is this the land that God has talked to me about so much?" He might have said as the Israelites said when hardships came: "Let us go back to Egypt." "I will go back to Haran, or Ur of the Chaldees." Whether he did right to go down into Egypt, we cannot say, but considering what befell him there, this journey into Egypt may have been a lapse of faith, but we see no sign that God disapproved of his sojourn there, but only of his cowardly conduct while there.

### "A Great Temptation"

(Gen. 12:11-13)

When he came near Egypt a strange unbelief and fear seem to take possession of Abram. The best of God's saints sometimes show the white feather. Let us pity rather than condemn, for our own hearts often condemn us. The plan suggested to Sarai, that she pass herself off as his sister rather than his wife, is to be condemned both for its cowardice and intent to deceive by a half-truth and its immoral side. Our hero is never on a lower plane than here, as he tries to save himself at the expense of his wife's honor. To make matters worse, we gather from Chapter 20 that this was the scheme agreed upon by both to be used as occasions arose. "May be well with me for thy sake" are shameful words to come from the lips of so great a man. But, "let him that thinketh he standeth, take heed lest he fall." The flesh is weak indeed.

### "A Great Transgression"

(Gen. 12:14-17)

The plan is carried out and it is only God's intervention that prevents disastrous results. How good God is to us all in overruling our mistakes! Sarai is commended to Pharaoh and taken into his house, but God plagued Pharaoh and his house with great plagues, and so prevented further sin. In some way the king learns the truth.

### "A Great Humiliation"

(Gen. 12:18-20)

What a humiliating scene is this! A heathen ruler rebuking God's chosen man—a man like Abram. And Abram is silent. We can almost see his head dropped in shame.

After such an experience in Egypt, it is no wonder that we find him in the beginning of the next chapter, going back to the place where he first built an altar to God and there calling upon the name of the Lord. Well would it be for every backslider to do the same thing, after we have had one of our humiliating experiences.

Have we ever been rebuked by a man of the world and made to feel a deep sense of shame? Sometimes where there are no spoken words of rebuke, still we know that we have not been good witnesses for our Lord, and feel ashamed in our hearts. May the merciful Master, who knows our frame, enable us to be true and faithful when for a time, perchance, we, too, sojourn for awhile in Egypt! We fear that many men of the world are asking the question in their minds as they see Christians in dance halls, beer joints, and immoral shows: "What do these Hebrews (Christians) here?" If we have to live in Egypt let us be brave and true!

If we fall, like Abram, may we hasten back to Bethel with tears, and call upon the name of the Lord.

## LESSON FOR JULY 22

### Abraham's Practice Of Brotherhood

Scripture: Genesis 13-15. Devotional Reading: I John 3:13-24.

In our devotional reading John says: "Let us not love in word, neither in tongue; but in deed and in truth." Abraham does not say to his nephew (called brother), "I love you," but he showed his love by his deeds, by his unselfishness, and his helpfulness to Lot when captured by the enemy. We should not talk so much about brotherhood, but practice it more.

We might call these chapters, "The Story of Two Rich Men," a rich man, Abraham, who chose the "high way," and another rich man, Lot, who chose the "low way." Both Abraham and Lot were rich and both were saved (we would be in doubt about Lot except for the definite word of Peter that he was "righteous") but what a wide difference in their lives! One was "scarcely saved," "saved as by fire," snatched as a brand from the burning, saved "by the skin of his teeth," as we would say; the other has an abundant entrance into the joy of the Lord.

### Lot: The Rich Man Who Chose The "Low Way."

We are not told of a single big, or noble, or generous deed that Lot ever did throughout his life. It is true that he had faith enough to go with Abraham, and that he vexed his soul with the wicked deeds of the men of Sodom, and he evidently had faith enough to save his soul, but he



went "empty-handed."

Remember that Lot probably owed his wealth and prosperity to his uncle; he certainly owed his life and all he had later, when Abram rescued him.

Notice first of all, his **selfishness**. By all the common courtesies, if not from a deep sense of gratitude, he ought to have insisted on Abram having first choice, but he accepts his uncle's proposition, lifted up his eyes, saw the fertile plain of the Jordan, well-watered as the garden of the Lord, and chose this for his part.

It was not only a selfish choice; it involved far more. "He pitched his tent toward Sodom," and the men of Sodom were wicked and sinners before the Lord exceedingly. It was a **short-sighted** choice; he seemed to care little for the moral danger involved in such a choice.

It was not long before Lot was in Sodom, making it his home, and presumably one of the leading men of the place. Some of his daughters married men of Sodom and would not leave when he left. The "Low Way" led to a city full of sin.

This city of sin soon became his undoing. The first great war took place, the battle between the four kings and the five kings in the valley, and Lot and all his family and property was taken. His uncle armed his household, pursued the enemy, and rescued his "brother."

But the end of the "Low Way" is not yet. We know the sequel to the sad story. The low way led to ruin—to poverty, shame, death, and worse than death, in his home. The Moabites and Ammonites, those terribly wicked nations that caused Israel so much trouble later, are his descendants.

What a warning to all men, rich or poor, is Lot! How many rich men have followed his footsteps and lost everything worthwhile, both in this life and in the world to come. We read and re-read their story almost every day in papers and magazines.

#### Abraham: The Rich Man Who Chose The "High Way."

It was literally a "High Way," for he pitched his tent in the plains of Mamre, which is Hebron, a hilly country. But it was a high way in far better and greater meaning.

It was the way of **peace**. "Let there be no strife, I pray thee." What an unseemly thing for these "brethren" to quarrel with the eyes of the Canaanites upon them. When so-called "Christian" nations engage in deadly warfare, what can the "heathen" think? We can see where Isaac got his peace-loving disposition. It was peace that cost sacrifice. Not the sacrifice of principle, but of rights as far as property was concerned. Abraham could fight, and fight bravely and successfully where principle was involved, as we see when Lot was captured, but Abram was big enough to "give up" and "give in."

It was the way, then, of **unselfishness**. "If thou wilt take the left hand, I will go to the right."

It was the way of **faith** in God, and that faith was richly rewarded. I suppose that Abram was a bit lonely and hurt, too, as Lot so selfishly went

his way, but God comes to him in his loneliness and tells him to "lift up his eyes" and look northward, and southward, and eastward, and westward. "All the land which thou seest to thee will I give it." The earth is the Lord's.

It was the way of **generous treatment** of a "brother" who had wronged him. He endangered his own life to save "his brother" from the enemy.

It was the way of **independent manliness**. When the king of Sodom wanted to reward him by giving him the spoils, he scornfully and proudly replies: "I have lift mine hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet . . . lest thou shouldest say, 'I have made Abraham rich.'" Noble words, nobly spoken. Would that we had more men like him! Here is commendable pride and independence to be admired and emulated. None of the "tainted wealth" of Sodom for Abraham! If he was to be rich, he would be made rich by the Lord, the possessor of all riches.

After this wonderful exhibition of real Brotherhood and real Faith in God, it is no surprise that in Chapter 15 we have one of those great visitations of God to Abraham and conversations with him. In this chapter, Verse 6, we have the great verse quoted by Paul in Rom. 4:3: "And he believed in the Lord; and he counted it to him for righteousness."

God reveals to him some of the future history of his posterity, especially their stay in Egypt, and makes a covenant with him, saying, "unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates." The "High Way" has its rich rewards.

"To every man there openeth  
A High Way and a Low;  
And each one decideth  
Which way his soul shall go."

## LESSON FOR JULY 29

### God's Promise Of A Nation

Scripture: Genesis 17-18. Devotional Reading: Hebrews 11:8-16.

#### Introduction

The Hebrew Nation—its mission in the world, and its marvellous preservation—is one of the wonders of History. When someone asked Napoleon what was a proof of the inspiration of the Bible, he is said to have answered, "the Jew." In today's lesson we study the promise of God which looks forward to this great nation even as we look back and marvel at the way God kept that promise.

In Verse 12 of our Devotional Reading we see the fulfillment of this promise and prophecy. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

Chapter 16 is one of those sad and tragic interludes between God's gracious promises to, and



covenants with, Abraham. Both Abram and Sarai seemed to have grown tired of waiting for God to keep His promise of an heir and resort to the expedient, common in that day, of a secondary wife. The wife chosen was Hagar, Sarai's Egyptian maid. This taking matters into their own hand brought sorrow and bitterness into the home, as such things always do. It may have been an imperfect and groping faith, but seems more like a lapse into partial unbelief. The chapter relates the story of the birth of Ishmael and the prophecy concerning his career. In Chapter 17 we come to:

**God's Covenant With Abraham**  
(Gen. 17:1-27)

Abram is ninety years old when God comes to him and commands him, "walk before Me and be thou perfect." Is there a hint here of his imperfect faith as shown in the preceding chapter?

Let us look first at some of the promises in this covenant. First, "Thou shalt be a father of many nations," or "multitude of nations" (margin). Of course we have his descendants by Ishmael, and later by Keturah (Ch. 25) but we soon find this special promise to be centered in Isaac, for in Verse 8 we have the second promise which deals with the giving of the land of Palestine to Abram's descendants, and these were his posterity through Isaac. His name is changed to Abraham, "father of a great multitude." (Vs. 5).

The seal of this covenant is to be circumcision. A severe penalty was attached to this covenant: "The uncircumcised man child . . . shall be cut off from his people; he hath broken my covenant."

Sarai's name was changed to Sarah, "Princess." "And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations."

This promise seemed so unlikely of fulfillment that Abraham was overwhelmed, and laughed, and said in his heart: "Shall a child be born unto him that is a hundred years old?" In Verse 19 God names the child that should be born, Isaac (laughter). No more appropriate name could have been found, for both Sarah and Abraham laughed at the very idea. And yet there was faith, for the Scripture gives them credit for this faith. But even Abraham had said (Vs. 18): "O that Ishmael might live before thee!"

God promises a rich blessing upon Ishmael, but re-affirms "my covenant will I establish with Isaac."

Abraham was obedient to his part of the covenant, and he and his whole household were circumcised. (23-27).

**Genesis — Chapter 18**

There are two main subjects of this chapter: (1) The visit of the "three men"; (2) Abraham's Prayer for Sodom.

This visit of the Three Men is one of the most beautiful illustrations of Oriental Hospitality to be found in the Bible, or in all literature. The genuine hearty welcome to these strangers; the humility of a great man, like Abraham; the haste which he prepared to feast them on the best he

had; and as a climax, these words, "and he stood by them under the tree, and they did eat." Where can we find its equal, both for simplicity and for genuineness?

They again tell of the birth of Isaac, making the time definite, and Sarah, hearing in the tent door, laughed. "Then Sarah denied, saying, I laughed not; for she was afraid."

The Lord was one of these "three men," and He now proceeds to reveal to Abraham what He is about to do to Sodom. Here we see one of the instances where God condescends to talk with Abraham as a friend. Abraham was called, "The friend of God."

"The statements of the verse, 'I will go down and see,' etc. (Vs. 21) in no wise imply that God's omniscience is curtailed and that so He is under necessity of securing information as men might. God chooses this mode of procedure to make apparent the fact that He, as Just Judge of all the earth, does nothing without first being in full possession of all facts . . . God practically claims that the facts of the case have come up before Him already. But He does nothing until facts warrant interference." (Leupold).

In Verses 23-33 we have Abraham's beautiful Intercessory Prayer for Sodom.

Abraham is at his noblest in this prayer. It is a model prayer of intercession. Notice the Humility of the one who prays. He recognizes and reverences God as the Judge of all the earth. Then there is the holy boldness of one who is sure of his ground, and of the mercy and grace of God. Behold, too, the earnestness of his plea, and his insistence upon an answer as he keeps reducing the number of the righteous to be found in Sodom.

God answers his prayer, for while ten righteous men could not be found in the city, He graciously saves Lot and the few in his family who could be induced to leave, and it was only when his wife "looked back" that she was destroyed.

It reminds us of Jesus's words, "if ye abide in Me and my words abide in you ye shall ask what ye will and it shall be done unto you."

Do we not need some real Intercessory Praying today? Is not God wondering why His people do not pray more?

**THE NEW BIRTH**

By Arthur W. Pink. Bible Truth Depot, Swengel  
(Union County) Pa. Price 10c.

Regeneration is a mystery and some of its features will always remain such, but with the New Testament in our hands it can no longer be classified as a total mystery. The author of this booklet elucidates this fundamental truth revealed to us in the New Testament and makes it live. He is crystal clear in his utterances and anyone, whether a trained theologian or Christian layman, will be helped by reading this book. It is a contribution to experimental Christianity.

—John R. Richardson.



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For July

### CONFLICTING LOYALTIES

#### Introduction For Month

The desire for liberty is deep rooted in us all, and when we talk about being free to do just as we please all of us like it for it is appealing and thrilling. And when we talk of limiting our liberty and of things that we can not do we don't like it for it takes all the kick out of life and seems to bind us down to a dull routine of life.

Much that is good in life has come from the expression of this desire to be free. Men and nations have accomplished great things when the words of Patrick Henry have been their rallying cry: "Give me liberty or give me death." Yet often we get both, for we find that often when we are free to do what we please we destroy ourselves with that very freedom.

The truth of the matter is that a happy, enduring life must rest on a twofold foundation: we must be free from the tyranny of sin, circumstance, and other people; but we must only be free from the things in order to be mastered by something, for no matter how free we are we are unhappy and useless until we find something to which we are completely loyal.

But as soon as we begin to talk of loyalty we realize that we are being bombarded on every side by things that demand our loyalties — family, friends, school, church, country. And the difficult thing is that often these loyalties are conflicting, and we are unhappy because we can not find a master loyalty. It is to help us find that master loyalty that our committee has chosen the emphasis for the month of July, "Conflicting Loyalties." Let us look at some of these conflicting loyalties and decide which shall be our master loyalty around which all other loyalties take their place.

### First Sunday: The Pathway To Real Freedom.

#### Introduction

If some one were to come up and ask you to tell him what the most profound statement in the Bible is what would you say?

You might tell him what Moses said: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:5).

Or you might tell him what David said: "The Lord is my shepherd, I shall not want." (Psalm 23:1).

Again the words of Micah: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6:8).

Probably you would quote John: "For God so loved the world, that he gave his only begotten

son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

But there is a verse that comes in the Bible from a non-Christian man that points to a deep and profound truth that we often forget when we are thinking of these great truths of Scripture. Let's read the whole story and then talk about those profound words.

#### Scripture Lesson

(Matthew 8:5-13)

1. The Request of Faith. V. 5-6.
2. The Reasonableness of Faith. V. 7-9.
3. The Reward of Faith. V. 10-13.

#### Suggestion

The profound thought that needs to be developed out of these words is this:

The people of Galilee had been asking Jesus to come to them, or they had been bringing their sick to Him. But this centurion asks only that He speak the word, and he explains the reason for his faith by pointing to his capacity as a captain in the Roman Army. Now here is the picture. He told Christ that he was a man of authority, and when he told a man to do something he had to do it. Why? Because the centurion was something in himself? No, but the centurion was under the authority of Rome, and as long as he was obedient to the authority of Rome the might of Rome backed up his commands and men had to do what he said. Now this man recognized that as Christ was King even so the Kingdom of God backed Him up. What Christ said and did God would back up. And it carries on down to us. As long as we are under the authority of Christ and are obedient to Him, then He backs us up with the authority and power to meet the demands of life. But if we are free from the authority of Christ we can not claim His power to back us up in life.

This thought that a man under the authority of God has all the power of God behind him, even as an army officer in obedience has all the authority of his government behind him, is a profound thought when applied to our lives. And the reverse is true, a man rebellious against the authority of God has all the power of God against him, even as an army man who rebels against authority has all the power of his government against him.

So as Christians we believe on the Lord Jesus Christ and we are free from all sin and from all rules and regulations that would bind our lives and ruin our freedom. But we never really enter into the fullness of this life unless we yield ourselves fully to Him who bought us with His own blood and declare with Paul that we are slaves of Jesus Christ. Paul put it this way in Corinthians: "All things are yours, and ye are Christ's." (I Cor. 3:21-23). All things are yours—we are free to have anything we want. And ye are Christ's—we are possessed and mastered by Him who won our hearts by His great love and redeeming power. No man has all things until He has Christ, and the things will turn to ashes if he seeks to have, hold and enjoy them. But they will serve him and satisfy him if he uses them as he is mastered by Christ.



### Program

Let the leader introduce the program with the introduction for the month. The leader might ask the group to suggest some profound texts, and then let some one read the Scripture Lesson. Let the group make suggestions as to which part of the lesson suggests the profound thought. Then have some one make a talk of yielding to the authority of God, following the general line of thought expressed in the Suggestion. Illustrate by Bible characters: Samson had religious liberty, but he had no religious loyalty and did as he pleased, and came to an evil end. (Judges 13-16). Moses had religious liberty and he added religious loyalty and endured unto the end. (Hebrews 11:23-27).

Good hymns to use with such a program are: "Trust And Obey," "I Am Thine O Lord," "I've Found A Friend," and "I'll Go Where You Want Me To Go."

Here is a prayer poem that you could use in closing:

Make me a captive, Lord,  
And then I shall be free;  
Force me to render up my sword,  
And I shall conquer be.

### Second Sunday: In Quest Of The Best.

#### Introduction

My prep school English teacher used to tell me that my attitude toward an education at school was just about as silly as the attitude of a man who would come in the front door of a store, lay \$50.00 on the counter for a good suit of clothes, and run out the back door with a \$2.00 pair of overalls while the clerk's back was turned. I wonder if that is not somewhat like the attitude of us all toward life? Modern science and industry, modern education and organized religion have made it possible for us to have the best in life, a life that is far better than kings enjoyed a generation ago. And yet many of our people are miserable in life and most of us live at second best.

Our government has been mighty nice to us as regards our health, for it has passed pure food laws and all our foodstuffs must pass the test and be correctly labeled. Our educational leaders have figured out just what we have to know to get along in the world, and we have our schools set up to give us some semblance of an education whether we want it or not. Automobiles are pretty nice contraptions but in the hands of a nit-wit they can make our highways mighty dangerous, so the authorities have drawn up traffic regulations that keep us from getting hurt. All the world has learned through the centuries that certain sins do not pay, so they have laws against murder, stealing and such like. So most folks manage to live a pretty fair life by just keeping out of trouble and never having to think.

But when it comes to the things that really make for happiness and usefulness, that make for the best in life, there are no laws in force, and, as a matter of fact, there are many things that hide even those which are known. Every day we are invited by our advertisements, we are enticed by our amusements, we are urged from our radios, we are lured by our friends, to follow a way of life that is less than the best that God intends for us to lead. It is too bad that the government can't

pass some pure living laws and save us the trouble of thinking, but it has not, so we must learn for ourselves.

In our first program we developed the idea that we must be mastered by Christ if we are to really live, and if we are really mastered by Christ we will live at our best and at the best that God intends for us. But it takes more than just deciding that we are going to be mastered by Christ to do it. God has told us how. Look at His instruction card.

### Scripture Lesson (I. Cor. 2:9 - 3:3)

1. Where we can find the best in life: 2:9-13.
2. Why many can't find the best: 2:14-16.
3. Why many of us miss the best: 3:1-3.

### Suggestions

God has given us food as a means for nourishing our bodies. Flowers are pretty, we enjoy looking at them, but we don't eat them in an effort to get a healthy body. Even so many of the experiences of life are very interesting and helpful, but it is the Word of God alone that will nourish our spiritual lives and enable us to get the most out of life. God's method is to pass on to us spiritual truth with the spiritual words of the Bible. This means that we must always keep the whole Bible uppermost in our study and thinking if we are going to get the best out of life. Too many people today are trying to think about the interesting situations of life and the many areas in which we must make decisions, and then they decide what is best for us, illustrating what they say by some Bible verses here and there. The best comes only as God makes real to us and in us His spiritual truths by spiritual words, those words which come alone from the Bible.

The leader, or some appointed person, could develop this point of the necessity of real Bible study for getting the best out of life, and then the rest of the program could be a presentation of how to study the Bible to get the most out of it. Too many people just read a chapter here and there for the sake of conscience and never really study the Bible. Needless to say this method makes the Bible a bore and of little help. The best book on this is "Profitable Bible Study," by Wilbur Smith. The chapters in this book, "Seven Great Things That Bible Study Will Do For Us," "Eight Methods Of Studying The Bible," and "The Bible Reading Habits Of Four Well Known Americans," will make many a profitable program. Another very helpful treatment is Chapter 3 of "Living," by Norman B. Harrison. Both these books can be secured at Moody Bible Institute Book Store, 843 North Wells Street, Chicago, Ill. There is no short cut to real Christian living at its best. Day by day, systematic, yielded, obedient Bible study is the only pathway. Any program that forgets the Bible and only brings in its truth incidentally will not warm the heart nor move the will to deeper living.

Good hymns to use are such as: "Wonderful Words Of Life," "Standing On The Promises," "How Firm A Foundation," "Break Thou The Bread Of Life To Me," and "The Spirit Breathes Upon The Word."



Perhaps a good poem to be used in closing, or in the middle of the program, would be "Faith," by Maud Frazer Jackson.

What if I say—  
 "The Bible is God's Holy Word,  
 Complete, inspired, without a flaw,"  
 But let its pages stay  
 Unread from day to day,  
 And fail to learn therefrom God's law;  
 What if I go not there to seek  
 The truth of which I glibly speak,  
 For guidance on this earthly way—  
 Does it matter what I say?

### Third Sunday: You Can't Go Two Ways At Once.

#### Introduction

I remember once when I was playing "Going To London," the other side was acting out their choice and we never could guess what it was. Finally we gave up and they told us that they were "getting away closer." It sort of sounds like a dream I heard a young fellow read at a conference once, at a certain point his hero jumped on his horse and rode away in all directions at once.

These sound silly, but they express exactly what Christ said was wrong with us. We have seen that to really be free we must be mastered by Christ. Once mastered by Christ we can only find the best in life if we really feed on the Word of God. But many of us go through all the motions of studying the Bible and applying it to our lives, but nothing seems to happen. Why? Jesus Christ says that it is because we are divided in our loyalties and allegiance. We are trying to do too many things at once, we are trying to be too many persons. Let's look at Matthew, Chapter VI, and see if that is not a mighty good X-ray to show us what is wrong.

#### Scripture Lesson (Matthew VI)

##### 1. We are too often divided in motive in our religious life.

a. We give alms to God, but we also wish to be seen of men: 6:1-4.

b. We pray to God, but we also want to be overheard by men: 6:5-15.

c. We serve God, but we hope people will think us very pious: 6:16-18.

##### 2. We are too often divided in our desire about material things.

a. We wish to lay up spiritual treasure, but we also are worried about material possessions: 6:19-21.

b. We wish to be loyal to God, but we also want to be popular with men: 6:24.

c. We are concerned about the Kingdom of God, but we also are concerned about food, clothing, and pleasure: 6:25-34.

#### Suggestions

This point, often neglected by the church in the past, is very important. A program could be built in any one of several ways. You might have the Scripture Lesson presented, and then let the group

frankly discuss the ways their loyalties and energies are divided. You might work up a few talks, with actual case illustrations, using such a book for your material as "The Psychology Of Christian Personality," by Ligon. Another good way would be to present the point and illustrate it from Biblical characters, such as Lot and Abraham, Esau and Jacob. Or you might want to ask a Christian doctor in your church to come down and make you a talk on what happens to folks with split-personalities and divided loyalties.

#### Program Materials

Any good consecration hymns will help develop the theme. For instance: "I Am Thine O Lord," "Have Thine Own Way," "I'll Live For Him," "Jesus Calls Us," and "Take My Life And Let It Be."

### Fourth Sunday: We Must Obey God Rather Than Man.

#### Introduction

Sunday School is a wonderful thing and has been abundantly blessed of God, and our parents have been right in insisting that we young folks attend Sunday School; but I wonder if that very fact has not led us to unconsciously miss the great, fundamental fact of our world. Our parents insist that we go to Sunday School, they tell us that it is the thing to do, and so we come to feel that it is the natural thing that we ought to do; but we forget that the world is set against Christ, the world does not want Christ, and the world will not insist that we take our stand for Christ but will rather make it very difficult to really stand for Christ. In our homes everything is in favor of Christ and the Church; but when we get out in the world everything is going to be against Christ and His Church.

Too often we think that the normal thing to be expected is encouragement in Christian things, but as a matter of fact the normal thing we can expect is ridicule and difficulty. In the days of the early church the apostles did not expect to have it easy, they knew it took backbone to stand for Christ in the face of opposition.

#### Scripture Lesson (Acts 5:17-32)

Peter and the apostles knew that opposition was to be expected; therefore they were ready to obey God rather than man and stand firm. We too must be ready to obey God rather than man, come what may, cost what it will, or we shall not grow very much or be of much use as Christians. The world is at enmity with God, and if we are out and out for God we shall be at outs with the world. Our loyalties to God and the Christians' faith will conflict with the loyalties demanded by the world about us, and if we are to be Christian we must obey God rather than man. Let us look at some of the differences between what the Christian is and stands for and what the world is and does.

#### Suggestions

Let different members of the group read the following passages and explain the conflicting loyalties, the contrary principles in each:

1. The world is for attainment of character by



personal effort ... God is for our receiving the atonement of Christ. Titus 3:4-7.

2. The world is for all of us being conformed to its ideals and practices ... God is for our being transformed into the likeness of Christ. Romans 12:1-2.

3. The world is for all of us expressing ourselves and getting what we want ... God is for our surrendering self completely to Christ. Galatians 2:20.

4. The world is for accepting the mind of man and what it can find out ... God is for our accepting the mind of Christ in the Bible. I. Cor. 2:14-16.

5. The world is for finding a career that personally satisfies ... God is for our finding a life of service in His Church. Matt. 28:18-20.

6. The world is all for following the lusts of the flesh ... God is for our manifesting His love to the ends of the earth. I. John 2:15-17.

Read these passages and let the group take time on each one to discuss what they must do and what they must not do if they are going to be loyal to Christ instead of to the world.

### Fifth Sunday: Loyalty At Its Best.

#### Introduction

The Old Testament is a wonderful library of literature. We can find any type of literature we want there — poetry, history, drama, adventure, love. And it is very profitable to read the Old Testament merely for enjoyment, but we never really begin to enjoy fully the Old Testament until we realize that the Old Testament is a preparation for the coming of Christ into the world and that the things that happened to the Old Testament people are illustrations of spiritual truth that you and I need to learn. When we can find Christ in the pages of the Old Testament and when we find insight into our own spiritual problems in the lives of its people we then are using the Book as God intends and it is no longer dry as dust.

This month we have been talking about conflicting loyalties. We saw the first Sunday that we can never have real freedom until we are loyal and devoted to something bigger than ourselves. On the second Sunday we saw that to get the best out of life we must be loyal and devoted to Christ in such a practical way that we use correctly the Word of God in order to find the best in life. On the third Sunday we saw that we can not go two ways at once, but we must decide for God and Christ and cease trying to serve God and man. Last Sunday we saw that we are in a world that seeks to draw us away from Christ, a world of conflicting loyalties, and we must obey God rather than man if we are to build for eternity. And now this Sunday we want to look into the Old Testament and find a good illustration of this kind of loyalty, loyalty at its best.

#### Scripture Lesson (The Book of Ruth)

1. Chapter 1: Ruth Deciding.
2. Chapter 2: Ruth Serving.
3. Chapter 3: Ruth Resting.
4. Chapter 4: Ruth Rewarded.

#### Suggestions

The story of Ruth is a beautiful love story that is full of loyalty from start to finish. In the unfolding of the story of Ruth we see her loyalty to her family, loyalty to her God, loyalty to proper conventions of courtship, loyalty to the customs of the time, and loyalty to her husband. But perhaps the greatest value of the book is the fact that it illustrates to us what our loyalty to Christ should be.

Let the leader introduce the program by reviewing the emphasis so far for the month and by pointing out the truth that in the Old Testament we can find many illustrations of just such loyalty. This can be followed by one of the group telling the story of Ruth in full. Then let one or several show how the book as outlined above illustrates our loyalty to Jesus Christ. We must first of all decide for Him, and when we have decided to walk with Him wherever He says to go then we must serve Him wherever He leads us. Our hearts are restless and they will continue to be until we find our rest in Christ—the rest that comes to the mind and heart when we know that all is well with our souls and we are yoked up with Christ in all that we do. And as we remain loyal until the end the day will come when Christ will return for His own and we shall be rewarded, for we serve a living Christ and know that no labor of ours is in vain in the Lord. Your leader could also look up the story of one or two men in the history of the church and missions and show how they were loyal. Then you could close the program by having some one, or the whole group in unison, read Ruth 1:16-17 as the decision of the group.

Such hymns could be worked in as: "I Would Be True," "I'll Go Where You Want Me To Go," "O Happy Day," "I Surrender All," "Anywhere With Jesus," "Loyalty To Christ," "True Hearted Whole Hearted," and "Onward Christian Soldiers."

If you want a poem to use in the program or as a climax to sum up the month, "Loyalties," by Walter A. Cutter, is a good one.

Let us keep splendid loyalties,  
For we are falling prey to lesser things.  
What use are breath and strength if we no longer  
feel

The thrill of battle for some holy cause  
Or hear high morning bugles calling us away?  
Let brave hearts dare to break the truce with  
things

Ere we have lost our ancient heritage.  
Are we to gain the world and lose our souls,  
Souls which can keep faith until death  
And die, triumphant, in some crimson dawn?

Nay, we must keep faith with the unnumbered  
brave

Who pushed aside horizons, that we might reach  
The better things: We cannot rest until  
We have put courage once more on her throne;  
For honor clamors for her heritage,  
And right still claims a kingdom of its own.



# Woman's Work

Edited By Mrs. R. T. Faucette

## An Important Announcement

As announced in the church papers recently the Montreat Program Committee has acceded to the request of O.D.T. and has cancelled plans for the large public conferences at Montreat this summer. This means that the Woman's Auxiliary Training School as planned and announced for July 10-17 will not be held. The Committee on Woman's Work is confident that the women of the Church will understand the need for change and co-operate in every way possible to conserve the good values that are available even close at home. Further action of the Montreat Program Committee provides for the holding of meetings of "such working groups at Montreat as are necessary for the carrying on of their work, these to be within the limits of fifty each in attendance, and not to be open for the general public." This means for the women of our Church that there will be a meeting of the Assembly's Committee on Woman's Work and Woman's Advisory Committee and certain other selected leaders.

Although it will not be possible for many who have already planned to attend the Woman's Auxiliary Training School at Montreat to have that privilege this year, yet it is the confident hope of the Committee on Woman's Work that the women of our Church will have such a sense of the fellowship of responsibility that they will carry on in their appointed places of service, and through the powerful fellowship of prayer realize afresh that:

"Though sundered far, by faith we meet  
Around one common mercy seat."

## The Summons To A Great Advance In Evangelism

Excerpts from message given by Dr. John R. Mott to Foreign Missions Conference of North America.

For each of us, the most important thing is to make Christ known, trusted, loved, obeyed, exemplified in the whole range of human life and relationships. 1,350,000,000 people belong to the non-Christian or no-religion people, presenting a great need and a great challenge. The number of adherents to Christ has not kept, nor is it keeping, pace with the increase in population. Times of unprecedented seed-sowing, watered with tears and blood, is the chance for Evangelism. Larger evangelistic campaigns are demanded because we have so many millions more of people living than before to bring under the power of Christ. He has required human personality as an instrument.

The Christian Church is on the threshold of its greatest ingathering. What Price Must Be Paid? Centrality of Christ must be maintained. Jesus Christ and He alone can make this world a safe place and flood it with good-will by His guiding principles, transforming teachings, irrefutable

commands, by His Cross—bursting the bonds of the tomb with His resurrection power. He does it by His body which is the Church. We must busy ourselves until death, by most highly multiplying processes:

1. Exposing people to Christ. "Unveiling the face of Christ." Evangelism. He makes the impression.
2. Leading people to make appropriate study of the Bible—gives Christ His opportunity; fostering an appropriation of the Bible.
3. Practicing, unselfish, intercessory prayer. Prayer is something that can be verified only by praying. God is eager to communicate Himself. Jesus Christ prayed.
4. Fostering habits of multiplying our number—men and women that have the same passion.
5. Sharing with one another in "cells" or small groups.

There is need for much more time in secret with God—streams that turn the greatest machines in the world rise in solitary places:

Strategic times are now! Prepare! Have a clear sense of direction, an overpowering sense of mission and a sense of companionship.

Cultivate the habit of attentiveness unto God. "In the silence Thou art speaking, Oh my God."

All live and always live under the sense of immediacy. "Sin worketh; let me work too." "I must do my work while it is day, for the night cometh when no man can work."

## What \$5.00 Will Buy

The American Bible Society through its work of Bible translation and distribution continues to open the Bible throughout the world, carrying the Gospel to people in every nation, and literally spreading the Good News around the world. A gift of \$5.00 will:

1. Purchase from 10 to 15 English Bibles for Indian children in government schools.
2. Meet the cost of a copy of the four Gospels in Braille for the blind.
3. Allow a grant of 33 New Testaments to a chaplain for as many prisoners in a penitentiary.
4. Pay for 100 Testaments supplied to men in C.C.C. Camps through the chaplains.
5. Pay for four large-type Testaments and Psalms for people whose eyesight is failing.
6. Provide from 100 to 500 Gospels in Armenian, Chinese, French, German, Greek, Japanese, Rumanian, Russian, Polish, Portugese, Spanish, and twenty other languages for distribution in the United States.
7. Pay the salary of a colporteur in Japan for three days during which he will sell more than 300 Gospels to nearly as many different people.
8. Send four complete Bibles to the Gilbert



Islanders on the equator in the mid-Pacific.

9. Five \$5.00 bills will keep a colporteur at work for a week among the Mexican population of our Southwest.

10. Seven such bills will provide 100 French Testaments for distribution among French soldiers and refugees.

11. Eight such bills will put 100 Testaments in one of the numberless African languages into the hands of a missionary for resale at prices natives can pay.

12. One hundred such gifts (\$5.00 bills) will pay the cost of making the plates for a diglot Gospel in the language of one of the great Indian tribes of Latin America.

The Bible is indeed the "Open Book," and it has now become literally the "Talking Book," since it has been recorded on 169 phonographic records, each of which plays for half an hour. These records make it possible for the blind to hear the complete Bible in eighty-four and one-half hours. It is the longest "talking book" yet issued, and has been made possible by the American Foundation for the Blind, with financial assistance from the Library of Congress, the American Bible Society and the New York Bible Society. It is planned to make the recordings available to blind persons at a minimum cost. Gifts to the American Bible Society "Open the Book" to people around the world.

## *Wings For The Soul*

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." II. Cor. 9:8.

"I am able," saith the Master,  
"To forgive your every sin.  
If you only trust Me fully  
You can be made pure within."

"I am able," saith the Master,  
"To deliver from all fears;  
Lift thy many cares and burdens,  
Dry all softly falling tears."

"I am able," saith the Master,  
"To remove each faulty stain,  
And to make you more than victor  
Over things that cause Me pain."

"I am able," saith the Master,  
"To become your constant shield;  
To uphold, defend, and cherish,  
If to Me, your life you'll yield."

\* \* \* \* \*

"Speak to Him, thou, for He hears,  
And spirit with spirit shall meet;  
Nearer is He than breathing,  
Closer than hands and feet."

## The Good Man Argument Not Enough

By Fred. Z. Browne, D.D.\*

When reading the reply to a recent criticism of the operation of the Commission on the Minister and His Work in the various presbyteries, in one of the church papers, my mind turned to the loyal and good service of Daniel under the despotic system of government prevailing in Babylon.

It is true that many good and sincere men have been drawn into the working of this plan, and that some good has been accomplished by it—along with much that is not so good. Constructive criticism should be directed at the plan, and not at the individual. Despite the sincerity and virtues of individuals involved, the plan is revolutionary and dangerous. The best proof of this will be found in an examination of the authorization of the plan, found in the Book of Church Order, Paragraph 76a (3): "By advising with churches regarding Pastoral Calls. The Commission shall meet and consult with every Committee appointed by a Church to recommend the calling of a Pastor. It shall advise the Committee regarding the merits or suitability of any man whose name it expects to put before the congregation, and shall have the privilege of nominating suitable men to the Committee. The Presbytery shall permit a call to be placed in the hands of a minister only when the Committee of the local Church has thus consulted the Commission of the Presbytery before the name is presented to the congregation" . . . "Every call must be placed in the hands of the Commission and presented by it to the Presbytery, with recommendation for final action."

Remember, when reading this, that under our church law a Commission is clothed with the power of Presbytery. See Chapter 18, Paragraph 92, Book of Church Order. When this is understood, it is hard to see how anyone can contend that the right of a congregation to call a pastor is not seriously curtailed and even taken away by this legislation.

The ecclesiastical lawyers who wrote this Paragraph (76a) are fully as clever in stopping every possible inlet and outlet as those who confronted our Lord with the question: "Is it lawful to give tribute to Caesar, or not?"

Let Paragraph 76a be amended so as to read: "The Commissions appointed in each Presbytery shall meet and consult with the Pulpit Committees of the vacant Churches in an advisory capacity, when they are called upon by the Churches to do so."

Let us have done, once and for all, with decrees of the following type: "The Commissions shall meet and consult with every Committee appointed by a Church to recommend the calling of a Pastor" . . . "The Presbytery shall permit a call to be placed in the hands of a minister only when the Committee of the local Church has thus consulted the Commission of the Presbytery before the name is presented to the congregation."

Said a King of France to Palissy the Potter, a staunch Huguenot: "If you will not abjure your Protestant faith, I shall be compelled to leave you



in prison." "Compelled, Sire," replied Palissy, "that is not spoken like a king."

When our churches submit to the "shall meet" and "shall permit" of Paragraph 76a, the kingly voice of congregational sovereignty in the calling of a pastor will no longer be heard.

Let it never be forgotten that the paramount duty of the presbyteries under our system is not to usurp from the congregations the right of seeking through their committees and calling their pastors, but to faithfully examine the pastors-elect in the open meetings of the presbyteries as to

whether they are true to the faith once for all delivered to the saints.

With each functioning properly in its own sphere of authority, congregation and Presbytery will move as smoothly and harmoniously as the stars in their courses. When fundamental Presbyterianism is forsaken, as in the ecclesiastical legislation under discussion, "the bonds of Orion," so to speak, are soon entangled with "the sweet influences of the Pleiades."

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## The 1943 Plan Of Reunion

### COMMENTS & CRITICISMS

By R. B. Woodworth, D.Sc.\*

1. The New School Schism of 1838 gave rise to a thorough examination of the fundamentals of Scriptural Presbyterianism, particularly by the theologians of the Southern Church. The Southern Church in 1861 declared its intention to bring out the energies of the Presbyterian form of government as it had never yet been adequately done, and has made great strides in the development of a free, democratic, non-prelatic, Scriptural organization of its ministers, congregations, courts and agencies, while the Northern Church functions just about as it did at the time of the Schism. The plan of union discards all that the Southern Church has learned as to the spirituality of the Church and its institutions.

2. The plan was undoubtedly worked out by high priests of Presbyterian Prelacy and strong-armed methods against non-conformists, regardless of the protestations of the Southern members of the drafting committee that they had some small part therein. The plan still contains that view of church power that condones and sanctions the un-Christian attitude taken towards the founders of the Independent Board of Foreign Missions, and the Orthodox and Bible Presbyterian Churches.

3. That attitude is that church power flows from the General Assembly down to the lower courts, and through them to the individual members, so that the Assembly has the right, like the Sanhedrim of our Lord's day, to regulate the manners, and particularly the benevolences of the individual Christian; a position, while it may be true as to the Established Church of Scotland which had a General Assembly before it had presbyteries and synods, is certainly not true as regards American Presbyterianism. Here the presbytery grew out of the voluntary association of ruling and teaching elders representing the congregations of believers, the synods by the voluntary association of presbyteries, and the General Assembly out of the voluntary association of the synods. The Northern Church thus holds that power is delegated downward, and that view dominates the plan of union. The Southern Church holds that power resides in the body of believers and is delegated upwards.

It is not without significance that the drafting committee very much abbreviated Chapter II of

the Southern Book of Church Order and jumbled III, IV and other chapters, putting theory and practice together, and thus obscuring the force of the fundamental ideas. The presumption is that the drafting committee thought that Chapter I and the footnote on Page 82 were sufficient. It would have been better to have rewritten the matter as was done in the U. S. Book. As it is, the Form of Government part is patchwork, new cloth on an old garment.

4. This idea as to the source of church power undoubtedly lies back of the notion that somehow or other the property in a particular congregation does not belong to it but to the denomination as a whole. If the congregation secedes it loses its property. True the Concurrent Declaration says that if the merger goes through, the General Assembly will not intervene but will allow the Southern courts to deal with non-conforming congregations as to property according to their own rules and wisdom; but the point here is that the new Form of Government is for the future of the re-united Church. Christians associate themselves voluntarily into a church organization affiliated with a particular presbytery. If they are dissatisfied with that presbytery, they can, under certain conditions, be transferred to another without loss or damage. If there is no other presbytery near, why should not the principle of voluntary association allow a dissatisfied congregation to withdraw without loss of property? Why should the Church which is supposed to represent the spirit of the Christ act the dog in the manger for the sake of dollars?

5. The argument that many Churches started as home mission enterprises supported a while by the Church at large is not worth much. Most of them have long since paid large dividends on the investment in both money and men. Allegiance to an organization which has become disliked is not to be regained by a threat of property loss; the power of the purse is not the power of the keys.

All of which means that the plan of union is written from the standpoint of an ideology the Southern Church has repudiated, and contains elements of friction and strife if enforced against a minority. To have a real union the Northern Church should recede from its high-church views.



It should be at least as tolerant in the matter of administration as in the matter of doctrine.

6. The plan of union calls for the incorporation of Churches. Years ago the U. S. Church enacted some recommendations for that end. But the idea did not work, because in Virginia, West Virginia, and doubtless other Southern States, the incorporation of Churches as such is forbidden by law. Trustees may be incorporated by law to hold property for religious organizations, but not the organizations. The State has power over corporations. To incorporate Churches puts them theoretically under State control. When the Scott Scholarship Fund came to the Presbytery of Winchester about 1900, it had to get an act of the Virginia Legislature before it could hold it. This difference between Northern and Southern legislative customs has been neglected in the proposed Form of Government.

7. Ordination by the plan is a ministerial function in which the ruling elder has no part, even in the ordination of ruling elders and deacons. The plan therefore demotes the ruling elder, because the laying on of hands, as Thornwell pointed out 100 years ago, becomes the act of ministers only and not the act of the presbytery. The plan thus denies that the Session is a local presbytery; it also denies the full parity of the teaching and ruling eldership in the matter of government. It further demotes the office in that the plan permits the ordination of women as elders and deacons, contrary to the plain specifications laid down by the Apostle Paul and consistently followed by the Southern Church. If women can be ordained ruling elders, they can by the same logic be ordained teaching elders.

8. If the acts of a Session do not please the Presbytery it can by Page 90 abolish the Session chosen by the congregation and govern the local Church by a provisional session of its own appointment, no member of which need be a member of the congregation governed. This device has been very useful to the Northern Church in the recent secessions but is abhorrent to the ideals and practice of the Southern Church. The U. P. Church uses the method in the case of a disorganized Church. The same prelatric power can be used to dissolve a recalcitrant congregation and take its property.

9. The plan demotes the deacon. It takes away from him the management of the finances of the Church, and places that in the hands of the trustees, who in the Southern Church merely hold the naked title to the Churches' real estate. Under the plan the deacon goes back to where he was in 1788; and indeed the U.S.A. Book of Church Order in Chapter VI, Of Deacons, merely repeats the 1788 Book. When its six lines are compared with the three pages of the U. S. Book, it can easily be seen how little progress the U.S.A. Church has made in 156 years towards a Scriptural Presbyterianism. The deacon manages the poor fund, and takes up the collections, and acts as usher, may even promote benevolences, but not administer them. Administration of funds is placed in the hands of the trustees who are not ordained; and under the present U.S.A. Book one-third of them

need not be members of the Church. The U. S. practice is that holy funds must be administered by ordained men, under the control of the Session, but not even remotely under the control of the State. As the care of the poor has largely passed to the State, the U.S.A. deacon as such is mostly a bump on a log.

10. The plan further demotes the Session, in that it puts the trustees of a particular Church under the jurisdiction of the Presbytery as well as of the Session, and requires regular reports. The Session may be the trustees or the deacons, but if a member, not an officer, is elected a trustee, permission of the presbytery must be secured. These rules and regulations deny to the Session full control over the congregation and all its activities as guaranteed by Chapter 11, and vests in the presbytery a right of review and control which might entirely nullify the wishes of the particular congregation. The section (Page 140) is not clear; neither is it in the present U.S.A. Book of Church Order. It would appear that its insertion in the plan of union has grown out of the secessions, and particularly out of the organization of the Independent Board of Foreign Missions.

11. The provision that regional synods shall conform to State lines will disrupt the Presbyteries of Potomac, Winchester, and Lexington, and the whole Synod of Appalachia, and destroy relationships that have existed for 200 years. The sensible thing to do will be to respect existing presbyterial boundaries, also to recognize that West Virginia is, geographically and historically, a three-sectioned State.

12. The Commission on the Minister and His Work is changed to a Committee; which makes its actions subject to review and reversal by the presbytery. This provision makes it clear that the drafting committee, including the Southern members, did not understand or appreciate the distinctive features of administration as practiced by the Southern Church.

If the two Churches are to unite, let it be on a basis which will recognize the progress made by the Southern Church towards a more Scriptural and democratic Presbyterianism. That is what the Established Church of Scotland had to do when it merged with the United Free Church. There is no good reason under Heaven why the Churches should merge on what is substantially the 1788 Book of Church Order, and discards all the progress made since.

\*Ruling Elder in the Burlington (W. Va.) Presbyterian Church.

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"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Psalms 37:3-5.



## 'For What Did Jesus Pray In The Garden Of Gethsemane?'

By Rev. J. David Simpson\*

"O my Father, if it be possible, let this cup pass from me: Nevertheless not as I will, but as thou wilt." Matt. 26:39.

When Jesus came into the Garden of Gethsemane and carried with Him Peter, James, and John, very near the spot where He prayed three times to His Father, "My Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt," what did Jesus actually pray for? There is a belief among some groups of thinkers that Jesus prayed that He might not die before He reached the cross. They affirm that His suffering and grief were so great that in Jesus' own words He was "near unto death" in the garden, to say nothing of His great climaxing death upon the cross. Their belief is that Jesus prayed that He might not die in the garden, in order that He might go on to the death on the cross. The question is, did He pray that He might not die in the garden before reaching the cross, or did He pray that He might not suffer the shameful, curse-bearing death upon the cross?

I think that the view of Christ seeking to be spared life in the garden, that He might go on to the death on the cross is exceedingly far-fetched and without a reasonable foundation to support it. It is obvious that this view is sought to throw up a defense for Christ (who needs no defense) in praying the type of prayer that He did in the Garden of Gethsemane. These interpreters have inferred that not to accept the above-stated view is to belittle Christ and make out of Him a quitter or a shirker from His Divinely-appointed Mission to the world. It is my personal belief that not to accept this view, is to do the very opposite of belittling Christ, but rather to exalt Him in the finer and deeper meaning of His atoning death upon the cross. To me the reference of Christ to the "Cup" meant the "Cup" of His atoning sacrificial death upon the cross and all of the attendant suffering and agonizing grief going along with it both in the Garden of Gethsemane and upon the cross as well. In that particular sense, the suffering of His atoning Sacrifice stretched back into the garden, really beginning there. So that there would be no justification for making the "Cup" a feared premature death in the garden and the death of Christ on the Cross something else. I do not think that the "Cup" referred to a separate distinct death that He feared would come to Him in the garden, thereby depriving Him of the death on the cross.

The foundation for my view which differs from the "garden death view" is that Jesus according to the best conservative belief had strangely inter-fused into one personality, Divine and human natures. The human side of Christ's life, His human nature proper, shrank from the awfulness of this shameful death and inconceivable suffering for the sins of mankind. We might think of the prayer of Jesus as a dual prayer and explained in this way: The humanity of Christ cried out and said, "My Father, if it is possible, let this cup pass from me,"

but the Divinity or Divine nature of Christ quickly brushed aside this first petition, by saying, "nevertheless not as I will, but as thou wilt." The Divinity within Christ virtually checked Him in His cry of shrinking from the cup of suffering and death and called to the attention of His human nature what He prayed for could not be. It was the Father's Will by Divine contractual agreement between the Son and the Father in the eternal councils of the God-head that He the Christ should go to the cross. One can see that there is no basis for the slightest aspersion or reflection cast upon Christ for his human cry of despair and distress in the Garden of Gethsemane. He was no shirker or quitter in the face of the fulfillment of His Divine Mission to go to the Cross.

Another thing must be taken into consideration in one's interpretation of this human cry of Jesus, and that is—this suffering, sorrow and death was not just the ordinary experience which would come to a martyr being tortured for a principle or a cause. The suffering and death of Christ was infinitely more than that. The combined weight of the penalty for the sins of the world rested upon Him. What lay before Him was not just physical and mental suffering such as would accompany an ordinary individual who was in torture, but it was the suffering and veritable agonies which were due you and me and the whole of mankind for our sins that rested upon Him on the cross, and the added embarrassment of the sinless one bearing our sins. Think of the immensity of it! It is no wonder that the humanity within Him cried out: "O my Father, if it be possible, let this cup pass from me." But His Divine Self was thoroughly agreed upon the necessity to satisfy Divine justice by taking the "Cup."

The holder to the "death in the garden view" would say at this point that Jesus never prayed a prayer to the Father and failed to have it answered. Consequently to them, nothing but the "death in the garden view" gives Jesus an answer to His petition. They virtually affirm that if you make Christ refer in His prayer to His atoning death upon the cross, that He never received an answer to His Prayer. These interpreters quote this passage from Hebrews to support their position: "who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." They quote further that the angel came and ministered unto Him, which they would say makes a perfect proof of their argument, that Jesus both prayed for and received a direct answer to His prayer that He might not die in the garden before He reached the cross. But let us go back and examine the Scripture passage quoted above. Does it say that God answered His prayer? No! It says that "He, the Christ was heard." The Heavenly Father heard His cry, which is far different from saying that the Father answered His human petition that "the cup might pass from Him." Yes, and as proof that He, the Heavenly Father did hear Him, He



sent the angel to minister unto Him, refresh His soul, and give Him courage and strength to go on to the cross. The Father did answer the human petition indirectly, but not specifically as asked, when He sent to Christ aid from Heaven, to strengthen Him in His weakness, to encourage, comfort and cheer Him as He moved towards the death on the cross. Paul had a revelation from the Lord that the thorn in the flesh in his case would not be removed, but the "Grace of the Lord Jesus Christ" was sufficient to help him bear this burden on through to the end. The angel sent to minister to Christ's needs in the intense despair through which Christ passed in the garden, served as a bulwark of strength to help Christ carry through to the end on the cross. Even if Christ was spared the experience of a death in the garden through the aid which the Father sent Him, it would not in the least show that Christ asked that He might be saved from death in the garden that He might go on to the cross. This prayer of Jesus three times in the garden had reference to that certain death which Jesus knew was coming to Him on the cross.

Now another thing, if we accept the view to which I hold that the last part of Christ's prayer over-shadowed, if it did not actually nullify the first part or human part of His prayer, then most assuredly the prayer of Christ was answered directly by the Father, namely—that the Father's will was done. The Divine Mission of Christ was accomplished. He went on to the cross, really, in answer to a Divine prayer. Everything was predetermined in the contractual agreement between the Heavenly Father and His Son, the Christ, back in the Eternal Councils of the God-head, before anything was made that has been made and created in the world today. The Lamb was slain in the mind of God before the foundations of the world.

In conclusion, we might say that if you interpret the prayer of Christ to mean that He prayed not to die in the garden that He might go on to the death on the cross, then you make His prayer perfectly absurd, especially the latter part of the prayer: "Nevertheless, not my will but thine be done." Surely, the Divine Will, the Will of the Father, would not be otherwise than that Christ should go to the cross. Then what would be the point of Christ saying, "Not my will, but thine be done," if He had been referring to a possible death coming to Him in the garden? The absurdity of the prayer of Christ would be that the Father might be thinking of letting His Son die in the garden, and break His Divine plan made between the Father and the Son before the foundations of the world were laid. That the Father might be thinking of failing to fulfill prophecy about Christ's death which Holy men of old had been inspired of God to write about His Son's death. That the Father might be thinking of frustrating the plan and method which both Son and Father had agreed upon as to how the vicarious, atoning, sacrificial death of Christ would take place upon the cross. And then the Son is placed in the ridiculous position of begging and imploring the Father that He make good His word and not break His plan by permitting the Son to go on to the death on the cross instead of dying in the garden. Think of the absurdity of Christ fearful lest the Father might not keep His word. The "garden death view" is not tenable for the reasons which I have at some length tried to set forth in this article. There are many other reasons which could be stated likewise to disprove "the garden death view" as explanatory of the prayer of Christ in the Garden of Gethsemane, but space will not permit the listing of them.

\*Newton, Miss.

## A New Movement In Christian Education

By Rev. R. E. Hough, D.D.

At the moment there is a definite upsurge of public interest in education. At the San Francisco Conference, for example, one of the primary subjects for discussion was education, which indicates world-wide interest and concern regarding the matter. The leaders of this important conference felt that any plan for world peace and security must include ample provision for the education of the masses if it is to succeed.

No discerning person will question the essential part education will play in determining the character of the world of tomorrow. Education will of necessity have a definite and vital role in shaping the destiny of the races in the years ahead. But issue must be taken with the assumption that secular education alone will insure the kind of world the vast majority of people desire for themselves and for their children. To perform its part in this great new world which men are so eagerly anticipating, education must be spiritual as well as mental; for no education, however broad and comprehensive, will, or can, produce the men and the

conditions that will insure the highest happiness and security to the peoples of the post-war world.

Since this is true, there is definite danger connected with this special emphasis on education which must not be overlooked and disregarded. The danger is that only secular education will be considered essential, and this will inevitably prepare the way for education to become totalitarian in character and scope, by requiring all education to conform to the plans, standards and methods of those who have neither time nor patience for genuine Christian education. The danger we face is that our education of the future will be either devoid of definite Christian emphasis, or a distorted type of "religious education," which oftentimes is worse than none at all.

An eminent educator sensed this dangerous trend in the educational system when he said: "The highest education must include the education of the highest." To ignore the spiritual nature is to ignore the highest. It is important, also, to



remember that the Christian type of teaching is not safeguarded by the mere introduction into the curriculum of "a course in the Bible." Often the student "takes Bible" and is led astray by an unspiritual teacher.

Conscious of these dangers, and with an earnest desire to provide for the youth of our country the opportunity for positive Christian education, a group of men and women have formed, "The Christian University Association of America Inc." with headquarters in Elkins Park, Philadelphia, Pa., for the purpose of establishing a university of higher learning which will be basically and pervasively Christian, and at the same time maintain a standard of scholarship second to none in the educational world—an institution the avowed objective of which will be the knowledge of the truth and the glory of God in every realm of life and thought. As stated in the prospectus: "Underlying and guiding the studies of every department will be the principles derived from an unfaltering allegiance to the Bible as the Word of God, the only infallible rule of faith and practice, as set forth in the Reformed or Calvinistic standards . . . Every detail of the program of the university will be subject to the scrutiny and direction of the revelation of God in the Scriptures of the Old and New Testaments."

The university will be under the sponsorship of the Christian University Association, whose members are committed to the Scriptural principles stated above. Upon application to the Secretary of the Association, and upon the contribution of not less than five dollars per annum, persons who are in agreement with the doctrinal standards and who approve the purpose of the Association, may become voting members of the Association.

The university will not be denominationally-controlled since the comprehensive work of such an institution is outside the sphere of any one church. Moreover, persons committed to the principles of the university are to be found not in one denomination alone but in many.

The Board of Trustees is elected by the Association, and consists of thirty-three men and women chosen from all sections of North America. The Trustees are outstanding and successful business and professional people who are giving of their time and energy sacrificially, yet gladly, to this enterprise. The interest and support which the undertaking is receiving at the hands of the public is most gratifying and encouraging. Evidently there is a growing dissatisfaction with much of the so-called Christian education of the present, and an earnest desire for the pure and undefiled type.

The Association has acquired magnificent property in Philadelphia, which is known as "The Weidner Estate," as the home of the university. The grounds and buildings are admirably suited for such an institution. The buildings are of the best material and construction, being stone and marble. The original cost of the property was between six and seven million dollars. The fact that the Association was able to acquire this property is nothing less than providential.

The securing of a first-class faculty, the gathering of a library and the procuring of the necessary equipment make it impossible to name a specific date for the opening classes; however, the fall of 1946 is possible.

The university hopes, under the blessing of God, to fill a definite place in the field of the highest type of Christian education, and to this end the prayers and the support of God's people everywhere are earnestly solicited.

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### Never Man Spake Like This Man!

And Jesus Said:

"Repent ye, and believe the gospel." Mark 1:15.

"The Son of man is come to seek and to save that which was lost." Luke 19:10.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

"I am the way, the truth, and the life: no man cometh unto the Father, but by Me." John 14:10.

"I am the light of the world: he that followeth Me shall not walk in darkness." John 8:12.

"I am come that they might have life, and that they might have it more abundantly." John 10:10.

"He that believeth on the Son hath everlasting life: he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36.

"This is the work of God, that ye believe on Him whom He hath sent." John 6:29.

"Whosoever therefore shall confess Me before men, him will I confess before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Matt. 10:32-33.

"Except ye repent, ye shall all likewise perish." Luke 13:3.

"He that believeth and is baptized shall be saved." Mark 16:6.

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

"Do ye not believe?" John 16:31.

Hear Ye Him!



## BOOK REVIEWS

### THE SEVENTY WEEKS AND THE GREAT TRIBULATION

By Philip Mauro. Published by Bible Truth Depot, Swengel, Pa. Price \$2.00.

This book of some 273 pages is a revised reprint of a cleverly-written work issued twenty years earlier, by a Christian lawyer who came into prominence a third of a century ago through a contribution of his personal experience as a converted skeptic in the widely-circulated set of pamphlets entitled "The Fundamentals." It is an attempted explanation of the much-discussed Seventy Sevens of Daniel 9, and is written in positive opposition to the "futurist" school of interpretation, holding to the view that the Seventy Sevens are continuous in their historical succession, and that the seventieth seven or week of years was fulfilled in the period centering about the death of Christ. The author asserts that "nothing new" has been advanced in prophetic conferences and teachings in the two decades preceding his writing of the book, and concludes therefore that the views of those prominent in such conferences must be in error, which to your reviewer is a strange method of reasoning, for "The Word of God standeth sure."

The polemical reader should, with justice, compare this book with the writings of some reputable advocate of the "Futurist" school of interpretation, in order to obtain a better viewpoint of the issues involved.

—Stephen B. Williams.

### CHRISTIANITY AND MODERN CRISES

By Harry Rimmer, D.D., LL.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.50.

The distinguished author of this volume who has written so much on the harmony of the Scripture and modern science now focuses his thoughts upon such questions as "The Church and Organized Labor," "National Defense and the Christian Conscience," "The Hope of a Lasting Peace," "The Church of Christ and the New World Order." Each of these subjects are somewhat controversial in nature, but in every instance the author is very fair in his statements and logical in all his conclusions.

We were especially impressed with his chapter on "The Church of Christ and the New World Order." Here he deals with basic principles that must be perennially kept in mind. He believes that the only way to change bad conditions is to set people free by evangelization and giving them the gospel of Jesus Christ which in time will solve their basic problems. Every planner and designer of the new world of tomorrow should read this chapter. It is full of wise counsel. Here are a few such statements: "Unless man can master himself, the race is doomed and this is the one thing that science can not help us to accomplish." Again the author exclaims, "There is no substitute for regeneration! The only thing wrong with humanity is human nature. A new world order can not be built upon a foundation of selfishness and greed and sinners can not erect a sinless state. There is a formula that would effect a perfect national and international comity, but it would have to be universally applied without any exception. That

technique is written in John 3:7: 'Ye must be born again.' There is no problem of human conduct or human relations that can not be solved by this formula and no new world order will emerge in a lasting form if erected upon any other premise."

The author warns the church against taking its inspiration from the Federal Council of Churches, a group which long since renounced any interest in evangelism in its ancient form and holds no regard for the Christian principle of regeneration. He insists that if the organized church follows its blind leadership it is doomed, for world politics do not constitute our mission or our field. It is interesting to note that this prominent minister of the Presbyterian Church U.S.A. has reached the same conclusion that Dr. J. H. Thornwell and other Southern Presbyterians reached about eighty years ago. Dr. Rimmer raises the burning question, "What place does the organized church have in world politics?" He answers his own question with these emphatic words, "None whatsoever. Let her stay out." Then he adds that attempted political control is a dangerous game for the church to play. History affords us a classical example along this line in the sad experience of the Roman Catholic Church.

Dr. Rimmer knows Christianity and he is acutely aware of the issues involved in our modern crises. The result is a magnificent interpretation of our needs and a masterly application of Christianity as the one solvent for our modern bankruptcy.

—John R. Richardson.

### THE BIBLE SPEAKS TO OUR DAY

By George Barclay. Westminster Press, Philadelphia, Pa. Price \$1.00.

One of our leading generals of the present war stated that the primary need of a good soldier is to have something to hold on to when times are hard. The author of this book has sensed the same need and believes that all of us must have something to hold on to when we meet rough weather. He states, "Any religion, any philosophy of life that is to be worth while must have some answer to give to the question, 'What have you to say when life goes wrong and days are dark?'. The Bible comes out well on that test. Again and again in various different words the Psalmists tell us of their experiences that the Lord is a very present help in time of trouble. Again and again in the Old Testament we find great souls dealing with God or being dealt with by God through hard trials and dark doubts." The author believes that the Bible is relevant for life in time of war as well as peace and that through it the revealing, controlling and commanding God speaks to the hearts and minds and consciences of men and women today.

The author is a prominent minister of the Presbyterian Church of England and we are glad to say he is primarily a Biblical preacher. He discusses modern themes but draws his material from the Scripture. It is gratifying to see that he uses the Old Testament as well as the New as the revelation of God. To his mind this revelation is a unit. Any American preacher who will read these seven discourses thoughtfully will be greatly enriched.

—John R. Richardson.



## EVANGELISM TODAY MESSAGE NOT METHOD

By Dr. Samuel A. Zwemer. Fleming H. Revell Publishing Company, 158 Fifth Avenue, New York, N. Y. Price, \$1.50.

We have a habit of reading a book with pen in hand. We do this to mark important passages for future reference or to make annotations of approval or disapproval. Looking back over this book, we find that it has been marked profusely and these marks have been with cordial approbation. We have always been edified by Dr. Zwemer's writings and this one is no exception.

The purpose of this volume is stated by the author in these sentences: "The evangel is a message of salvation. It is of God and not of man. The message is of far more importance than the method or the messenger. In presenting these chapters, therefore, we write from that angle. This is not a book on the technique of evangelism, but on the essential character of its message."

This book deals with such significant subjects as "What Is Evangelism?" "Paul's Evangelism For Our Day," "The Cross As A Revelation Of Sin," "The Gospel Of The Resurrection," "Itinerant Evangelism," etc. Throughout each chapter the emphasis is not on "the how," but "the what." Dr. Zwemer believes that if we are to have the revival we need we must use the old message. He feels that this message needs to be clearly defined because of the present day confusion of tongues. He is of the opinion that too many have lost the sense of Christ's supremacy, of Christ's sufficiency and of the urgency of His message. The author believes that the message of the evangel is correctly stated in the latest edition of the Encyclopedia Britannica as follows: "Evangelism stands for a certain interpretation of Christianity emphasizing the objective atonement of Christ, the necessity of the new birth or conversion, and salvation through faith." He protests against the current misuse of the word "evangelism" in many circles.

One of the most vigorous chapters of the book is the last one, entitled "His Minister As A Flame of Fire." Dr. Zwemer believes that the true evangelist needs not only intellectual preparation, but also the baptism of fire. This is a flaming chapter and those who read it sympathetically will find their hearts greatly warmed. This book will help any ambassador of the Cross to preach more effectively the Christ of the New Testament Who is absolutely necessary, instantly accessible, exclusively sufficient, and perennially satisfying.

—John R. Richardson.

## THE VOICE OF THE DEVIL

By G. Campbell Morgan. Published by Fleming H. Revell Company. Price, \$1.00.

Our age is neither God-conscious nor devil conscious. There lies one of its glaring weaknesses. We can't afford to ignore either. To ignore the devil is to leave us wide open to his attack with our guards down; to ignore God is to spurn the one source of power needed to cope with this diabolical being victoriously. It is to be assumed that for the modern man it is far more ridiculous to believe in a devil than in God. Ridiculous as it might be to some to hold such a faith, Campbell

Morgan prefers to remain a fool and believe in him. Perhaps the foolishness of such a faith in a man of such great spiritual stature as Morgan may help to convince the wise of this world that they are fools not to believe in one and take him seriously. At least after reading this little volume by Morgan the devil doesn't seem so ridiculous. The devil isn't something nebulous or unreal or remote from practical life. The author has made a real contribution to the religious thinking of our age in his effort to restore realism about the devil.

The title already suggests that realism: "The Voice of the Devil." The devil has a voice. What could be more real than that? That is one of the fundamentally real things about personality. In fact it is this thesis of the voice of the devil that Morgan is especially concerned about. It is striking, if one has not noticed it before, the suggestive observation of the author that the voice of the devil is heard only three times on the pages of Holy Writ. He is confronted often but his voice is heard on only three occasions. These three instances constitute the study of the book. By limiting himself to this, Morgan could blind himself to the Scripture alone as the exclusive source of our knowledge of the devil. It is there that we hear his voice. Those three occasions reveal three distinct aspects of the devil's wiles and devices.

That voice is heard first in Gen. 3:1 where it is heard slandering God to man. It is heard the second time in Job 1:9 slandering man to God. It is heard the third time in the Gospels where he faces the God-Man Jesus Christ and attempts to frustrate his whole redemptive purpose. One can find in these three instances the clue to all the devices, conceptions and purposes in the devil's approach to man. The last chapter is a practical exhortation on James 4:7 that will help us in our personal conflicts with the Evil One. The book, though not among Morgan's greatest, is worth a place in any man's library, layman or clergy. It will help us recover a much needed recognition of the realness of Satan. Anyone can enjoy the book. It is brief, beautiful in its simplicity, keen in its analysis, helpful in its practical suggestive emphasis.

—Lawrence Veltkamp.

## The King In His Beauty

By Rev. E. A. Ford\*

Just before dawn, I had a dream. A group of artists had gathered, each one endeavoring to portray his idea of the supremely beautiful. There were lovely faces that shone with rare beauty as one gazed on them; there were wonderful displays of flowers, some magnificent, others delicate as lace; there were splendid landscapes and gorgeous sunsets. But among them all, one artist began to climb; others tried to stop him, but he persisted, and finally, having reached the top, he knelt there, gazing rapturously into heaven. Then the words came to mind: "Thine eyes shall see the King in His beauty."

I did not see the vision that he saw, but I understood why he made no attempt to portray its beauty.

\*Gretna, La.



### EXPOSITION OF THE GOSPEL OF JOHN

By Arthur W. Pink. Bible Truth Depot, Swengel (Union County) Pa. Single Vol. \$2.50; Set of Four Vol. \$10.00.

The Gospel According to St. John is the favorite book of the Bible and the most important single Christian document in existence. This gospel is so compact and sublime that any adequate exposition of it requires a great deal of time and thought. We are not surprised, therefore, when the author tells us he has spent many years teaching and lecturing on this gospel before he wrote these expositions.

There is a beautiful freshness about each exposition in this series of lectures. The author is reverent in spirit and practical in aim. He avoids technical questions usually raised by dry-as-dust professors and devotes his entire attention to the spiritual aspects of this gospel and how they should be applied in Christian living. Occasionally we find traces of dispensationalism, but nowhere are they offensive and the author can not be called an ultra-dispensationalist. This set should be in the library of every Sunday School and evangelical minister of the gospel. Here is food for the soul served in appetizing fashion.

—John R. Richardson.

### TO DOCTRINE OF ELECTION

By Arthur W. Pink. Bible Truth Depot, Swengel (Union County) Pa. Price 10c.

More people stumble over the doctrine of election than perhaps any other doctrine taught in the Scriptures. It is certainly one of the high doctrines of the Christian religion, and must be studied and handled with care. The author has succeeded in bringing out the practical aspects of this doctrine. Anyone reading this booklet will find the subject greatly illuminated. We thank him for wiping the dust off of this doctrine, called by our fathers, "the heart of the Church," and presenting it to us again in all of its pristine beauty.

—John R. Richardson.

### THE MAKING OF A DOWNTOWN CHURCH

By Wyndham B. Blanton. Published by John Knox Press, Richmond, Va. Price \$5.00.

One of the most remarkable things about this fascinating chronicle of the Second Presbyterian Church of Richmond, Va., is that it was written by a ruling elder of that Church who is one of the leading physicians of Richmond. His grasp of ecclesiastical affairs is phenomenal. He presents to us a centennial volume portraying the achievements of this great Church since its organization. As a matter of fact, the author begins his study with a background chapter that traces the beginning of Presbyterianism in Richmond. He points out that there was no Presbyterian Church in Richmond until 1812 although Jamestown had been settled in 1607 and Richmond had been founded in 1737.

There is an interesting sketch of each pastor who has served this Church beginning with Dr. Moses D. Hoge, the first pastor, who spent his entire ministry of fifty-four years with the Church he founded. There is a remarkable symmetry in this book. Justice and ample space are given to

the past, but the author does not let us forget the opportunities of the present and the hopes for the future of this illustrious Church. Its present pastor, Dr. Armand L. Currie, is well equipped to continue the influential work of his predecessors. When he accepted the call to this Church in 1942, he told the congregation that he conceived this Church to be both a Home and a Mission. He stated: "It is a Home in that it provides a place of worship and spiritual shelter for succeeding generations. Many families worship here whose names go back for years. The Church is a Mission in that it stands in a community where the social and moral and spiritual needs are very great." Although this is a downtown Church, Dr. Currie has no defeatist attitude. He affirms: "The Second Presbyterian Church is going to stand as long as the world stands and justify its existence through the work it does for Christ our King." Inasmuch as this Church is not prone to go off after modern fads we believe this prophecy of the present pastor to be sound. The author sensing this idea has written: "The Second Church does not take up with change for change's sake. Innovations must be sound and convincing before receiving its approval and support."

This volume should be of absorbing interest to our Southern Presbyterian constituency. It is a valuable document, not only from the standpoint of church history, but for the inspiration that it will generate in the mind of anyone who will read it thoughtfully.

—John R. Richardson.

### THE LOCI COMMUNES OF PHILIP MELANCHTHON

By Charles Leander Hill, Ph.D. Published by Meador Publishing Company, 324 Newbury Street, Boston 15, Mass. Price \$3.00.

The lucidity of the Reformers is always a delight. Luther, Calvin and Knox wrote with perspicacity and transparency. We find the same thing in Luther's friend and co-worker Philip Melancthon. As an example of this in his discourse on "Love," Melancthon asks, "How can man be justified?" He answers his own question by stating: "Philosophers and Pharisees taught that man is justified by his own virtues and attempts. I have taught that man is justified by faith alone; that is, the righteousness of Christ is our righteousness through faith, while our works and our attempts are naught by sin. Who holds these things holds the sum of Scripture. They are justified who believe in the mercy of God." Realizing that there are some who give love the primary place in the Christian life Melancthon added: "Finally, the case demands that I say something about love. I pointed out above that the love of God is the fruit of faith. For he who comprehends mercy by faith can not help but love God in return and thus love is the fruit of faith. From the love of God arises also the love of one's neighbor when we desire to serve God in all creatures." All modern theologians could profit by such plainness and straightforwardness.

This book is the first translation of any of Melancthon's theological works. Heretofore Melancthon's own writings were not accessible to English readers. For centuries they have been buried in the Latin tongue. Dean Hill, therefore, has performed a great service to the Christian Church by giving us a beautiful translation of Mel-



anckthon's works and also an interesting biographical sketch of this esteemed Reformer. Before offering this book to the public the author spent fourteen years in scholarly investigation, checking and rechecking all of the sources. His bibliography shows that he has been exhaustive in his researches.

Although Melanckthon did not have the dynamic influence of Luther, yet he was Luther's intimate friend and counterpart. He accepted Luther's views after the Leipsic disputation. Although at heart Melanckthon was perhaps more of a humanist than a theologian, he added much to the theological literature of his day. Every Protestant minister should have this work in his library, not merely because it is the first Protestant work on dogmatic theology, but because as the author well states: "It affords us with a glimpse at the very fundamental principles which form the base of an independent fundamental theology with its own interests and problems and an attempt at the solution of these problems." —John R. Richardson.

## Montreat And The Summer Season

By Rev. R. C. Anderson, D.D.  
President

We have many inquiries as to just what conferences and services we will have at Montreat this coming summer. In answer to these we give a brief statement as follows:

Montreat and the executive agencies of the Assembly are acquiescing fully in the request of the government not to hold conferences exceeding fifty in number, coming from beyond local boundaries. The several work conferences put on by the Assembly's agencies will not open to the public. For the benefit of the Montreat cottagers and visitors, the best available speakers will be provided for morning and evening services through the summer season. It is quite possible that in this way we will have the strongest and best meetings for the public we have ever had.

The government has placed no restriction whatever on individual travel nor on individual entertainment. All who are proposing to take vacations will receive a warm welcome in Montreat, and we believe they will find conditions most delightful and profitable. We are expecting the usual number of cottagers and visitors.

According to present plans, Assembly Inn, the Alba Hotel and the cafeteria will be open for the accommodation of these and will continue open through the season. All individuals who are planning to spend their summer vacations or any part of it in Montreat will do well to write promptly to engage rooms that the Management of the Mountain Retreat Association may know just what provision to make for their entertainment.

Let us all remember the Montreat meetings in prayer and may the blessings that go out from this center be even greater than ever.

## CHRIST—THE HOPE OF GLORY

### Christological Eschatology

The Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va. 1940. Pages 326. Price as advertised by Eerdmans \$3.00.

Titles of Chapters: Christ Jesus, Our Hope; The Faithful Witness; Christ, Our Invisible King; Christ the Lord both of the Dead and of the Living; His Resurrection and Ours; The Parousia (Coming in Glory) of the Son of Man; The Judgment Seat of Christ; The Throne of His Glory.

Christ is thus seen the theme of the whole series and the foundation of each separate discussion. As He is our comfort so is He our one Hope. He is the Yea and Amen to the promises of God and all our hopes meet in and radiate from Him. Even those who do not agree with every detail of the presentation will find much to stimulate their interest and study. —H.B.D.

We are offering one copy of the above book to everyone who will send us in ten new one-year subscriptions to The Southern Presbyterian Journal at one dollar each.

## "As Many As Touched"

Matt. 14:36: "As many as touched were made perfectly whole".

"All the region by the Sea"—  
Needy throngs from Galilee:

Placed in the Master's way  
Multitudes of sick each day,  
By His grace to be healed;  
The blind, deaf, devil-filled;  
Palsied, dumb, unclean, and lame—  
All were cured,—praise His name!  
No case too hard and none too small,  
His love was big enough for all,  
Sin-sick sinners He came to call.

Lord, I, too would come to Thee,  
Sick with sin's infirmity;  
Not my body but my soul,  
In my heart to be made whole.  
May I touch the One alone  
Who can change a heart of stone,  
Work a miracle unseen,  
Making me both new and clean.

If my faith is all too weak,  
To thus touch the One I seek,  
If I shrink from touching Thee,  
In compassion, Lord, touch me!  
Touch my will and touch my mind;  
Touch my life with power divine;  
Take me, hold me in Thy hand,  
'Till by grace with Thee I stand,  
Healed, saved from above,  
New creation of Thy love!  
To rightly seek, I know not how,  
Yet I do come and lowly bow  
At Thy feet—Lord, heal, save me now;  
From sin's disease set me free—  
Great Physician, touch Thou me!

—H. G.



# THE SOUTHERN PRESBYTERIAN JOURNAL

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JUL 6 1945

*A Presbyterian monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 3

JULY 1945

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIALS

### Going Out From Us!

Centuries ago a Greek poet observed that "whom the gods destroy they first make mad." A Commissioner to the recent General Assembly, who is also a member of the Committee on Co-operation and Union, incensed at the mere suggestion that the Church need not get excited over something that is not likely to happen, as the Presbyteries had not been heard from, indicted as obstructionists all who dared express an opinion, and all who are unwilling for the Southern Presbyterian Church to be destroyed were invited to get out and go to their own place, as "not being of us!"

The Presbyteries should be grateful for this frank and positive announcement of the purpose of the Union Leaders, made to the General Assembly in open session, where all could hear, and not fail to understand. It is to be wondered if the members of the Committee on Cooperation and Union were not a bit embarrassed by this unexpected revelation! The fear often has been expressed that the conservatives would split the Church. Now we are told by one of their own number that the liberals will do this. No amount of explaining can dismiss this threat. The challenge has been given in open Assembly and the issue is now clearly before the Church.

The Southern Presbyterian Journal does not believe that those who wish for the Southern Presbyterian Church to continue its life and testimony as a Christian denomination in friendly co-operation with all Churches of Christ will accept the suggestion that they go out! The Southern Presbyterian Journal believes that confidently it can wait the verdict of the Presbyteries when the time comes for them to speak out and be counted.

In this Conviction, "with malice toward none and with charity for all" **The Southern Presbyterian Journal** takes its stand. It raises a **Standard** to which all who love the Southern Presbyterian Church and want it to live, can come!—H.B.D.

### Going Out

The suggestion was made at the recent meeting of the General Assembly, in an exceedingly bitter

speech, that those who oppose organic union, get out of the Church.

Well we are not going to get out of our church, the great Southern Presbyterian Church. It was the Church of our fathers. It is our church, and we love it.

We love it for the doctrines it stands for. It believes in the plenary inspiration of the Bible; and we want to hold fast our Bible.

It believes in the headship of our divine Saviour; and we are going to hold fast to Him who is **very** God.

It believes in the blood stained cross, where our Saviour died, whose blood cleanses from sin and makes vicarious atonement for us; and we are not going to give up the cross and its blood.

It believes in miracles, and the firm faith of our Church in the supernatural is dear to us.

It believes that our precious Saviour is coming again in glory; and to that hope we hold fast.

We love it for the polity it stands for.

It believes in the perfect parity of the ruling and teaching eldership, and to that parity we hold fast.

It believes in the diaconate, as instituted by the New Testament, and we will hold fast to our deacons, and not have them thrust out by man made trustees.

We love it for its glorious work in home and foreign missions. And these foreign missionaries, almost to a man, are opposed to organic union. Shall these be forced out?

We love it for the glorious men and women it has produced. Great, eloquent, orthodox preachers, and splendid missionaries.

No, we are not "going out," and we are not going to be thrust out of the house of our fathers. And so long as we have a majority of the Presbyteries to protect us, we are **not going to be put out**.

The very suggestion was a shameful thing.

—J.M.W.



## Scriptural Science

"All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." I Cor. 15:39.

Nothing has contributed more to uncertainty regarding the authority and authenticity of the Bible than unwarranted capitulation to the evolutionist.

Some good men, confused and bewildered by the statements of some scientists, have taken refuge in "Theistic Evolution," saying, "Well, if evolution is true, I believe God has simply used it as a means to accomplish His plan."

We believe many problems of the sincere thinker will be solved if he recognizes that between the first and second verses of the first chapter of Genesis there was evidently a great hiatus of time. The all-important difference in concept is that the Bible teaches us that man was created a perfect being, in the image of God, and by sin fell from that estate, while the evolutionist teaches that man is an evolved being, ever going onward and upward. The first recognizes that God has provided a way back to himself, in the person of His Son; the second glorifies man and what he can do. To one the "missing link" is an ape; to the other this link is to God through the Lord Jesus Christ.

For fear of apparently being scientifically foolish we often let the evolutionist get by without answering questions one has the right to ask. Just a few of these may be cited. Why do fruits and vegetables "run out", become smaller and less productive if left to themselves? Why does stock, without the breeder's supervision, decrease in size and quality? Why is human blood and animal blood so different that they cannot be typed and cross matched together? Why, are there plants which can only be pollinized by certain insects, whereas, if the evolutionary hypothesis is correct, these plants existed for thousands of years before these insects came into being. Vegetable life is a prey to insects. And yet, both vegetation and insects are supposed to have been in existence thousands of years before the birds.

Nothing more unscientific and unwarranted has ever been foisted on a credulous public than the so-called pre-historic man, reconstructed from a jaw bone, and a rib with the aid of an abounding imagination. These reconstructions are found in our museums and we see pictures of them in our text books, and yet honest scientists admit they are unproven.

Years ago we had a cook in China—bless his heart—who, if his skull is dug up by some future "scientist", will probably provide the "missing link" so long sought for and yet so elusive.

At the Capetown meeting of the British Association in 1929, Prof. D.M.S. Watson said, "Evolution is a theory universally accepted, not because it can be proved to be true, but because the only alternative, Special Creation, is clearly incredible."

The Bible is not a text book of science but it has yet to be proven scientifically inaccurate.

What is infinitely more important, it is the only Book which accurately tells of the past, the present and the future. Speculative hypotheses have their place in scientific research but no facts yet discovered have brought discredit to the Word of God, and they never will. —L.N.B.

## Youth For Christ

The most encouraging evangelistic movement in America today is, we believe, the Youth For Christ movement. At present, in over 300 cities meetings are held each Saturday night in municipal, school, and other neutral auditoriums and the attendance is running into the hundreds of thousands. At each meeting there are decisions for Christ and these young people, new converts and the other members of the audiences are sent into their regular churches, to bring new life and enthusiasm into the individual congregations of which they are or become members.

A few weeks ago we were in Chicago on Saturday night and decided to see first-hand just what is being done. We went to Orchestra Hall in what we thought was time for the regular meeting but found all of the 5,000 seats filled and had to be content with a seat in the fourth balcony. This enthusiastic response has been seen, we were told, every Saturday night for a year. One night they took over the Stadium (where the Democratic and Republican conventions were held), packed all the 30,000 seats and turned 5,000 away. On May 30th of this year they took over Soldier Field and 70,000 came.

The leadership in this movement has been eminently wise. They seek the support and backing of the ministers in the city where the work is to be started, have a minimum of organization and stress a personal experience between their hearers and the Savior, after which they are expected to make their witness count as loyal members of the Church of their choice.

The results have been so continuous and so impressive that a Presbyterian pastor in Seattle recently said he felt it the greatest revival movement since the days of Moody.

Even the secular press has been deeply impressed. One pictorial section of the Chicago Daily News was recently given over to pictures taken during one meeting. Colliers and News Week have devoted long and sympathetic articles to what their representatives had seen.

The response of youth to the appeal of the old Gospel message is something to encourage and warm the hearts of all who see the results.

One instance of how it works. Two weeks ago a sailor on leave was visiting his fiancée, a Christian girl. That night she asked him to go with her to the Youth For Christ meeting. There was the usual attractive programme and a straight from the shoulder message. When the invitation was given this sailor was the first of scores to go forward.

The results have been so spectacular and lasting we should thank God and take courage.—L.N.B.



## The Primacy Of Purity

The first duty of a Christian is to do the will of God. According to Weymouth's translation of I Thessalonians 4:3 we find these words: "It is God's will that you be pure." St. James contended in the third chapter of his epistle that purity is the primary quality of heavenly wisdom. He wrote "But the wisdom that is from above is first pure then peaceable." There are other characteristics of this wisdom but purity stands at the forefront. Bishop Westcott has told us that this term "first pure" suggests "the notion of shrinking from contamination, of a delicate sensibility to pollution of any kind." The book of Revelation reminds us that the saved in the City of God walk in white raiment.

It is little wonder that the Bible pleads for purity when we realize that holiness is the most essential quality of God's character. There have been many foolish discussions regarding the attributes of God. Some affirm that one attribute in His character is greater than another. In our day the attribute of love is the one emphasized as the most important quality of the divine nature. As a matter of fact, since God is an infinite Being all the attributes of His character must be coextensive. We are not going to argue this point save to say that though the attributes of God are equal we believe that the central attribute in the Christian conception of God is His holiness. Our greatest theologians from Charnock to B. B. Warfield have maintained that God's holiness is His crown and His glory. When we affirm that God is holy we mean that He is absolutely and completely separated from sin and every form of uncleanness. His holiness includes wholeness, righteousness and moral soundness. It includes His revulsion from any form of evil no matter how small. Dr. Thornwell evidenced his theological genius in making holiness the glory of all of God's other perfections. He contended that it was this quality that made God to be an object of worship and reverential trust. It is not surprising, therefore, when we realize the centrality of the idea of God's holiness that purity should have the place of primacy in the Christian life. It is significant that before our Lord prayed for the unity of His disciples that He first prayed for their purity.

We need a renaissance of preaching upon the primacy of purity in every sphere of life. There are three spheres that instantly come to mind. One is purity of speech. It is well known that the most common sin in America today is profanity. Many need to confess before God with Isaiah, "I am a man of unclean lips." Coupled with this profanity is vulgarity and all sorts of filthy conversation. Such insults God and is an affront to His holiness.

We must also plead for purity in the matter of doctrine. When Castellion questioned the three books attributed to Solomon, particularly the Song of Songs, Calvin wrote in regard to this examination, "We unanimously judged him one who might be appointed to the functions of the pastor except for a single obstacle which opposed it. When we asked him according to custom whether he was in accord with us on all points of doctrine, he replied there were two on which he could not

share our views; one of them being our ascribing the Song of Solomon in the number of sacred books. We conjured him first of all not to permit himself the levity of treating as of no account the constant witness of the universal church; we reminded him that there is no book the authenticity of which is doubtful about which some discussion has not been raised." He further wrote on this case, "We also exhorted him against trusting unreasonably in his own judgment, especially where nothing was taught which all the world had not been aware of before he was born. All these arguments having no effect on him, we thought it necessary to consider among ourselves what we ought to do. Our unanimous opinion was that it would be dangerous and would set a bad precedent to admit him to the ministry in these circumstances. We should thus condemn ourselves for the future to raise no objection to another should one present himself and wish similarly to repudiate Ecclesiastes or Proverbs or any other book of the Bible without being dragged into debate as to what is and what is not worthy of the Holy Spirit." These Protestant brethren took this action, not because they desired to be hard, but rather because they saw the necessity of safeguarding the purity of the Christian Church. In this action they were wise, much wiser than many of these successors.

We also should recognize the primacy of purity in our Christian worship. The Protestant Reformation sensed this in a high degree. They were convinced that sinful man can not be trusted to form his own religion for himself, but must in all his religious functioning place himself unreservedly under the direction of God in His gracious revelation. It is because of this that the Reformers condemned what they called "will-worship," "formal worship" and "ostentation and ceremonies" which had become prevalent in the Roman Catholic Church. They believed that the Christian religion consists, not in the externalities of worship, but in faith united with a serious fear of God and a willing reverence. They were persuaded that the external expression in worship was important and should be strictly confined to what is prescribed by God. As Calvin put it, our worship should be "legitimate worship, agreeable to the injunctions of the law." Expressing the same idea in another place Calvin wrote, "The divine will is the perpetual rule to which true religion is to be conformed." He asserted that newly invented modes of worship of God are tantamount to idolatry. He insisted that God can not be pleased by showing contempt for what He commands and substituting other things which He condemns, and that none would dare to trifle in such a manner with Him unless they had already transformed Him in their minds into another and different Being.

By a closer walk with our spotless and stainless Lord, and a willingness to bring "into captivity every thought to the obedience of Christ" we shall come to perceive afresh the primacy of purity. Purity is our strength—as individuals or as a Church. The Scripture taught us this before Tennyson. We plead for purity! May we take it seriously!

—J.R.R.



## Dedication Of The Home

It has been my privilege to dedicate many homes. The service was a very simple one: with members of the family, neighbors and friends gathered around, hymns of childhood, church and home sung; earnest prayers of thanksgiving for all that home means and petition for God's protecting care to guard, guide and bless the home and each member; and the rededication of each one to the cause and service of Christ. Often we saw tears in the eyes of those present. But I have not dedicated a home for some time now. What has happened? I asked a man who had completed a lovely home if he would not dedicate it. He replied, "No. We might want to do something that would not be approved." He would prefer to have a home which did not invite the blessing of God. The war has made havoc of the home. True, services are held by chaplains on Sundays. But fighting goes on and travel, and everything else, so that Sunday and home take second place. The "housing" problem takes toll from the old home idea; the radio programs scream all sorts of mawkish, insipid substitutes for reminders of home and church and God. That fine old piece of Scotch furniture, the family altar, is about gone. I saw in an antique shop some time ago, an old table, an old cap pistol, an old whisky flask and an old family Bible—three antiques! "God bless America!" And the devil goes on sweeping our country over with great waves of animalism, paganism, atheism, sexism, profanity and modernism in most insidious forms, tearing up everything dear and sacred.

At whatever cost we must recover the Christian home. Mr. Hoover of the FBI tells us that the home is the citadel. If it is lost, all is lost. We have a Defense Council for war work. Why not one for Home Work? Thousands would welcome some sort of move. Lop off a lot of things from our schedules and start a movement back to the Home. When we recover the home, we will recover a lot of other blessings which we have lost. Parents must begin it. Start up the family altar morning and night or at least once a day. Don't start the day without asking God to take care of us and guide and bless. Sing a verse of a hymn "My faith looks up to Thee," or a like hymn. Hum it all day. Fix a verse of Scripture in your mind. Keep your soul in an attitude of prayer. Speak a word of hope and cheer to some one, for His sake. Put a Christian paper in the home. We see copies of Life, Detective, Esquire, movie stars and all such "literature" in the home, but when do you see a religious book or Bible or a church paper? And the interior decorators have taken down all the good old pictures from our walls and put instead some cute little picture of a butterfly, pretty flower, deformed, impossible—formed and dressed ladies of ancient time which mean nothing good or artistic. What has become of copies of the masterpieces of art which stir the emotions of the heart and draw out the best in us because they tell us of courage, faithfulness, purity, devotion and inspire us with determination to do our best. A little butterfly or bug picture doesn't inspire me to do anything. Bring back the best pictures and put them and their mighty appeal back on the walls of our homes. I know at least one man who was won for Christ by an old-fashioned picture. Those queer ladies in such outlandish dress wont win any-

body to Christ or suggest anything good. And bring back the old piano and the old ballads with words and music which charm the savage beast. Most of the music of today suggest the savage beast. Unify the interests of the home. Today, if we have several members in the home we have that many doctors, all different. And there are that many churches, often. Unity can be brought about if we want it and work and pray for it. It is worth doing our best for. And if we do not, God will dig our grave for us. —C.T.C.

## The Prophylaxis Of Preoccupation

These are not only two big words but they declare a universal truth. The heart and life fullest of God and good works leaves the least room for Satan and his tripping, soiling temptations, **Per Contra**, "An idle brain is the Devil's workshop". One is reminded here of the conversation reported between Ebenezer Webster and his two boys Ezekiel and Daniel. Hearing an ominous noise in the basement the old father calls down the cellar stairs; "What are you doing Daniel?" To which there comes the reply;—"Nothing, father." "Well, what are you doing, Ezekiel?" "Helping Daniel," comes the cryptical reply. That life is vulnerable because open and unoccupied is the burden of our Lord's message about the man out of whom an evil spirit has gone. (Mt. 12:43-45). After a bootless search for a better home the evil spirit returns to his former domicile taking with him seven other spirits more wicked than himself. When he comes he finds it empty, swept and garnished. Cleaned and beautified yes, but alas, empty. The last state of that empty hearted man is far worse than anything he has known hitherto. Listen, however, to Nehemiah (6:1-4). A sinister trap set for his utter undoing fails to close in over him because he says:—"I am doing a great work so that I cannot come down." Any way we may be lured from a good work is always "down". God does not love or live in a vacuum. He is constantly calling for positive, useful, devoted service that will declare His presence in the heart.

—S.McPh.G.

## China - Communism And Missions

The extent of Communistic influence in China will have a vital bearing on mission work in the post-war era. Our magazines and papers have been deluged with articles critical of the Central Government for not welcoming the Communistic forces into the fold. In fact the impression has been given that it is the Communist armies who have held Japan at bay over the years.

To all who are interested in future Christian work in China we would earnestly recommend the reading of two articles, "The Fate of the World Is At Stake in China" in the June **Readers Digest**, and "Our Ally China," part of a speech by Congressman Walter H. Judd, a former medical missionary, printed in the June 18th issue of **Time**.

These articles are like a breath of fresh air after the anti-Chiang and pro-Communistic writings of Edgar Snow, Owen Lattimore, Harrison



Forman and others, some of them men totally lacking in an understanding of things Chinese and disgruntled by much that they find in Chungking.

If you are interested in the future of Christianity in China you must become aware of this struggle for power which is going on now.—L.N.B.

## Presbyterian Elder's Dilemma

Every Presbyterian elder, both ruling and teaching, can not escape his responsibility to face a grave dilemma.

Within the ordination vows of both ruling and teaching elders we vow before God and in the presence of the church that we will study and seek to maintain the peace and purity of the church. That seems like a noble ideal, but it is impossible today.

When we speak of the peace of the church we mean that we will not do anything that will disturb the calm order and the amicable relations of the members of the church. We will not break over the traces and cause schism and strife that will ruin the effective working of the church as an organization and ruin its testimony before the world as a spiritual body.

When we speak of the purity of the church we mean that we will seek to keep out of the doctrine and life of the church any foreign matter that would make it less than the true church in the world and guilty before God of having added to the faith.

But an elder can not do both of these things today. Matter foreign to the pure revelation of God, both in doctrine and life, has entered the church, and when any one speaks out against that foreign matter the peace is ruined and some modern Ahab will cry out "Art thou he that troubleth Israel?"

If we are to be faithful to our solemn ordination vows every elder in the Presbyterian Church must face honestly and earnestly the facts concerning the condition of our Church today and decide which is more important in the sight of God—peace or purity. We can not have both. —W.G.F.

## It's There For You

A lady passenger in other days, on a steamer from Boston to New Orleans came on board with a lunch basket heavy enough for the whole voyage. Daily she smelled the tempting odors from the dining room into which the other passengers pressed three times a day. Finally towards the end of her voyage the lunch having become quite stale, she decided that, regardless of the price, she would take one good meal in the dining room. On approaching the steward regarding the price of the dinner she was told to her utter amazement that all the meals of the voyage were already paid for in her ticket.

Do we as Christians daily in these tragic war times appropriate the riches of grace for which our Lord has paid in His supreme sacrifice? One thinks of the **Courage** that He can supply; the quietness and **Poise** that He makes over to us; the

**Hope** glorious and undimmed which He plants in the human heart; and the **Power** that He will place at the disposal of clean and obedient hands.

—S.McPh.G.

## Cut-Flower Christians

From a popular, current magazine we discovered this figure. In many areas today we find Cut-Flower Christians. Their Christianity has beauty, grace, color, and fragrance but **No Roots**. Therefore it **cannot sustain itself** in the bitter winter winds or the scorching summer heat. Yet such experiences are inevitable. For the genuine, rooted, Christian these experiences only expose the fact of the residence of God in the soul. Cut-Flower Christianity **cannot bring forth and bud** and reproduce it's kind. It's a beautiful but brief and fading generation. It soon withers and is forgotten. The utmost care cannot greatly prolong the life of Cut-Flowers. The life of Cut-Flowers declares that a **vital connection has been severed**. Jesus speaks of such thus in Luke 8:18—"These have no root and in time fall away." Was there ever a day in which it was more imperative for God's people to be well rooted? We need roots that can reach down and out to "God's river" which according to His Word is "full of water." Cut-Flower Christians can't carry a cross.

S.McPh.G.

## "QUO VADIS" (Whither Goest Thou)

By P. T. Shanks\*

Some years ago Dr. H. H. Sweets, chairman of the drive to raise three million dollars to establish the Ministers Annuity Fund in our church, asked the writer to head up the drive in Tuscaloosa Presbytery. I took his request under consideration and there came into my mind the home of a Presbyterian minister in Virginia, who after years of fine service found his health failing, and could do no more than supply churches here and there. After eight or ten years of service of this type, he passed on to a well deserved reward. Because his income had never been adequate for his family needs, that family was left all but destitute.

I wrote Dr. Sweets that I would take the job, and purposed in my heart to do all in my power to keep the fear of this sort of tragedy from the hearts of other ministers and their families. That summer, in June, July, August, and September, in spite of failing health and business demands, I visited at my own expense, every church in the Presbytery that had any semblance of life, and presented the matter with all the courage and sincerity I could muster. Committees were set up to carry on and I followed the work thru to a finish. My joy was unbounded when the announcement was made that the Southern Presbyterian Church had finished this magnanimous task and the victory was complete. There thus came to me a sense of pride that other ministers in their old age would have some freedom from fear of want and dire poverty.

But during the past few years, grave apprehensions have possessed me, at least for some of our faithful servants of God. There is a movement



on foot in our beloved church, well organized and determined, and backed by powerful influences, to effect a union between our church and the U. S. A. Church. If this union is consummated, and there are ministers who feel in their hearts that they cannot witness for their Lord in the new organization, **and there are scores of them**, all their rights in the M. A. F. will be swept away. Regardless of what he and his church have invested in it for him, he will be forced to "join up" or will be "kicked out." The history of such movements in the past bear me out in this, in spite of the fact that such movements have been called Christian and have been perpetrated in the name of Christ. Spiritual rights, individual rights, and property rights, have had very little weight against the craze for power that arises out of bigness instead of the Spirit of God.

The laymen of the Southern Presbyterian Church have established a fund to minister to God's servants in their old age, for those who have ministered to us in spiritual things, and it is inconceivable that we will stand for what is in the picture when it is thrown on the screen and we can see it as it really is.

If there is one trait that is outstanding in our American way of life, it is fairplay, and this trait comes to full flower in the heart of a real Presbyterian, for he was born out of oppression. But you say such a thing as this can't happen! Well, it is happening, and the stage is being set for the real thing. I appeal to the thousands of fine laymen all over our church to stand with me, and say we shall not stand for it. I must confess that the more I think of it the more my heart becomes disturbed.

\*Elder in the First Presbyterian Church, Selma, Ala.

## Christ Our Peace IN RACE RELATIONS

The Apostle Paul loves to linger on the thought that in reconciling sinners to God by His cross, Christ has broken down the middle wall of partition between man and man and reconciled both in one body to God. Through Him we both have our access in one Spirit unto the Father and grow together into a holy temple of the Lord.

Our great Georgia orator, Henry W. Grady saw the races of the South walking together in peace and contentment. Where people of different races or different cultures or different nationalities meet in Christ they do walk together in concord. The Synodical Conferences which our Committee of Woman's Work has arranged for Negro women has done a notable service in meeting these neighbors in Christ. The Chapel program for Negro people, especially where the workers are our own Church young people, offers a glorious opportunity for both to have access through Him in one Spirit unto the Father. One can scarcely speak too highly of the influence of the Negro Sunday School conducted in Decatur by Elder Edward Jones, a connection of Dr. C. C. Jones who did such a notable work for the Negroes in South-eastern Georgia. Here the Columbia theological students and Agnes Scott girls, as well as the

local young people, meet with members of the other race in Christ. When they learn to know one another in Him it affects every other relationship and gives them a new slant upon these neighbors in the other connections they have with them.

Out from such meetings in Christ we come to do our duty more adequately toward these neighbors who have so helped our lives as God gives each one to see his individual Christian responsibility. It is in this key that our General Assembly's Committee on Social and Moral Welfare calls for individuals to stand for justice and friendship between the races, for efforts to improve educational and health advantages and to secure equal economic and political privileges. A Negro ought to receive equal pay for equal work, and justice ought to be done according to the offense not according to a man's color. There are cases where leading white citizens need to make this clear to our juries. There are cases where we ought likewise to insist that courtesy and consideration be shown on public carriers—though I must say that the drivers of our buses have impressed me with their consideration and tact in handling difficult situations. Interracial Commissions are doing much to improve relations with and consideration for our Negro friends. Surely we ought to do more for these people who have meant so much in our lives and in the lives of our fathers.

The **Message to the Churches** issued in January, 1945 by the Federal Council's Commission on a Just and Durable Peace, however, contains **Recommendations For Action** on race relations with which I cannot wholly concur. After properly speaking against race prejudice this program continues thus: "The churches should not only support all efforts to wipe out discriminations against minority groups, but they should also deliberately arrange co-operative programs in which racial barriers are broken down. We recommend active support by the churches of legislation:

Providing for a permanent Federal Fair Employment Practices Commission;

Providing for the repeal of poll tax and other discriminatory laws;

Providing for housing projects without discriminatory practices and other measures designed to advance the well-being and constitutional rights of Negroes and other underprivileged groups."

We dissent from this program presented by the Federal Council of Churches in its pamphlet **A Message To The Churches**, page 15, for several reasons. First and foremost it is not rooted in Christ nor grounded in the Holy Spirit. There is nothing said here about redemption or regeneration. And it will not do to say that is taken care of elsewhere in the section of the pamphlet on **The Christian Faith**. These great Christian truths are not made fundamental there. Rev. H. E. Russell properly criticized the whole program for lack of evangelistic emphasis. Indeed, under **The Christian Faith** "the spirit which God employs" and "His spirit" are written with a little "s", thus treating God, the Holy Spirit, as a mere influence. Then this queer theology is propounded: "Men, though sinful, are made in His image." Is the image of God sinful? God forbid!



While the English Churchman, D. R. Davies recognizes two humanities, the regenerated and the unregenerated, and warns of the impossibility of making Christian solutions for a non-Christian society; these recommendations lump the two races together as closely as possible in competitive work and in the same housing projects without ever stating that they will need the redemption which is in Christ Jesus, the regeneration by His Holy Spirit to live and work in peace and harmony.

Then, it is not evident that this program is in accord with God's plan of creation and Providence. God has made of one blood all nations to dwell upon the face of the earth, but He has also appointed the bounds of their habitations, **Acts 17:26**. Most of the Negro domestic help are unwilling to room in the home with the white family. Nature has put into their hearts the desire to return to their own people when the day's work is done.

Again the three specific proposals are matters on which equally good Christians have different opinions. Before me lie the opinions of two leading members of the Decatur Presbyterian Church, one our Congressman, as well as feature articles by Mark Sullivan and Louis Bromfield in the public press opposing the Federal Fair Employment Practices Commission. There is another article by the most popular Methodist minister in Atlanta, Dr. Pierce Harris, insisting on the social separation of the two races.

In the South where there has been a measure of segregation in housing there are fewer race riots than in the larger Northern cities where there is indiscriminate housing and close labor competition. Indeed, it is reliably reported that one of these Northern cities sent a commission to investigate the situation in Atlanta and thereafter adopted as much segregation as was practicable.

In this (DeKalb) county there are about six whites to one Negro in the population. Yet the only government housing project is for Negroes. It has better facilities than many of the poorer white families enjoy. But the white citizen who would advocate removing the discrimination against white people in this project would certainly be doing a disservice to the community. To gather under the same roof, without Christ or the Holy Spirit, whites and Negroes drawn generally from the lower cultural, economic, moral, and religious levels would promote discord. It would invite the same race troubles here that have recently swept through the great cities to the north of us.

Some of us favor repealing the poll taxes by state action. Others favor the Federal Government forcing this step upon the states, and still others favor maintaining the poll tax. Shall the Church commit herself to the opinion of one portion of her children against the opinions of the other two portions?

If, in accord with the Federal Council's **Recommendations For Action**, the churches "support all efforts to wipe out discriminations" whether these efforts be wise or foolish the amalgamation of the races may be expected to ensue. In human relations Calvinism recognizes only those distinctions which God has made, while Modernism seeks to erase all distinctions. In His Providence, God

has made differences in color as truly as He has made differences in sex. Our Churches discriminate when they choose women as circle leaders and men as ruling elders. Many of our colleges admit only those of one sex.

A program which supports proper discriminations wins support for its attack upon improper discriminations. God who has appointed the bounds of our several habitations has given the churches no commission to wipe out the color line. He has commissioned us to preach the Gospel of His love to all nations. Thereby the churches give glory to God and promote peace and good will among men.

Here are a few random straws in the wind from our local situation. A Negro member of the Atlanta bar has won and holds the high respect of his white associates. The State of Georgia has repealed the poll tax requirement. The income of the average Negro family in Atlanta has risen 65 percent in four years. Much remains to be done. If we go forward in Christ as our peace, much will be done by the special and the common grace of the Holy Spirit. —Wm.C.R.

## Neglecting — Or Feasting On The Word

The first three years after conversion, I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say: "I have so much to do, so many people to see, I cannot find time for Scripture study." Perhaps there are not many who have more to do than I have. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about thirty thousand letters and most of these have passed through my own hands. I have nine assistants always at work corresponding in German, French, English, Danish, Italian, Russian and other languages. Then, as pastor of a church with twelve hundred believers, great has been my care. Besides, I have had charge of five immense orphanages; also, at my publishing depot, the printing and circulating of millions of tracts, books and Bibles. But I have always made it a rule never to begin work till I have had a good season with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts. —George Muller.

A new booklet, "**The Death We Face**," by Rev. John R. Richardson, D.D., is just off the press. These are excellent to give to friends who want to think seriously about this all important matter. They are available at 5 cents each, 50 cents a dozen or four dollars per hundred postpaid. Twelve pages with blue art cover. Stamps acceptable for small amounts.



# The Headship Of Christ

Dominion By Way Of Communion

By Rev. Wm. C. Robinson, D.D.\*

The Apostle would allow neither bonds nor afflictions to turn him aside from the ministry he had received of the Lord Jesus: **To Testify The Gospel Of The Grace Of God.** When our Lord Himself preached in Nazareth they wondered at the **Words Of Grace** which fell from His lips. In this day when flesh is being torn and hearts are being broken let us comfort God's people with the message of the Father's mercy. In the midst of his warmest debate on Church Polity, Thornwell stopped to declare that the government of the Church was second to the Gospel of the grace of God. There is a proper logic in this thinking. God brings us, His rebellious creatures, to Himself by the outpouring of His love for us in Christ. It is when we see Christ on the cross dying for our sins that we place Him upon the throne of our lives and of our Churches. God brings us into the obedience of Christian faith by the way of His gracious communion with us, by commending His own love for us in that Christ died for us, and by shedding abroad in our hearts that love by the Holy Ghost.

When we come to Christ as our loving Saviour we come thinking generous thoughts of our Kingly Lord. Surely this dear Friend has not been short or parsimonious in the provisions He has made for us, His household of faith. When John Knox and his associates sought a Church according to the pattern shown in the mount, they did not do so feeling that the Lord had put them into a strait jacket. They could not think such unworthy thoughts of their bountiful Redeemer. Trusting the wisdom of His loving and generous heart, they proclaimed Jesus Christ as the alone King in Zion. And thus they went to the Word of the King for Zion's form of worship, her form of government, her form of doctrine, and her way of discipline. They seriously tried to make Him who is the Chiefest among ten thousand and the One altogether lovely King and Head in every department of Church life.

This approach bore definite and concrete fruits in the life of the Church of old Scotia. The everyday Scottish worshipper who loved to tread the courts of the Lord's house in ways of God's own ordering carried as certain a conviction that Christ was present with the means of grace—because they were of His ordering and administered in the way of His covenant—as any Roman Catholic was ever sure that Christ was in the mass. Indeed, it was this unshakeable conviction that brought down the house of Rome and established the Reformed faith in Scotland. When King Charles I sent a Dean to read a High Church Anglican Prayer Book, without warrant of Christ's written Word, Jane Geddes started such a commotion that Prayer Book, Bishops and Archbishops were removed from the Church of Scotland. Yes, Charles found himself confronted with an army of Scottish plow boys in their blue stockings ready to whip his black silk hosed cavaliers. And the Scottish troops marched under this banner, "For

**Christ's Crown And Covenant.**" The meaning of that glorious page in our Church history is that Christ alone is to be King in Zion and that Scottish covenanting Presbyterianism is to have a faith, a government, a discipline and a worship only according to His Word. These were the things for which the Westminster Assembly was convened and for these several things the Divines made explicit provision from the Word of God.

The Westminster Divines began their statement of the form of Presbyterian Government with a magnificent Preface setting forth the Headship of Christ as the keystone upon which rests all our government, worship, discipline and doctrine. This great Preface was taken over by all of the Presbyterian bodies in America and is still found in the Churches of Scottish dissenting origin. However, when the largest Presbyterian body reorganized as a General Assembly for some reason they left out this cornerstone and substituted for it a set of Preliminary Principles drawn up perhaps by Dr. John Witherspoon. There are some fine things in these principles . . . but the best principles are a poor substitute for the Kingship and the Headship of Christ. Therefore, when we organized the Southern Presbyterian Church we restored this noble preface and built our second chapter of the Form of Government around it.

Our Book states the Westminster Preface thus: "Jesus Christ, upon whose shoulders the government is, whose name is called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace; of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom to order it and to establish it with judgment and with justice from henceforth, even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him on his own right hand, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fullness of him that filleth all in all; he, being ascended up far above all heavens, that he might fill all things; received gifts for his Church, and gave all officers necessary for the edification of his Church and the perfecting of his saints."

We follow this by a great statement of the historic Scottish Presbyterian position thus: "Christ, as King, has given to his Church, officers, oracles and ordinances; and especially has he ordained therein his system of doctrine, government, discipline, and worship; all which are either expressly set down in Scripture, or by good and necessary consequence may be deducted therefrom; and to which things he commands that nothing be added, and that from them naught be taken away."



In the 58th paragraph of our Book of Church Order we draw the proper inference from these premises that the Church can make no laws binding the conscience, but can require obedience to the law which Christ the King has given in Scripture and can make rules or regulations for government, discipline, worship and extension agreeable to the teachings of Scripture, the circumstantial details only of these matters being left to Christian prudence. Christ, the King, is the only law-giver. The Church regulates the circumstantial details.

This principle that only the Word of God is law is carried into our Discipline. Law is essentially a command with a penalty affixed. And our Book defines an ecclesiastical offense, the proper object of judicial process, as nothing but what the Word of God condemns as sinful. If the Plan of Reunion were modified so as to embody the sundry provisions of our Book on the Headship of Christ it would remove one of the major objections we have to that plan and also make it easier for the Presbyterian Churches of Scottish dissenting origin, which have magnified the Headship of Christ more than has the USA Church, to enter the merger.

Our Larger and Shorter Catechisms carry the Headship of Christ into the conduct of Christian worship. According to these official interpretations of the Word of God the primary question is not whether the *Ave Maria* is beautiful music, or whether an altar arrangement suits a noted architect, or whether a picture or an image or dim religious light pleases an interior decorator.

If these become our primary questions we shall certainly promote the Roman Catholicizing of Protestant America. A religious masterpiece is one thing, the obedience of the faith is another thing. The primary question for the servant of the Lord is this: Has the one King in Zion given us Scriptural warrant to introduce these things into the New Testament worship of His Church? Has He authorized us to tread His courts in these ways?

No doubt some minister is objecting, well we just cannot get our people to see things that way today. Of course, we cannot drive people to accept the yoke of the Lord in these or in any matters. And no one of us can boast that he has brought every thought into captivity to Christ.

It is only by the cords of love and by the bands of a man, of the God-man Christ Jesus, that the King of Love bows our stubborn wills to Himself. When the love of God is shed abroad in our hearts by the Holy Ghost—when He is the moving force in the Church—His presence evokes from thankful hearts the obedience of Christian faith.

The goodness of God leadeth us to repentance. The love of Christ constraineth us. The Apostle beseeches us by the mercies of God to present our bodies living sacrifices, holy, acceptable unto God which is our rational worship. Only the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost will enthrone Christ as King in our Churches or sanctify Him as Lord in our hearts.

## An Inspection Of The Plan Of Union Presented By The Joint Committees Of U.S.A. And U. S. Presbyterian Churches

By Rev. D. J. Woods, D.D.\*

We commend the evidences of careful, painstaking work presented in this book.

A careful reading of it, comparing with our present standards, is well worth the trouble.

The Confession of Faith and Catechisms presented are our own Presbyterian U. S. standards along with our amendments.

We should have no difficulty in agreeing upon these parts of The Plan of Union, if sincerely received by both parties.

The Form of Government, Rules of Discipline and Directory of Worship are more detailed and in many respects superior to our own. The Regional Synods present a rather radical change; but a change necessary for a body so much larger in territory and membership than our present church bodies. As to exceptions, I must emphasize two:

In Chapters 7:2; 8:1; 13:1; 14:4; 15:7, Page 106, and 21:7, Page 123, of Form of Government of this plan, there is a distinct and dangerous depreciation of the Ruling Elder. The minister absorbs the function of the Ruling Elder and as-

sumes the title of Bishop. In ordination and installation the Ruling Elder is ruled out. We must remember that no court of our Church is constituted without the presence of the Ruling Elder. While the minister, for very good reasons, is under the authority of the Presbytery and not of the Session of any particular Church, yet the Ruling Elders of the Churches are essential members and usually a majority of the Presbytery. And they should take part in ordination and installation services of ministers as well as of congregational elders. History makes it plain that the first step in the departure of the early Church from the simple, apostolic, presbyterian government in its downward course through prelacy to popery, was the demoting of the Ruling Elder and the undue exaltation of the minister as a Bishop. There was no separate office of Bishop in the New Testament. As supervisors all Elders were bishops. A large feature in the strength of our Presbyterian system is in the presence as equals in authority of our Elders. We ministers need them to restrain our presumptions and to advise us in many practical matters where they are wiser than we. So much as to government.

But my chief difficulty in agreeing to organic



union does not appear on the surface of this plan. It goes deeper. I speak the truth here in love without self-righteousness as an individual or as to our own Presbyterian body, U. S. Unless one were blind he cannot fail to see that it is not necessary in our sister U.S.A. Church to believe their Confession of Faith. On so important an issue as organic union it is better to be very frank before agreeing. Witnessing to the truth is a more important duty of the Church than outward unity. I would love to see this if it were a unity of real spiritual affinity and not of mechanical pressure. If we are a witnessing body and essential beliefs contained in our standards are questioned, why should we not witness? To so witness concerning matters already in the Confession does not require the assent of the presbyteries as would amendments to the Confession. But if there is an issue, why should we quail and falter? We know that back in the 1920s the Assembly U.S.A. directed that no minister should be ordained in that body who would not receive five confessional statements which were being widely passed over. They were in the Confession already and therefore did not require action by the presbyteries. They were being denied and therefore called for testimony. Note as to our own Confession of Faith five references. These are contained in their Confession also.

1. Authority of Scripture. Confession, Chapter I, Larger Catechism, Question 3; Shorter Catechism, Question 2. In Brief Statement, VI.

2. Virgin Birth of Christ. Brief Statement VIII, Confession VIII:II. Larger Catechism, Question 37. Shorter Catechism, 22.

3. Christ's Sacrifices for Sin a Satisfaction. Brief Statement VIII and X. Confession VIII:V. Larger Catechism 44, 70, 71. Shorter Catechism 25 and 33.

4. Resurrection of Christ's Body. Brief State-

ment VIII, Confession VIII:IV. Larger Catechism 52 and Shorter Catechism 28. The Apostles' Creed contains explicitly the last three of these. 2nd, 3rd and 4th.

5. Miracles. The Confession Under God's Works of Providence. Chapter V:III.

I believe that most of the ministers in the U.S.A. Church believe and confess these truths. But we also know that the really controlling element denies the necessity of such beliefs. The whole confessional expression of Calvinistic belief is derived from acceptance of Bible teachings—Bible facts as our authority and human reason as our instrument. When human reason becomes the authority we have rationalism and that is now called modernism. Note analogy here to natural science. Facts the authority; reason the instrument.

I sympathize deeply with our brethren in the border Synods who long to avoid local rivalry and division. But this corporate unity must not be purchased at the price of suppressing our witness to fundamental truths. We have seen the sad effects of forced union of the Methodists in this section; and of the U.S.A. union in wrecking the Cumberland Church. Until our U.S.A. brethren return to the necessity of Presbyterian ministers accepting ex animo their own confessions we shall not risk corporate union.

We would not be happy; we would be compromising in our witness; we would divide our Zion. So let us continue to kindly and honestly co-operate; avoid entering territory which should be U.S.A. or U. S.; adjust relations of congregations and presbyteries locally, until these fundamental differences have disappeared; work together until our friendship shall not require debates and legal proceedings, until we come together because we cannot stay apart.

\*Clinton, S. C.

## Meeting Of The Eighty-Fifth General Assembly Of The Presbyterian Church In The United States

The Eighty-Fifth General Assembly of the Presbyterian Church in the United States convened in Anderson Auditorium, Montreat, N. C., on Thursday evening, May 24, at 7:30 P. M.

The opening devotional service was led by Dr. Henry Wade Dubose, President of the Assembly's Training School at Richmond, Va.

Dr. Charles L. King, of Houston, Tex., retiring moderator, preached the opening sermon. His subject was, "The Prosperity And Enlargement Of The Church." Instead of taking a text from the Bible he quoted from the Book of Church Order, Chapt. 17, Paragraph 90: "The General Assembly shall have power—to concert measures for promoting the prosperity and enlargement of the church."

Dr. King spoke of his privilege of travelling 20,-

000 miles during the past year in visiting many of the people of our Assembly and of his growing conviction that "they have spiritual capacities that have never been challenged by a General Assembly."

Basing his appeal on the assertion of a recent writer that this war "is the birthpangs of a new order, which will have continuity with the past but which will emerge as something different from its parent, precisely because it is new and new things do happen in the world of history," he mentioned a few challenges which he felt the General Assembly should place before its people.

First he called for more "Creative Thinking and Writing," stating that "the theological atmosphere of our Church has not been conducive to creative effort. We have been too suspicious and critical toward that which was new or different from the



fare to which we have been accustomed. Such an attitude does not encourage men who for years have studied biblical and theological subjects to venture forth and tell us the conclusions of their thinking."

His second appeal was for more emphasis on Christian Social Action. He spoke of the plight of the Southern tenant farmer and of the Negro's future in the South.

His third challenge was for larger co-operation with other Protestant bodies.

His final challenge was for "A Larger Use of the Resources of Christian Faith." He asked that our Assembly "call upon some of its gifted souls to study the literature and techniques by which the cults and isms revitalize our own people who have come to them, and then show Presbyterians how they have and can use resources in their faith to accomplish what is desired."

At the conclusion of the sermon Dr. King called the Assembly to order and led in prayer.

The stated clerk announced that there was a quorum present.

Dr. R. C. Anderson, President of the Mountain Retreat Association welcomed the Assembly to "its home."

#### Election Of A Moderator

The following were nominated as Moderator: Dr. Lloyd M. Courtney, Pastor of Old Stone Church of Lewisburg, W. Va.; Dr. Homer McMillan, for years Executive Secretary of Assembly's Home Missions Committee; and Dr. Thomas K. Young, Pastor of the Idlewild Church of Memphis, Tenn. Dr. McMillan pled with the Assembly to allow his name to be withdrawn but this was not done.

On the first ballot the vote was: Dr. Young 156, Dr. Courtney 107, and Dr. McMillan 84. On the second ballot Dr. Young received 202 votes and Dr. Courtney 140. On motion of Dr. Courtney the election was made unanimous.

#### Election Of Clerks

Dr. Scott nominated as Assistant Clerk Rev. P. J. Garrison; and as Temporary Clerks, Rev. Ernest J. Arnold, Rev. Harold C. Smith, and Rev. Samuel N. Cramer. These were elected.

### SECOND DAY

Friday, May 25th.

Communications were read and referred to the proper Committees. Overtures were also referred to the respective Committees. Chairmen of Standing Committees were announced and the sections met for the nominating of men to the various Standing Committees.

At 10:00 A. M. the devotional service was led by Rev. S. Hugh Bradley, of Decatur, Ga.

#### Executive Committee Reports

Dr. James G. Patton, Jr., Secretary, presented the report of the Stewardship Committee. This was an excellent report and showed the largest gifts by the Church since 1937.

Dr. C. Darby Fulton, Executive Secretary, pre-

sented the annual report of the Executive Committee of Foreign Missions. This showed "One of the richest years in spiritual results that our Missionaries have ever enjoyed," notwithstanding the disruption of the work in all fields and particularly in China, Japan, and Korea. There were 4,322 additions on Profession of Faith.

Dr. Claude H. Pritchard, Executive Secretary of Home Missions, brought the report for that Committee. "The Assembly's Home Mission Council at its meeting last February summoned all the Home Mission Forces to three supreme emphases which should be given first place:

"First, the winning of men and women to Christ, always with the profound conviction that without Him they are lost, lost in this world, and lost in the world to come.

"Second, the recruiting of choice young men for the Gospel ministry and choice young women for mission work at home and abroad, always remembering to pray the Lord of the Harvest that He thrust forth laborers into His Harvest.

"Third, the acquainting of the rank and file of the constituency of our Church with the facts of the Home Mission opportunity, especially with the magnitude of the opportunities yet untouched."

Dr. Wade H. Boggs, Executive Secretary, presented the report of the Committee on Christian Education and Ministerial Relief. We now have 475 candidates for the Ministry of whom 185 are in the armed forces, 166 are in the seminaries and 64 in college, and 3 are not yet in college, 45 are engaged in other work, and the location of 12 unknown.

Dr. E. D. Grant, Executive Secretary of Religious Education and Publication, brought the report for that Committee. "I sought the Lord, and he heard me, and delivered me from all my fears." "These are the grateful words of one who, centuries ago, in the midst of evil days, rediscovered the goodness of the Covenant-keeping God. They reflect accurately also the experience and conviction of the Executive Committee of Religious Education and Publication at the end of a most difficult period in its history."

Miss Janie W. McGaughey, Secretary of Woman's Work, presented the report of this Committee. This was an excellent report and showed the largest gifts to all causes in the history of the organized woman's work in our Church. The newly elected Assistant Secretary, Mrs. W. Murdock MacLeod, and Mrs. John P. Walker, Chairman of the Committee on Woman's Work, were introduced to the Assembly. "The record of the year would seem to prove that the difficulties and problems, which days such as these bring, have led to a greater dependence upon God for whom 'there is nothing too hard!' and with whom 'all things are possible,' and that the strains and sorrows have drawn Christians closer to 'the God of all comfort.' To Him, therefore, we would render thanks-giving for the spiritual growth and far-reaching service of the women of the Church."

Dr. Henry Wade DuBose, President of the Assembly's School for Lay Workers, presented the report for that school. "The General Assembly's



Training School gratefully reports a year of encouraging progress and humbly thanks God for many blessings. The Faculty has been strengthened. The student body has been considerably increased. Notably progress has been made in a program of supervised field work."

Dr. Dan T. Caldwell, Director of the Defense Service Council, brought the report of the Council. "The defense Service Council in submitting its fourth annual report to the General Assembly would first of all give thanks to Christ, the great head of the Church, for the manifest blessings which He has bestowed upon our efforts to serve the men and women in the armed forces of our Country. We believe that the year immediately ahead will probably offer opportunities equal to or surpassing those of any of the years in which the Council has been in existence."

Dr. E. C. Scott was re-elected for a term of three years as Stated Clerk and Treasurer of the Assembly.

Dr. George A. Long, of Pittsburg, Pa., brought fraternal greetings from the United Presbyterian Church, and Dr. Joseph Grier brought fraternal greetings from the Associate Reformed Presbyterian Church.

Rev. Frank W. Langham presented the annual report of the American Bible Society. During 1944 the Society distributed 12,403,541 volumes of the Scriptures, the largest number in a single year in its long history.

Other reports were referred to the various standing committees and recess was taken at 4:00 P. M. in order that the standing committees might begin their work.

On Friday evening at 5:45 o'clock a Ruling Elders Fellowship Banquet was held at the Assembly Inn. The address was delivered by Judge John A. Sibley, of Atlanta, Ga., on the subject, "The Church's Contribution To The Peace Of The World."

At 8:00 P. M. a popular meeting was held in the interest of Foreign Missions, with Dr. Homer McMillan presiding. Rev. Richard T. Gillespie, Candidate Secretary, was introduced. Miss Carolyn Stowell spoke on "Why I Am Going To Brazil." Mrs. William Pruitt, who with her husband has volunteered for work in Africa, spoke of the challenge of that field. Dr. Kerr Taylor introduced Rev. Jack Vinson, who spent three years in a Japanese Internment Camp in the Philippines. He brought a fine message.

### THIRD DAY

Saturday May 26th.

Dr. R. C. Anderson invited the Assembly to come back to its church home for next year's meeting. The invitation was heartily accepted.

A resolution offered by Dr. John M. Wells was adopted asking the Standing Committee on the Montreat Assembly to consider the matter of holding the summer conferences in view of the lifting of the ban on sports events.

Dr. Walter L. Lingle, Chairman of the Commit-

tee on Foreign Relations, submitted a partial report recommending that the following telegram be sent to the U.S.A. Presbyterian Assembly: "Mindful of our common heritage and of our fellowship in Christ, The General Assembly of the Presbyterian Church in the United States sends to the General Assembly of the Presbyterian Church in the United States of America affectionate greetings with a prayer that we may be brought into a closer fellowship in Christ Jesus." This was adopted.

A communication from Orange Presbytery asking that the Moderator or such person as he may appoint attend their Seventy-Fifth Anniversary Meeting on September 10, was acted on favorably.

Dr. John M. Alexander, Chairman, presented the report of the Ad Interim Committee on Radio, which was adopted. The Assembly established a Permanent Committee on Radio, and approved the effort to extend the Presbyterian Hour so as to cover the territory served by our Church.

The morning devotional service was led by Rev. M. A. Boggs, of Little Rock, Ark.

In the afternoon the Assembly heard Rev. Richard T. Gillespie, Candidate Secretary of the Foreign Mission Committee; W. Roy Bregg, of the Allied Youth Movement; and Rev. Aubrey N. Brown, Editor of The Presbyterian Outlook, reporting for the delegates to the Cleveland Conference in January on a Just and Durable Peace.

Rev. S. M. Inman presented the report of the Standing Committee on Evangelism, which was adopted. This report showed that we had 20,714 persons added on a Profession of Faith during the past year. The Assembly heard Dr. H. H. Thompson in a stirring address. The program of Visitation Evangelism is to be given special emphasis during the coming year.

Rev. W. A. Benfield, Jr., Chairman, presented the report of the Standing Committee on Christian Education and Ministerial Relief, which was adopted. The moderator led the Assembly in prayer for our Candidates for the Ministry.

A resolution offered by Dr. James Sprunt, asking the President of the United States not to appoint a representative to the Vatican, was referred to the Standing Committee on Foreign Relations.

The report of the Ad Interim Committee on Names of Two Executive Committees, was read by the Stated Clerk and adopted by the Assembly. This action calls for "an Ad Interim Committee to study the whole matter of the names, organization and functions of these two committees (Christian Education and Ministerial Relief and Religious Education and Publication), together with the entire program of Christian Education in the Assembly, Synods, Presbyteries and local churches, and make such recommendations to the Assembly as may seem wise."

In the evening a popular meeting was held in the interest of Stewardship, with Rev. M. A. Boggs Chairman of the Standing Committee, presiding. Rev. J. G. Patton, Jr., Secretary of Stewardship, introduced the speaker, Mr. Kenneth Keyes, of Miami, Fla., who spoke on various phases of stewardship of life and possessions.



The Moderator read a telegram of greeting which had been received from the One Hundred and Fifty-Seventh General Assembly of the Presbyterian Church, U.S.A., meeting in Minneapolis, Minn.

On Sunday the Assembly heard Dr. Walter Lingle, of Davidson, N. C., at the 11:00 A. M. service. The Communion Service, which followed, was presided over by Dr. James Sprunt and Dr. Parks Wilson, assisted by a number of Ruling Elders.

In the afternoon a popular meeting was held in the interest of Christian Education and Ministerial Relief, and in the evening a popular meeting was held in the interest of Home Missions.

#### FOURTH DAY

**Monday, May 28th.**

Dr. Sam B. Hay presented the report of the Defense Service Council.

Chaplain Stroup brought an excellent message on the work of the chaplains in various parts of the world.

The devotional service was led by Rev. T. W. Currie, Jr., of Fort Worth, Tex. Dr. C. Darby Fulton led the Assembly in prayer for our chaplains. The Moderator was asked by the Assembly to send a letter to the chaplains.

#### Our Negro Work

Dr. A. W. Dick, Chairman, read the report of the Select Committee to consider the Negro Work of our Church. This Committee recommended the appointment of an Ad Interim Committee to study the educational and evangelistic work among Negroes throughout the bounds of our Church.

Dr. M. E. Melvin presented the report of the Assembly's Home Mission Council on Evangelistic and Educational Work for the Negroes. This report showed that the Council was giving great consideration to the need and seeking to meet the need.

Rev. Chester Alexander, of Orange Presbytery, opposed adoption of the Home Mission Council's Report, saying that a thorough study of the Negro Work had not been made, that the study that was made was not an impartial one; and that work among Negroes.

it makes no constructive suggestions for the whole

Dr. D. H. Ogden, Jr., urged that we enter into a co-operative arrangement with the Presbyterian (U.S.A.) Seminary for theological study.

Dr. Homer McMillan for years Executive Secretary and now General Secretary of the Assembly's Home Missions Committee, defended the report, saying that we are dealing with actual conditions and not theories. It had already been pointed out by Dr. Melvin that three exhaustive surveys had been made, one by the Works Committee, another by the University of Alabama, and a third by a special Theological Seminary Committee of our Church, and headed by Dr. McDowell Richards, President of Columbia Theological Seminary. Dr. McMillan spoke of Stillman Institute as a self-help school, training some 300 Negroes every year. Dr. McMillan said the Executive Committee is not satisfied with conditions there, but that

these unsatisfactory conditions are due to the war and other causes which at present are beyond our control. He described the personality of the fine group of men and women who manage the affairs of Stillman as the equal of that of any of our institutions for colored or white people and bore testimony to the great service they have rendered to the Church and to education. The Committee is doing something about Stillman—we have a plan—we are on the way.

Motion was made that the report of the Home Mission Council be substituted for that of the Select Committee.

Dr. J. McDowell Richards spoke on the subject of the survey that had been made at Stillman. His Committee recommends a strong School of Religion at Stillman.

Dr. J. Rupert McGregor spoke of the fine work being done at Stillman and paid tribute to its devoted Board of Trustees.

Dr. Walter Lingle recommended a restudy of the whole matter.

Dr. E. E. Gillespie expressed the belief that the Council had not done what the Assembly had directed.

Rev. W. J. Gipson, member of the Snedecor Memorial Synod, expressed the feeling that the Negro Ministers' Training is now inadequate to meet their needs.

Dr. R. A. Bolling, of Cleveland, Miss., urged the approval of the Council's Report in order that Stillman might go ahead with its Campaign for Funds that we might really do something for the Negro.

Dr. McMillan spoke again of the plans for the enlargement of the work. He then offered a resolution approving the adoption of the Select Committee. The Special Committee's Report was then adopted by the Assembly.

Dr. A. L. Warnshuis brought unofficial greetings from the Reformed Church in America and official greetings from the Federal Council of Churches. He spoke of the need for help among the European Churches.

#### Bills and Overtures Committee

Dr. Chas. L. King, Chairman of the Standing Committee on Bills and Overtures, presented their report.

A motion was adopted asking that submission of the answer to Overture 3 be made to the Permanent Committee on Social and Moral Welfare for their careful study. This overture was from the Presbytery of Macon and had to do with the teaching of the Roman Catholic Church concerning marriage and asking that our Assembly enjoin its ministers to fully instruct their congregations as to the Roman Catholic teaching on this subject and that before officiating at the marriage of a Presbyterian to a Roman Catholic they, the ministers require of the Roman Catholic, subscription to a form promising that children of the union be baptized and trained in the Presbyterian faith, and further promising that the Presbyterian party in the union will not submit to another marriage ceremony.



### Foreign Relations

Dr. Walter L. Lingle, Chairman, presented the Foreign Relations Report.

Pending consideration of the report, Dr. Dunbar H. Ogden and Dr. J. McDowell Richards were granted the privileges of the floor.

By a large majority the Assembly voted to continue its Committee on Co-operation and Union with instructions to proceed upon the lines already begun under the direction of previous Assemblies and endeavor to perfect as soon as practicable the plan of the Reunion of the Presbyterian Church in the United States of America and the Presbyterian Church in the United States. Eleven Presbyteries—Harmony, Savannah, Congaree, Florida, Central Mississippi, Meridian, Augusta, Asheville, Pee Dee, Montgomery, and Roanoke—had sent in overtures requesting, in one form or another, that the Permanent Committee on Co-operation and Union be dissolved and that negotiations looking toward union be discontinued.

Ruling Elder J. L. Skinner opposed adoption of this portion of the report.

Ruling Elder William Rule, Jr., of Knoxville, Tenn., also spoke against this section of the report.

Dr. Ogden urged the adoption. Dr. Wilbur Coussar spoke against this section.

Dr. John M. Wells said the Church is not ready for Union and said that it would be defeated in the Presbyteries. Dr. E. Z. Browne, of New Orleans, La., spoke in favor.

Dr. A. J. Kissling urged adoption of this section and said those opposing Union reminded him of that passage, "they went out from us but they were not of us."

### Federal Council

Six Presbyteries—Asheville, Augusta, Florida, Paris, Kings Mountain, and Holston—had sent in overtures asking that our Assembly withdraw from the Federal Council. Pine Bluff had overtured the Assembly to refer to the Presbyteries the matter of withdrawing.

Dr. D. J. Currie said the Federal Council poses as the representative of the Churches. Does it represent us?

Rev. Robert L. Vining, of Piedmont, W. Va., said: "Our Church is a Creedal Church. The Federal Council is without an evangelical creed. The liberals dominate the Council." He then quoted from a recent book by Bishop Oxnham, now President of the Federal Council, in which he speaks of God as a "dirty bully."

Rev. I. M. Ellis, of Gastonia, N. C., reminded the Assembly of the actions of the 1943 and 1944 Assemblies voting their judgment that the issue should be submitted to the Presbyteries after the war and urged similar action by this Assembly.

Dr. K. J. Foreman, of Davidson College, supported remaining in the Federal Council, saying that this was more important than Federal Unity of the Churches.

Dr. Charles L. King was the last speaker in the

debate, saying: "This question ought to be settled here. The Presbyteries have not sufficient information on the subject. Here we have a McDowell Richards and a John M. Alexander and a Dr. Walter Lingle and a Dr. Dunbar Ogden to give us sufficient information upon which to vote. It would not be possible to have these men in the Presbyteries to give this information. (Here we think Dr. King really did bring out a point of real importance. Our Assemblies are getting to be more and more dominated by pressure groups. This has to our mind been more and more evident for the past five years. H.B.D.)"

### President's Representative At The Vatican

The Committee's request that the Assembly request the withdrawal of the personal representative at the Vatican was sustained without objection.

### Religious Education And Publication

Dr. James E. Bear, Chairman of the Standing Committee, presented the report of the Committee on Religious Education and Publication. Dr. E. D. Grant introduced the members of the Religious Education Committee, the regional Directors, workers of the Committee, and others.

Rev. Joseph M. Garrison spoke to the Assembly regarding the progress of the Church's student work. Mr. Garrison has resigned this work, effective September 1. Rev. Henry G. Goodykoontz, of Denton, Tex., succeeds him.

### FIFTH DAY Tuesday, May 29th.

Ruling Elder C. R. Bolton offered a resolution commending President Truman for his seeking of God's guidance in prayer and expressing the Assembly's prayers on the behalf of the President, which was adopted by standing vote.

Dr. M. A. Boggs, Chairman, presented the report of the Standing Committee on Stewardship. This report called upon the Assembly to make a real advance in its support of the work of the Kingdom, through an increase of \$500,000 in the regular benevolent budget, through a \$500,000 Campaign for the Assembly's Training School, and through a \$500,000 Campaign for Stillman Institute.

The suggestion that Special Offerings be done away with was granted, but certain causes which have heretofore been raised by special offerings are to be put in the budget as follows: Defense Service Council 7 percent or \$186,550; War Relief 3 percent or \$79,950; Evangelism .75 percent or \$20,254; Radio 1.25 percent or \$33,046.

The matter of setting up a Central Treasurer for the Assembly Causes was recommitted for further study and report to the next Assembly.

Dr. James G. Patton, Jr., Secretary of Stewardship, was heard in connection with this report. He said the people of our churches are more ready to give than the church courts and pastors are to ask and that we needed to make a real advance in our Stewardship emphasis.

The Devotional Service was led by Rev. James Sprunt. Ruling Elder Wm. Rule, Jr., presented



the report of this Standing Committee, which was amended and adopted.

The Report of the Ad Interim Committee on the Radio was adopted.

Dr. Homer McMillan, Chairman of the Standing Committee, presented the report on Foreign Missions, which was adopted.

The Assembly expressed its gratitude to God for His great mercies that have followed our Foreign Missions during the year just passed.

Executive Secretary C. Darby Fulton led the Assembly in a tribute to the life and work of the late Dr. Egbert W. Smith, who served our Church so long and so ably as Secretary of Foreign Missions.

The Assembly called upon our youth to hear the Foreign Mission challenge.

The election of Rev. Richard T. Gillespie as Candidate Secretary for a term of three years was confirmed by the Assembly.

#### Home Missions

Dr. John E. Abbott, Chairman of the Standing Committee on Assembly's Home Missions, presented this report, which was adopted.

The Assembly expressed appreciation for the year of capable leadership of Dr. C. H. Pritchard as Executive Secretary and the able assistance of Dr. Homer McMillan as General Secretary.

Attention was called to the outstanding record of Snedecor Memorial Synod in Sunday School enrollment and to the growing interest in Negro evangelism upon the part of the white churches.

#### Social And Moral Welfare

Dr. K. J. Foreman, Chairman of the Standing Committee on Social and Moral Welfare, presented the report for this committee. One recommendation of this Committee caused considerable debate. It was that: "The permanent Committee on Social and Moral Welfare be empowered to act and speak in its own name as a Committee on a Christian Peace." This was adopted. Another recommendation which was adopted without debate but which may have just as far reaching results for our Assembly was the authorization by the Assembly of a Pre-Assembly Meeting in 1946 on the General Theme of Christian Relations, under the direction of the Permanent Committee (set up by this Assembly) on Social and Moral Welfare, open to the commissioners and other members of the Church, at their own expense; and that similar meetings under the direction of the corresponding Synod's Committees be commended to the Synods.

#### Mountain Retreat Association

Rev. I. M. Ellis, Chairman of the Standing Committee, presented the report on the Mountain Retreat Association, which was amended and adopted.

Dr. R. C. Anderson and Mr. J. H. Robertson were commended for their efficient management of the Association's affairs.

#### Personnel Of Committees

The Moderator announced his appointment of members of committees as follows:

**Ad Interim Committee on Negro Education:** Price M. Gwynn, Frank C. Brown, J. McD. Richards, J. S. Land, G. W. Gideon, Judge Julian Alexander, and M. Ray Doubles.

**Committee on Worship:** W. A. Benfield, Jr., to serve with the Moderator and the Stated Clerk.

**Ad Interim Committee on Names of Committees:** E. B. McGukin, W. T. Thompson, W. L. Carson, A. L. Currie, Hugh Bradley, J. S. Blair Buck.

#### The Minister And His Work

Dr. Lloyd Courtney, Chairman, presented the report of this Committee. The report was adopted. Consideration of the matter of term pastorates was continued for another year. Further study to be given to the work of correlating the work of Presbytery and Synod. Commissions of Presbyteries urged to consult the Defense Service Council in placing returning chaplains in the pastorates.

#### Training School For Lay Workers

Dr. R. Wilbur Cousar, Chairman, presented the report of the Standing Committee, which was amended and adopted. Dr. Henry Wade DuBose and his gifted faculty and splendid corps of workers were commended for the fine work of the past year.

#### Woman's Work

Dr. Dunbar H. Ogden, Chairman, presented the report of the Standing Committee. "Woman's Work has been such as to impress us with its thoroughness, effectiveness, and far-reachingness God has richly blessed the efforts of the Women of the Church, as their report shows." The Assembly by a rising vote expressed its appreciation of the splendid work done by Miss Janie W. McGaughey, Secretary of Woman's Work, and Mrs. John P. Walker, Chairman of the Assembly's Committee on Woman's Work, and by all others who have had places of leadership in the Woman's Work of the Presbyterian Church in the United States.

#### Bible Cause

Rev. E. E. Newberry, Chairman, presented the report of the Standing Committee on Bible Cause, which was adopted. "In times like these when the souls of men are being disturbed with the many perplexing problems of life, much consolation is found in John 5:29: 'Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me.'"

#### Visitation Evangelism

Dr. H. H. Thompson made a brief talk, calling the attention of the Assembly to the importance of Visitation Evangelism which is recommended for the forthcoming year.

#### The Sabbath

Dr. T. B. Hay, Chairman of the Standing Committee on the Sabbath, presented the Report of the Committee which was adopted. Local ministers are urged to approach ministers of other local Protestant groups with a view to organizing their lay people, especially business men, for the purpose of encouraging Sabbath observance and of counteracting all influences calculated to destroy reverence for the Lord's Day. Faculties of our Theological Seminaries are urged to stress the



teaching of the standards of the Presbyterian Church touching the holiness of the Lord's Day and its observance by precept and example. Leaders of Young People's groups, conferences and conventions are urged to give particular attention to the matter of Sabbath Observance in all plans and programs for young people's activities, especially with regards to planning meetings which would involve travel on the Lord's Day. Appreciation was expressed for the fine work of the Lord's Day Alliance. All our people were enjoined to be ever vigilant in their effort to protect the Sabbath from the demands of patriotic exercises and activities, from unnecessary labor required by industry and commerce, and from anything else that would deny man the privilege of using the day as God intended.

#### Historical Foundation

Dr. R. E. Hough, Chairman of the Standing Committee, presented this committee's report, which was adopted. The Assembly expressed its thanks to Dr. Thomas H. Spence, Jr., and his assistants for their excellent service during the past year. Many of the Commissioners made a personal visit to The Historical Foundation Headquarters while at Montreat and expressed great interest in the things brought to their attention by this visit.

#### Theological Seminaries

Rev. C. W. McNutt, on behalf of the Chairman, Dr. J. M. Wells, read the report of this Committee, which was adopted. The Seminaries were commended for their foresight in planning to widen effective service in the years immediately following the war. The Seminaries were asked to make full report to the Assembly as to the lecturers and speakers invited to speak before their student bodies, and other matters of vital interest to the Assembly.

#### Synodical Records

Dr. W. E. Davis, Chairman, presented the report of this committee, which was adopted.

#### Thanks

Dr. Leroy Gresham, Chairman, read the report of this committee, which was adopted by standing vote.

#### Closing Devotional Service

Dr. T. K. Young, the Moderator, led the Assembly in its closing devotional service. He then made the following declaration: "By virtue of the authority delegated to me by the Church, I do now declare that the General Assembly of the Presbyterian Church in the United States is adjourned to convene in Montreat, N. C., on the 23rd day of May, 1946, at 7:30 P.M."

—H.B.D.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar

JULY, 1945

#### July 1:

- Assembly's Training School Appeal.
- Circle Meeting. Topic, "Say So." How Do I Begin?
- Auxiliary Meeting. Topic, "On The Beam."
- Special services of the Church.
- Special summer activities directed by the local church in the community.
- Special prayer for the fifty selected leaders who will work and study and plan together at Montreat; and for the three area conferences planned for Presbyterian Presidents.

### Stewardship Of Responsibility

By Mrs. S. H. Askew

"Noblesse oblige" . . . Unto whomsoever much is given, of him shall be much required . . . (Luke 12:48, King James Version). He who has much given him will have much required from him, and he who has much entrusted to him will have all the more required of him. (Same, Moffatt's Translation) Clearly, through such long-known phrases as these we recognize that we hold a stewardship over whatever responsibility in life is "entrusted" to us; and that the richer, the greater the trust (responsibility), the greater the stewardship, the larger the account that will be "required" of the steward. Out of acceptance of this principle of high-thinking, knighthood in

its flower coined the beautiful French phrase (above) once so frequently quoted. May its popularity return in our days! He who spake as never man spake coined the simple sentence in English above which none of us can misunderstand, but which all too few of us accept as the standard of our own manner of life.

Whatever our attitude may be this Divinely-taught principle stands—that we can never be less, even as we can never be more, than stewards of the opportunities, gifts, responsibilities of our lives. We may fail to meet or flatly refuse to accept this God-given responsibility, but it is still His truth that we are accountable for our stewardship to Him who so endowed us. We shall every one meet that day of reckoning with the Eternal Owner, and we only can determine how we shall meet Him then.

It proves true, too, in experience, that as we deal with this law of stewardship we find our own happiness now—as well as blessing others—as certainly as, so He said, we shall be rewarded hereafter for our faithfulness as His stewards. "Now in this matter of stewards your first requirement is that they must be trustworthy" (I Cor. 4:2, Moffatt), writes Paul, and he was but restating our Lord's conclusion to two of His plainest parables on stewardship—the pounds and the talents. "Well done, good and faithful (trustworthy) servant; thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord!" (Matt. 25:23, A. S. V.) What glorious reward!



In a previous brief article on this subject, we considered just three of the fields where good stewardship may be most potent today, especially in women's lives: personal gifts and training, home, and Christian citizenship. But there is a degree of good stewardship over the responsibilities of life that concern all the fields, phases and special expressions of this grace—perhaps it is the sum total of all, and surely it is the most potent of all. This is the Christian's responsibility to make continually sure that the whole output and impact of life is for her Saviour—the full devotion of her complete personality is to Him and to Him only. That elusive word, "personality", which the dictionary defines as "personal existence or identity, that which constitutes distinction of person, individuality," includes the **quality** of **you**, your individuality that pervades every characteristic and action of your life, making them beautiful or unlovely, attractive or repellent, positive or negative, noble or ignoble, and all gradations of all these. Do you recall that those good stewards of money, the Macedonians of Paul's time, first "gave their own selves" to the Lord for whose service they also gave their lesser gifts? You may be a steward who recognizes her responsibilities and practices her stewardship in a number of separate acts of service, (gifts of money, time, talent) and this sincerely, and yet withholds this "full measure of devotion," her very self. If you can coldly calculate your giving, its cost to yourself, or measure your responsibility as a Christian steward by anything lower than your Saviour's love and gifts to you—then are you in truth at all a good steward? "The recognition of self in relation to God will issue in the recognition of self to man," says Campbell Morgan. These two are the basic attitudes toward stewardship, as toward all living.

But Christian **principles** of stewardship can become effective in our lives only through **methods** of expression, some ways through which we may render account of our accepted responsibility. "What!" you say. "Do so petty a thing as keep a pen-and-ink (or typewriter!) record of what I do and give as a Christian steward!" Well, we are, all of us, rather petty creatures, more or less, in comparison with Him who bestows this stewardship upon us. "Human nature, (even redeemed human nature) cannot be trusted to carry out its generous impulses. If I could succeed in winding you up to the determination to do generous things you would run down before next Sunday, without some sort of binding pledge—a ratchet to hold you up to the pitch you have reached." So said a great preacher to his church, and so attests every written promise to pay the money we owe, every signed marriage certificate, even every solemnly spoken vow we take in becoming church members. We may not like this weakness in ourselves, but we know it is true of so vast a majority of us that such pledges are necessary to hold society, even the church and sacred marriages together. We might be true to these best intentions without any outward sign or seal of them—but our human habits are far from assuring us that we would be.

So, you will find it wise to open and keep strictly, for at least one whole year, a "Stewardship Account," with a money department, a time section, a "special" one, and so on. You will stand

amazed at the littleness of your giving, in money, when compared with what you poured out for your own needs! One week's record of time-gifts will be enough to convince most of us that the least measure, the tithe, is far beyond our present devotion of time to Kingdom service. "Put down in black and white every little thing I give and do and count it all up, and glory in it? Can that really help me to grow in the grace of stewardship?" No, but make very sure by written records for yourself alone, you do give enough to meet your plain stewardship responsibilities; then add, in secret, with no records save those kept Above, all your heart calls for, and rejoice in God's love, as one of His "cheerful" givers! Remember "Christ does not begin His reckoning until all superfluities have been peeled and stripped away. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive." So then let every one of us give account of himself to God. (Rom. 14:12).

"Such standards are high," we sigh, "I cannot attain unto them." Indeed no, we cannot, except through a ceaseless inflow of the love that brought our Lord to give Himself for us. Stewardship and giving seem almost synonymous at first thought, but back of all such **giving** must be constant **getting**, an ever richer possession of Him, so that we can, then, give to Him who first gives Himself to us. "Apart from me ye can do nothing," He said (John 15:5). All the church work we do, all the gifts we make, all the time and talents we use in church-life or community service are only imitation gifts—artificial fruit, tied to the vine by the energies of our own strength and wisdom, without fragrance or taste, or vitality. We must abide in the True Vine so His life can flow in and produce the living fruit. Here is the deep, inner secret of true stewardship—His life and power becoming ours through our abiding in His word, through loving obedience to Him, and in love for one another.

How can I begin to reach out after such living? There is no possibility for growth in any Christian grace except through a growing prayer-life. Praying is the very first step toward meeting all the responsibilities of our stewardship. Prayer must become the unceasing channel for receiving His fullness, in order to meet our high obligation as intercessor. Prayer must be the final test through which we measure our gifts somewhat as God does, whether time, talents, money, service or the wholehearted love that prompts them all. Whatever your gift may be, remember:

"Vainly we offer each ample oblation,  
Vainly with gifts would His favor secure,  
Richer by far is the heart's adoration,  
Dearer to God are the prayers of the poor."

Does such a life of complete devotion to God, seem no less than slavery to you? Do you feel all joy must die in such an atmosphere of constant obligation and responsibility? Is not such service only bondage and such Christians mere bond-servants? Remember then the bond-servant became such only upon his free-will declaration, "I love my Master, I will not go free," (Ex. 21:1-11, and so became his for life. You will find your



heart's experience echoing Bishop Moule's conclusion: "The ransom that releases also purchases; the Lord's free man is also the Lord's property. . . . To be a bond-servant is terrible in the abstract; to be Jesus Christ's bond-servant is paradise in the concrete. Self-surrender taken alone is a plunge into a cold void: when it is surrender to the Son of God who gave Himself for me it is the bright home-coming of the soul to the seat and sphere of life and power!"

So we find, here and now, that joy promised to faithful stewards. When this surrender of love is made, when this stewardship of responsibility is accepted, by His people, then the joy of Him, who came to do not His own will but His Father's, will in truth become ours, and that glad day will dawn once more when His church militant shall be His channel for such an outpouring of His Spirit's Power as can and will save even this sin-cursed world of 1945!

# Sabbath School Lessons For August

By Rev. J. Kenton Parker

## LESSON FOR AUGUST 5

### Isaac's Heritage

Scripture: Genesis 21-24. Devotional Reading: Psalm 16.

Isaac is somewhat overshadowed by his father, Abraham, on the one side, and his son, Jacob, or Israel, on the other. Both of these were such outstandingly great men that Isaac is overlooked and forgotten. But this quiet and peace-loving man was a man of faith and deserves a greater place in our thoughts.

There are rich descriptions in these chapters telling us much of the home life and rich heritage of these patriarchs. Births and deaths, problems, tests and trials, funerals and weddings are recorded. We see clearly the common, everyday life and experiences of men and thereby their character, faith, and sometimes, weakness and unbelief.

### Chapter 21

Three special subjects are seen in this chapter: (1) The birth and early childhood of Isaac, (2) the casting out of Hagar and Ishmael, (3) the covenant which Abraham made with Abimelech.

**The Birth and Early Childhood of Isaac.** At last the long-expected child is born. No name could be more appropriate than the one designated by God and given to him by his parents. Isaac (laughter) might commemorate four sorts of laughter, as suggested by Leupold: (1) the joyous laugh of faith on Abraham's part (2) the laughter of unbelief on Sarah's part, mingled, perhaps, with a gleam of faith (3) the rejoicing and gratitude of Sarah when the promise is fulfilled (4) the "holy joy of all who sympathize with Sarah's unexpected good fortune."

It was natural that Abraham should make the "great feast" of verse 8. Everything must be done to honor the "little prince," the heir of the wealthy Abraham, but all this "making much" of Isaac is sure to cause envy and jealousy in the hearts of "the slave woman and her son."

**The Casting Out of Hagar and Ishmael.** The word "saw" could be translated, "observed", a continued process, and the word "mocking," as "always mocking," also a continued manner of conduct. In Galatians 4:29 we have these words. "And he that was born after the flesh persecuted him that was born after the spirit. The words of Hengstenberg are appropriate: "Isaac, the object of holy laughter, was made the butt of unholy wit

and profane sport. He (Ishmael) did not laugh (tsachaq), but he made fun (metsachcheq). The little helpless Isaac a "father of nations"! Unbelief, envy, pride of carnal superiority, were the causes of his conduct. Because he did not understand the sentiment, "Is anything too wonderful for the Lord? it seemed to him absurd to link so great a thing to one so small."

At first sight it seemed a very hard and cruel thing to do, but there was deeper reason than mere displeasure on Sarah's part. God approves the step, so grievous to Abraham. The demand of Sarah was to be carried out. God, however takes care of both mother and son. "God was with the lad" and the promises made to the mother were fulfilled. Let us not imagine that the bread and bottle of water were the only things given to the two, just because nothing else is mentioned. No doubt the rich Abraham gave them plenty of "money" or "gifts" to keep them from poverty. The water and bread are mentioned because they are the two necessary provisions in a desert country. His Egyptian mother naturally chooses an Egyptian wife for her son.

The **Covenant** between Abraham and Abimelech. We cannot dwell on this (22-34).

### Chapter 22

This is one of the most dramatic and touching chapters in the Bible.

God tested Abraham to see if he still put God first after the birth of the beloved Isaac. It was a spiritual sacrifice which God wanted, not the bodily sacrifice of Isaac. It had to be carried out in such a way that this "surrender" was complete. It was a severe test. It seemed to fly in the face of all that God had promised.

The conversation between the father and son as they ascend the mountain (vss. 7-8), is as touching a scene as we find in the Bible.

God does not wish, or allow, human sacrifices, and He interrupted this. The test went to the point of complete surrender, which was all God intended it to accomplish. We overlook Isaac's part in the faith displayed. He submitted willingly.

The name that Abraham gives to this place is one of the great combination names of Jehovah with some other word. (See Jehovah-Nissi, Jehovah-Shalom, etc.) Jehovah-Jireh, "the Lord will provide," is a fine starting point for the study of God's plan of Redemption, leading up to the cross. God spared Abraham's son, but He spared



not His own Son, but delivered Him up for us all. It was near this place that Jesus Christ hung on the cross for our sins.

It is no wonder that the angel of the Lord called unto Abram the second time and renewed and enlarged the promise. Verse 18, "and in thy seed shall all of the nations be blessed" points unmistakably to Christ.

### Chapter 23

This is a sad chapter for it tells of the death of Sarah at the age of 127 years, the only woman whose age is given. Her death and Abraham's grief are described in the first two verses.

Then follows the bargaining for, and purchase of, the cave of Machpelah. This is given in characteristic Oriental language, and throws light on their customs. Abraham is in no bargaining mood and quickly weighs out the rather exorbitant price without a murmur.

This whole transaction is an act of faith. He wanted his descendants to feel sure that he believed the promises of God.

### Chapter 24

This delightfully lovely chapter is as bright as the other was sad. The one describes a funeral; the other a wedding.

Abraham is very wise in choosing a wife for his son. No heathen woman would do. It would be well for Christians to stop and think.

The faithfulness, integrity, and love of the old servant is worth studying. It throws a flood of light on the relationship of master and servant, and also on the character of both.

It took no little faith on the part of Rebekah to answer so certainly and so quickly, "I will go." (vs. 48).

A revealing glimpse of Isaac's character in both verse 63 where he is found "meditating" (praying), and in verse 67. The coming of Rebekah brought comfort and love into Isaac's tent.

Isaac's Heritage is a rich one. His father and mother were rich in faith, which was far better than their earthly riches.

Do we not have a "goodly heritage"? Are we in America worthy of our rich inheritance? Are we preserving the Home, the Family Altar, the Sabbath Day?

A rich heritage means grave responsibilities.

## LESSON FOR AUGUST 12

### Isaac's Testimony To God

Scripture: Genesis 25-26. Devotional Reading: Psalm 107:1-9.

Isaac's Testimony to God was faltering and weak compared to God's Goodness to Isaac. So let us think of

#### God's Goodness To Isaac

first, as brought out in the early portion of our assignment.

God's Goodness began in a very natural way.

Although Abraham had Ishmael, and then other children by Keturah, whom he married after Sarah was dead (see 25:1-4), yet Abraham gave all that he had to Isaac. (vs. 5). This does not mean, of course, that he gave nothing to the others, for it is plainly stated in verse 6 that he gave them gifts. But the bulk of his property went to Isaac, the son of Sarah, and the child of promise.

Then in verse 11 we read "that God blessed his son Isaac." Now, no doubt, Isaac was in a sense worthy of these blessings, but on the whole it was the unmerited **Grace** of God, for Isaac showed a good deal of weakness at times, and allowed a situation to gradually develop in his home life which caused trouble, sadness, and sorrow for all concerned.

God was good to Isaac and Rebekah in answering his prayers and granting Rebekah children. (see vs. 21). Twins were born and the prophecy concerning the nature and destiny of these boys is found in verses 22-23. They developed into two very different types of men: "Esau a cunning hunter, a man of the field; Jacob, a plain man, dwelling in tents." It was most unfortunate that there was partiality in the home; Isaac loving Esau, because he ate of his venison, Rebekah loving Jacob. (Dr. Alexander Whyte thinks that "love of good things to eat" was Isaac's besetting sin, and says that the death bed of Isaac "reeks with the odor of 'savory' meat"). There was another striking difference in the boys and it became more evident as they grew into manhood: Jacob, with all his glaring faults, was spiritually minded; Esau a "profane" (secular) man caring little or nothing for spiritual things. This explains the ease with which Jacob persuaded him to sell his birthright. (see vs. 29-34). It seems very probable that the young men had talked about the "birthright" before this and that Jacob saw that his brother really "despised" or thought lightly of it. This does not excuse Jacob, or make his conduct commendable, but it does cast the greater blame on Esau, where God and the Scriptures place it. (see Heb. 12:16,17).

God continues His Goodness in chapter 26, promising him prosperity and protection and commanding him not to go down into Egypt. (vss. 2-5). When Isaac duplicates the lack of faith, fear, and sin of Abraham by passing Rebekah off as his sister, we have God protecting both husband and wife in this most unfortunate situation. (vss. 6-11).

In verses 12-14 we see another token of God's Goodness to Isaac. "Then Isaac sowed in the land, and received in the same year an hundredfold: and the Lord blessed him. And the man waxed great, and went forward, and grew until he became very great." His wealth caused the Philistines to envy him. Are not good rich men envied for the same reason today by those too lazy to work?

In the remaining section of this chapter, verses 15-33, we see something of

#### Isaac's Testimony To God

In our Devotional Reading we have these exhortations: "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy"—"Oh that men would praise the Lord



for His goodness, and for His wonderful works to the children of men." Certainly, in the face of all that God had done for him, Isaac **Ought To Have Been A Good Witness** for God.

Isaac had a peace-loving disposition. The word "pacifist" has a bad connotation at present, but Isaac was the right type, showing a very fine disposition in all his trouble with the Philistines about wells.

Wells are most important in a dry country where men raise cattle and sheep. There were three things which it was customary for these patriarchs to do when they came to a new place: pitch their tent; dig a well; build an altar. The first represented the **Home**, the second, their **Business**, the third, their **Religion**. So when the envious enemy wanted to ruin the business of Isaac, the wealthy farmer, they resorted to "spite work", "sabotage", and stopped up the wells.

Now Isaac was "much mightier" than these Philistines, according to their own estimate (vs. 16), and could have resisted by force, but he chose the other course and kept moving from place to place and digging new wells as his quarrelsome neighbors claimed and strove for each new well. He called the wells by very appropriate names: Esek, or "contention"; Sitnah, "hatred"; and at last when they had peace, Rehoboth, or "room". God had at last made room for him. Here we have a part of Isaac's Testimony to God. He called it by his name, "For now the Lord hath made room for us and we shall be fruitful in the land." Isaac was always ready to let people know that it was the Lord who was blessing him—to "Say So" before the heathen. Here was one of Isaac's strongest points. He was not ashamed to acknowledge God before the heathen. God honors those who honor Him. Would it not be wisdom on the part of our leaders if we remembered this when we invite many modern "heathen" to a conference in Christian America, and not be ashamed to publicly acknowledge Him before them all in prayer?

We see another bit of brave testimony in verse 25. He built an altar and called upon the name of the Lord. He was constantly recognizing God as the **Lord** in the presence of the heathen Philistines.

This testimony had its effect upon his enemies. When a man's ways please the Lord He makes even his enemies to be at peace with him. Do we believe this promise of God? God can put fear in the hearts of our enemies and save many precious lives, if **Our Ways Please Him**. Do "our ways" in America please Him? Or, are many of our precious men losing their lives because we here in America are dishonoring our Lord?

So Abimelech comes and makes a Covenant with Isaac. (26-33). Notice **Why** he came. "We saw certainly that the Lord was with thee". So they made a peace treaty which lasted a long time. If the representatives to our "Peace Conferences" saw as certainly that the Lord was with us, would we not have smoother sailing at these conferences?

It may be hard and even impossible to live at peace with "aggressor" and selfish, and militant nations. War, as horrible and costly as it is,

seems inevitable in our sinful world, and we at times, must fight for the right and for freedom, but God can and will help us to make these wars less costly **If Our Ways Please Him**. Let us never forget this!

Certainly in our personal relations with other people, we can with safety follow the example of Isaac, for it is the way laid down for us in Christ's words in the Sermon on the Mount. It is a fine testimony for God and Christ when we can live in peace with our neighbors even though they are envious, spiteful, and quarrelsome. Kindness and love have not lost their power even among wicked people.

## LESSON FOR AUGUST 19

### Jacob Realizes The Presence Of God

Scripture: Genesis 27-28. Devotional Reading: Psalm 46.

#### Introduction

"The God of Jacob is our refuge"—so the Psalmist sings in the 46th Psalm. The God of Jacob is a Wonderful God. He is a God of Marvellous Grace; of Almighty Power; of Infinite Patience. It took a God of this sort to make Israel, a prince with God, out of Jacob, the "heel-snatcher."

We ought to be very grateful that He is **Our Refuge**. We need His Grace, and Power, and Patience to change us from sinners to saints. Is He your refuge? Are you trusting in His Grace?

#### Chapter 27

This chapter is sad reading. Jacob, and the rest of the family, too, show up rather poorly. The Bible tells the truth about men and women, even when they are in the chosen line. The blame is distributed; all have their share.

Isaac has his part. He knew that God had promised the blessing to Jacob. If he had any eyes at all he could easily see that Esau was not the man to carry on the spiritual leadership of the family. But Isaac loved Esau because he ate of his venison. Isaac seemed to be lacking in faith, good sense, and in submission to God's will in the matter. He tries to thwart God's announced plan and purpose. It is no wonder that he "trembled very exceedingly" (vs. 33) when he realized that his plan had failed.

Rebekah was to blame. She loved Jacob and this partiality led her astray. She lacked the faith and patience to wait for God to work out His Plan in His own time and way. She, like Sarah, wanted to help the Lord. Dearly did she pay for her meddling. She was separated from her favorite son and never saw him again on earth.

Esau never was a spiritually minded man, although he had some good traits of character, and acts more like a "spoiled child" than a man. When he sold his birthright he knew that the blessing of the first born went with it, and yet he wanted to keep what he had already bargained away. His "exceeding bitter cry," is touching, but we cannot have much sympathy with his distress when we remember all the circumstances.

Jacob was very much in the wrong. His lying



deception of his old blind father is despicable. He paid many times for his sin, and reaped what he sowed both in his dealings with Laban and in the deception of his sons. Jacob, however, did have a real sense of spiritual values and had a right to the blessing after he obtained the birthright in his stiff bargain with Esau.

The sequel to this sad story follows. "Esau hated Jacob." This hatred led him to plan his brother's murder. Rebekah had said in verse 13, "Upon me be thy curse, my son," and she now begins to see where her sin has led. So she has to do some swift thinking and planning. How much suffering she would have been spared, if she had simply trusted God to fulfill His promise! Do we not bring much sorrow and suffering upon ourselves and our loved ones in much the same way? Do we not need to pray, "teach me thy will, O God," and "teach me to wait patiently for the Lord?"

There is little mutual understanding and frank truthfulness in this home, so instead of stating the case plainly Rebekah resorts to another subterfuge, as we see in verse 46.

### Chapter 28

This chapter is the main topic for our study.

In verses 1-5 we have Isaac sending Jacob away from home, ostensibly to obtain a wife from his kinfolk, but really, as Rebekah so well knew, to escape the wrath and vengeance of Esau. Our hearts are touched as we read in verses 44 and 45 of chapter 27 these words of his mother: "tarry there a few days"—"then will I send and fetch thee from thence." Oh the sorrow that came to both as these "few days" stretched into weary long years:

### Genesis 28:10-22

Here we have the vision of Jacob, a home-sick man, as, tired with his journey he comes to a certain place, evidently an open space, in the desert country.

The story of the vision is one of the best known and beautiful in the Bible. The Sovereign Grace of God is manifested in a wonderful way as God gives him this view of heaven and the ladder and the angels ascending and descending upon it. "And, behold, the Lord stood upon it." As is the case with all great men there must be a place and time when they meet God face to face. Here Jacob seems to meet Him for the first time.

The Lord very graciously renews the promise given to Abraham and Isaac. He also promises that He will be with him and keep him and bring him again to this land. "I will not leave thee, until I have done that which I have spoken of to thee." (vs. 15). Here is **Our** hope as well as Jacob's. He that hath begun a good work in us will complete that work. We, like Jacob, may be poor material, but God can make good men out of "shoddy stuff." A germ of faith was in Jacob's heart, and with such a starting-point, God can work wonders. It was indeed the "God of Jacob" Who stood above the ladder and He stands above every ladder that stretches from earth to Heaven.

Jacob's reaction to the vision is somewhat mixed. There is **Fear**—an awe in his heart that had not

been there before. This was the house of God and the gate of heaven. He wanted to remember the place, so he set up a memorial stone. He vowed a vow to God. (vs. 20). There appears to be a mercenary touch to his vow. "If God will be with me—and give me bread to eat and raiment to put on—then shall the Lord be my God,—and of all that Thou shalt give me I will surely give the tenth to Thee." We would have liked to have heard a more decided "Confession of Faith," expressing a larger faith and a less bargaining attitude. For Jacob, however, it was at least a start in the right direction. Much had to take place before he could be called a "prince with God." He needed a lot of the sanctifying grace of God.

Have we met the Lord and made even a start? The God of Jacob can do marvelous things with us if we will place ourselves in His Justifying and Sanctifying hands. May the Holy Spirit plant the germ of faith in our hearts!

## LESSON FOR AUGUST 26

### Jacob Adjusts Personal Relationships

Scripture: Genesis 32-35. Devotional Reading: Ephesians 4:25-32.

#### Need Of Adjustment

His relationship to his brother Esau certainly **Needed** adjusting. No matter how much Esau was at fault in not caring for spiritual values, we cannot condone Jacob's unfair methods in obtaining both the birthright and the blessing. His course lacked faith in God, honesty and truthfulness towards his brother, and respect for a blind father.

In Ephesians 4:25-32 Paul is exhorting us, among other things, to put away lying and speak every man truth with his neighbor, (vs. 25), and "let him that stole steal no more." Lying and stealing have as much to do with disrupting society and spoiling homes, as any two sins. Jacob was guilty of both. He had an excuse, as most people have, in that the blessing had been promised to him, but he pursued the wrong course and reaped accordingly. Anger, on Esau's side, with intent to murder, was a natural consequence.

So there was need for adjustment.

#### Interval Of Twenty Years

Twenty years for Esau to "**Cool Off**" and twenty years for Jacob to "**Consider His Ways**" and do some thinking.

These years had their effect on Esau. He prospered in material things, and seemed to have forgotten his threat and lost his anger and hatred.

But these years had an even greater meaning for Jacob. He had endured much! he had suffered much at the hands of Laban; he had learned much under the chastening and guiding hand of God.

He, too, had prospered. He had gained two wives, two secondary wives, a large family, an immense amount of property and servants. God had kept His promise to Jacob. Whether Jacob had remembered his vow and given a tenth to God is not so certain.

At last the time came for him to return to the



land of promise. "And the Lord said unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee." Circumstances pointed in the same direction. Laban's sons were jealous and Laban himself not as friendly as he had been. So Jacob has a conference with Rachel and Leah and determines to slip away while he has an opportunity. Laban pursues when he finds it out, but is warned of God not to harm Jacob, so after a rather heated discussion between the two, they make a covenant and each goes his way.

### The Heart Of The Lesson

Chapter 32 is our main object of study.

Jacob's conscience was no doubt hurting him, for "conscience makes cowards of us all," and fear takes possession of him when he hears that Esau is coming with 400 men. (vs. 6) after he had sent messengers to let his brother know of his return. Jacob pursues a very shrewd and tactful policy. He calls himself, "thy servant Jacob" and dispatches his presents to Esau in groups separated from each other so as to make a deeper impression. This method of "softening up" and appeasement worked, if there was any need for it, as we shall see.

Let us center our attention, however, on the two most important things in the chapter: (1) The **Prayer** Jacob makes in verses 9-12. This prayer came through fear, but it is a fine example of a child of God in trouble calling on his God for help. God says, "Call upon Me in the day of trouble." It is a very earnest and humble prayer. Some have said that there is no confession of sin, but what do these words mean, "I am not worthy of the least of the mercies"? Is not that confession? What is it that makes us **All** unworthy? Is it not sin? Then he continues his plea: "Deliver me, I pray Thee"—lest he will come and smite me and the mother with the children." "Call upon Me—I will deliver—thou shalt glorify me." How often we find the first part true, and then forget the latter part!

(2) The **Wrestling** with the "man". (verses 24-32). This, with the vision of the ladder at Bethel, give us the two great spiritual experiences of Jacob. In the first he meets God and seems to turn definitely towards the higher way. If he was "converted" at Bethel he seems to have made little spiritual progress until he has this experience at Peniel. Here he surrenders to God.

His name is changed to "Israel", a prince with God. We seem to see a process of sanctification in Jacob. When the spiritual side predominates and gets control we find him being called, "Israel"; when the old nature asserts itself, his old name, Jacob, is used. Paul says, "put off the old man and put on the new."

Jacob met God "face to face" at Peniel. Have we met Him and surrendered?

"I had walked life's path with an easy tread,  
Had followed where comforts and pleasure led;  
Until one day in a quiet place,  
I met the Master face to face."

\* \* \*

My thoughts are now for the souls of men,  
I have lost my life to find it again;  
Ere since by faith in a quiet place,  
I met the Master face to face."

"If any man will come after Me, let him deny himself and take up his cross and follow Me."

After this prayer and experience we are not surprised at the "Happy Ending"—the reconciliation between the two brothers. Esau "ran to meet him (33:4) and embraced him, and fell on his neck and kissed him; and they wept." Esau accepts the "present" which is a token that "all is well." The two brothers separate, but there never seems to be any "hard feeling" between them afterwards.

### A Visit To Bethel Again

After the terrible episode of chapter 34, which **did not** help his relationship with his heathen neighbors, we find God saying, "Arise, go up to Bethel, and dwell there." So Jacob commanded a "household cleaning" of idols and other unclean things. God protected him from the people of the land, although the sin of Jacob's sons in chapter 34 called for "vengeance". In verse 10 of chapter 35 God again tells him of his changed name.

Two sad incidents occur in this chapter: (1) the death of Deborah, Rebekah's nurse, and (2) the death of Rachel as she gave birth to Benjamin. Sorrow was also doing its work in sanctifying Jacob and changing him to Israel. Can we say: "Let sorrow do its work, Send grief and pain," if by these things we are drawn nearer to God?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For August

#### WHAT IS MONEY?

#### Introduction For The Month

So often we hear people who say that preachers and the church should not be interested in and preach about money, but there are two good rea-

sons why we Christians can not help being interested in money. In the first place everybody about us is interested in money getting, and if we are to develop as Christians and reach others for Christ we must know what this thing is that everybody wants and we must teach them how to use it once they have it. And in the second place we Christians are exhorted by Paul to have in us the same mind that was in Christ, and Christ was very interested in money and judged people by how they used their money.



Our committee has given us for our August emphasis the question, "What is money?" and as we seek to answer it we need to keep clearly in mind three lessons that come to us from the early church. In the Book of Acts we see the Holy Spirit of God taking possession of the money and property of the members of the church. (Acts 2:44-45 and 4:34). Then later we see the Holy Spirit dispensing with money altogether to do a mighty work. (Acts 3:6). And the third lesson comes when the Holy Spirit tests the motive of those who have brought money to the church and judges them for their insincerity. (Acts 5:1-11). These three truths then must be kept in mind: the Holy Spirit claims for the work of the Kingdom the money that we possess; the Holy Spirit's mightiest and most important works may be wrought without any money whatsoever; and the Holy Spirit blesses and uses only that money that comes sincerely from a heart that loves Christ and wishes to glorify Him. When we have these three truths in mind we know that the church will never have to beg for money, and when a church lacks money for its benevolent work that is a sign that its members have not fully yielded to the Christ.

With this as background we can now go on to see what money really is and how it must best be used. Here are the four topics that we would suggest this month:

2. Foolish Ambitions.
3. The Conquest of Covetousness.
4. Reaching Around the World.
1. The Christian View of Money.

### First Sunday: The Christian View Of Money.

#### Introduction

Webster says that money is "a metal, as gold or silver, coined or stamped, and issued as a medium of exchange." Money itself is nothing, it is merely a medium of exchange. It is the thing by which we give something and get something in return. During the early part of our lives most of our money is given to us, but somebody had to give something to get that money for us. And through most of the days of our lives we shall have to work for what money we have. So the thing we give to get money is a portion of our lives. Then when we spend that money, we have given so much of our life for whatever we get for our money. So money is concentrated life. By money we give a portion of our life for something that we want.

But when we have given so much of our life to get money, and money can get other things in life that we want, have we not the right to spend the money for anything that we want and feel that we have a right to have, hold, and enjoy that which we have bought with so much energy and ability of our life? To have the right view toward money and answer this question we must keep in mind the following facts:

1. The silver and gold of the world, the cattle on a thousand hills, all the created universe belong to God. (Haggai 2:8; Psalm 50:9-14; Psalm 24:1).
2. No man can possess these things unless they be given to him from above. (John 3:27; James 1:17).
3. The ability to earn money comes from God.

(Deuteronomy 8:18).

4. God can recall His gifts and the ability to gain things at any moment. (Job 1:21).

These Scriptural facts lead us to set down three principles as the Christian view of money:

1. God owns everything in the universe and has not relinquished that ownership to man.
2. God bestows His gifts and the ability to gain things on whomsoever He will.
3. God requires of every man that He be a faithful steward in using those things and capacities that He has been given.

#### Suggestions

Let the leader introduce the emphasis for the month by developing the thought suggested in the "Introduction for the Month." Some one may then define money as is done in the "Introduction for the First Sunday" and follow on with a presentation of the Scripture passages that lay a foundation for understanding the Christian view of wealth. If enough bring their Bibles the speaker can let different ones look up the passages and read them. Then he can formulate the three principles afterward.

This could be followed by bringing out the contrast between the Christian view and the many views in our world today. This contrast could be handled by a speaker or be a group discussion. Here are some of the views summed up in a brief word:

**Nazism:** According to this—and its philosophy is still alive even though its German expression has been defeated,—might makes right, and the superior race has the right to take all the wealth that it can and use it as it pleases.

**Communism:** According to this the Proletariat class has the right to possess all the resources of life and dispense them according to the common good.

**Democracy:** According to this all men are created equal in the sight of God, regardless of color, creed or culture, and have an inalienable right to life, liberty and the pursuit of happiness, and whatever wealth a man's ability and energy may gain for him.

As we follow down the road of democracy we see that it forks and goes in two directions. One direction is the way of rugged individualism. Along this pathway individual men are seeking to get money, to have, hold and enjoy it, and judge men by the amount that they have. But the other direction is the way of Christian Stewardship. Along this pathway men are seeking to gain money that they might give it in service and thus show their love for Christ.

In a world where different philosophies are seeking to bind men's souls through the promises that they make in terms of money, wealth and property it is imperative that we Christians use our democracy properly and walk down the pathway of full Christian Stewardship instead of the pathway of Rugged Individualism.

The Christian view of money, then, is that



money is simply a medium of exchange by which we give a portion of our lives in order to receive a portion of the good things of God's world. Since our lives belong to Christ we use that which we receive to build ourselves up in strength and health and to meet the needs of mankind about us.

## Second Sunday: Foolish Ambitions.

### Introduction

Recently a Christian personal worker was dealing with a nationally known radio orchestra leader about his responsibility to accept Jesus Christ as his personal Savior from sin. The orchestra leader was thinking it over, and then he said something like this, "No, I can't do it. If I did I would have to give up my career."

His reply sets graphically before us the sin that most of us commit as young people. We look ahead, plan our lives, choose our careers, think only of the money we are going to make and the fame we shall gain, and never do we consider the God to whom we belong and whose possession we shall be using to gain all these things. When we plan for a moment, a day, a year, or a life and leave God out we are making foolish plans. When we build great hopes for our lives and never consider God we are having foolish ambitions. Let's see why.

### Scripture Lesson

1. God alone gives the power to get wealth. Deuteronomy 8:7-11, 17-18.

2. Man's life does not consist in possessing things. Luke 12:13-15.

3. God has the final voice in our living. Luke 12:15-21.

(Notice that this man planned without God. He made his money honestly and fairly, but in his monologue he says 6 times "I" and 6 times he speaks to himself saying "my" and "mine". He simply planned without God, and we read "but God" and all his planning has come to naught.)

### Suggestions

Electricity is not good or bad, it is a-moral. But there is danger in handling it, for when used properly it is a blessing to mankind and when used wrongly it can destroy the one who uses it. Even so money in itself is neither good nor bad, it is a-moral. But like electricity there is danger in its use. When rightly used it becomes a blessing, but when wrongly used it becomes a curse. A good test for you is to think back on how you have been spending your money. If you have always been using it as "I" want, and for things that are "My" and "mine" you better check up pretty closely because you are probably on the same road as this rich man. He was wealthy, upright, and well thought of in his community, but Christ says of him "Thou fool."

The leader, or some one appointed by him, could develop the "Introduction to the Second Sunday" and the Scripture Lesson. This could be followed by a talk along the line in the paragraph above, then some person, or the group, should list on the blackboard the things they should consider for their life work if they are going to first consult Christ before going ahead. Then in a sec-

ond column could be listed the things in which our money must be certainly invested if we are going to use it faithfully for Christ and not merely for self.

## Third Sunday: The Conquest Of Covetousness.

### Introduction

When we hear missionary talks about the far away heathen who bow down to sticks and stones we thank God that we are not as ignorant and superstitious as they. But are we so much more enlightened than they? And we are proud of the fact that we won't keep company with folks who do such terrible things as they do. But don't we?

Listen to what God says: "Therefore put to death your earthward inclinations—sexual immorality, impurity, sensual passion, unholy desire, and all greed, for that is a form of idolatry." (Colossians 3:5). In these words God is saying that any one who covets anything, who is greedy about money or anything else, then the thing he covets has come between that one and God; therefore he is an idolater. And notice the kind of people with whom God classes the greedy person—sexual immorality, sensual passion, impurity. Paul had this in mind when he said, "The love of money is the root of all evil." (I Timothy 6:10). To be greedy and covetous for money or anything else is to be classed as a heathen.

But even after we have believed in Christ and have been born again our earthward inclinations are still alive and still seek to be satisfied in a life of greed. How shall we put them to death? We can put them to death by a positive and faithful program of Christian use of money. That means that we recognize that we are stewards of all that God gives us, and all the money we have shall be carefully used in necessary ways for making our physical life strong and healthy. Then we must include in that a thorough program of Christian giving. What is Christian giving?

### Scripture Lesson II Corinthians 8-9

In these two chapters Paul tells of how the Macedonian Christians had responded to his appeal in their giving, and then he sets down the principles of Christian giving that the Macedonian Christians had followed. Let's look at the principles and then compare them with what the Macedonian Christians did. The verses are all taken from II Corinthians, chapters 8 and 9.

1. **Christian Giving Is Governed By Spiritual Law.** 9:6. (a) Voluntary but not arbitrary. 8:3. (b) Proportionate but not legal. (1) Poverty leads to greater liberality. 8:2. (2) Heart leads even beyond capacity. 8:3.

2. **Christian Giving Determined By Heart Attitude.** 9:7. (a) Motives for giving. (1) Dedication of self to God. 8:5. (2) Work of God's grace. 8:7. (3) Practical expression of thanksgiving. 9:15. (b) Nature. (1) Proof of genuine love. 8:8-9. (2) Completion of full ministry. 8:10-11. (3) Universal responsibility. 8:12-14.

3. **Christian Giving Guaranteed By An Able God.** 9:8. (a) Every personal need abundantly supplied. (b) Ability increased for every good enterprise.



If we will only first give ourselves to the Lord, use all our possessions as from God, and follow a program of Christian giving, then our money will always be our obedient servant and never our slave-master.

### Suggestions

People are so afraid of money in the church, and most everybody seems to misunderstand what it is all about; therefore it would be a good and helpful thing just to informally study these two chapters of the Scripture lesson together, following the outline and discussing how its truth applies to the way we use our money now.

## Fourth Sunday: Reaching Around The World.

### Introduction

When you study the foreign mission fields of the world, when you read magazine articles about the conditions of people in other lands, when you see pictures of people in need in our own country, do you long to help them materially and spiritually? You should if you are Christian.

Too often we think of people only in terms of what they mean to us, rather than in terms of what we, under God, could mean to them. In the last generation a successful owner of a street car company was standing talking to a well known evangelist. While they were talking a crowded street car passed by. The street car company owner looked at it a moment, then said, "There goes a car full of nickels." The evangelist quickly replied, "No, there goes a car full of souls for whom Christ died." That's the point of view we need.

### Scripture Lesson

Let's just run through the New Testament hurriedly and see how often Christians were aware of the needs of others and did something practical about it, or how often they were exhorted to do so.

Acts 2:44-45. Acts 11:27-30. Romans 12:9-13. 1 Corinthians 16:1-3. Philipians 4:15-19. 1 John 3:16-18.

### Suggestions

Develop the thought that a Christian is a person who is aware of the physical and spiritual needs of others and does something really practical about them. Then ask the question as to how we can do anything about all the needs we see in the world today. This will take the leader right on into a presentation of the benevolent work of the church. A Christian is one who is aware and who wants to do something practical. Then through the channels of the church, by our money, we can literally reach around the world and meet the needs of countless thousands.

### Thought Progress For The Month

We have been thinking along this line during the month. The leader ought to point out the fact as we go along and when we finish.

On the first night we reminded ourselves that money is only a medium of exchange by which we give a portion of our life to get some thing; and since God gives us the ability to earn and since any thing we gain really belongs to Him, we must keep ever in mind that we only possess money, and

the things it can buy, as stewards of God who must be faithful.

Then we went on to the next logical step. If this is true then it is foolish for us to plan either how we are going to make money or how we are going to spend money and leave God out of our lives altogether. God has a plan for each life, and when life is over we want to be able to look back and write over our lives "According to Plan."

But we all need money for living and we all want money, how can we avoid these evils and the greed that so easily besets us all? If we present ourselves to the Lord Jesus Christ in full surrender, seek to honor Him in everything that we spend, and follow His revealed program for Christian giving money will become our servant and not our master.

And finally we saw that a Christian is a person who is keenly aware of the needs of all men and is anxious to do something to meet these needs. He does this in his own community by personal service, and by his money he literally reaches around the world to touch lives everywhere.

### Poem

Here is a poem that you may want to work in somewhere during the month.

### Selfishness

I keep all my wealth—and I mourn my loss;  
For gold, in a skeleton hand, turns to dross.  
Love, friendship, and gratitude might I have  
bought—  
But I kept my wealth til it mouldered to naught.

### Pleasure

I spent all my Gold—I danced and I sang—  
The palace I built with hilarity rang;  
Plays, revels, and frolics from even to dawn—  
But I lie here with nothing—I spent it; it's gone!

### Avarice

I loaned my good money—at grasping per cent—  
'Twas I who got all that you kept and you spent;  
While I counted my millions, Death plundered me  
bare—  
And this grave I sleep in belongs to my heir.

### Love

It was little I had, but I gave all my store  
To those who had less, or who needed it more;  
And I came with Death laughing, for here at the  
grave  
In riches unmeasured I found what I gave!

### Suggested Hymns

Work these hymns into any of your services. They are all good along the line of the emphasis.

"Give of Your Best for the Master." "I Gave My Life for Thee." "Living for Jesus." "I Am Thine O Lord." "Jesus I My Cross Have Taken." "Take My Life And Let It Be." "Just As I Am Thine Own to Be." "Saviour Thy Dying Love."

### Helpful Materials

Two good books that will help you in these programs are: "Stewardship Parables of Jesus," by Roswell C. Long; "Money," by Andrew Murray, Fleming Revell Company.

And our committee in Atlanta, Stewardship Committee, Henry Grady Building, can supply you with an abundance of helpful literature.



# Method Of Introducing Bible Teaching As An Elective In The Public Schools

By Dr. J. P. McCallie\*

The Chattanooga Plan, begun in September 1922, consists of an elective course in Bible instruction in the Public School buildings during regular school hours, with full school credit, under the complete control of school authorities as far as discipline and scholarship are concerned, taught by teachers who fulfill all school requirements as to preparation and certification and in addition have had Bible courses at college or Bible schools, and agree to teach the Bible as the word of God, without denominational bias or controversial argument, referring children to their pastors, if questions are asked as to such subjects; which teachers are selected and paid on same basis as regular public school teachers by Bible Study Committees, representative of the Protestant Evangelical churches and or any other Christian agencies, such as the Y.M.C.A., Y.W.C.A., together with P.T.A. and the school system.

This Bible Study Committee prepares the course of study, selects and places the teachers, raises the funds, and co-operates completely with the Public School Board, Superintendent, and Principals in all matters concerning the Bible course, such as shifting or removing teachers for cause, and answering or removing cause of criticism, and being completely responsible to their appointing bodies for the course of Bible instruction.

1. The first step is to secure leadership, preferably lay leadership, but not necessarily so, that is respected by the community.

2. Second step is to present the whole project to the Protestant Pastor's Association and, if possible, secure their approval and co-operation. Unanimous approval, while desirable is by no means necessary, and frequently can be won later by the actual experience of the successful conduct of the Bible instruction.

3. The third step is to present the course as a free gift to the school system (to the board, Superintendent or Principal). So far as I know there is no state constitution, nor legislative act in any Southeastern State, and very few in the whole United States that forbids the school from accepting such a free elective course. California and New York state legislatures have recently removed such strictures and grant released time from schools for religious instruction.

4. The fourth step is to secure the best possible teachers to start the course of Bible teaching. The Bible Colleges and denominational training schools are now preparing such teachers. Sometimes they are already in the school system. Three of the best in the Chattanooga Bible teaching were found in the system. The number of teachers depends on the number of schools, the grades in which taught, and the nature of the course, whether for full credit for graduation and college entrance or not. In Chattanooga Bible is taught once a week for a full period, usually 55 min., in the fourth, fifth, sixth, seventh, and eighth, grades (omitting ninth, as first year high school taught in Junior high

schools) and five times a week in Senior high schools (limiting it, if necessary, on account of numbers, to Junior and Senior, or to Freshmen and Sophomores, if there is no Junior high school as usually only one credit can be granted to Bible for college entrance and high school graduation, although the Southern Association of Colleges and Secondary Schools has allowed for two credits in Bible, one in Old Testament and one in New Testament). These matters should be discussed.

5. The fifth step is to raise the funds for the course. An apportionment to each church in accordance with its ability and interest, a letter to individuals explaining the plan with a pledge card for an annual donation until canceled in writing, annual offerings of Sunday School classes, Woman's Auxiliaries or Service Leagues, and lastly a Love Offering to be taken up in the schools, with permission of superintendent, by means of an annual letter, mimeographed or printed, and a coin envelope for each child to take home and return with contribution to the home room teachers.

This Love Offering enables parents whose children are receiving the benefit, to pay in small sums, who would otherwise have no opportunity to take part in the support of this work.

To keep from using tax funds, and to keep teacher and course selection in the hand of church and Christian forces is essential to the Chattanooga Plan.

While all the above may seem intricate and difficult, it may not be actually so. Many a difficulty disappears when the work starts. If it is God's will that the youth of America should know His Word, there will be found a way of doing it in spite of opposition. Prayer will open many closed doors. Take courage and go forward with all the tact and wisdom possible, and it is amazing how easy it becomes to do the seemingly impossible.

\*Chairman of Bible Study Committee, Chattanooga, Tenn.

## The Meaning Of I. Peter 3:19

What did Peter mean when in 1 Pet. 3:19 he wrote: "By which He went and preached unto the spirits in prison"?

Some have thought his words mean that Christ descended into hell, the place of torment, and preached to the inmates there. In the Vatican at Rome there has been found a picture of the early 14th century with the Christ striving laboriously to release the soul of Eve. Perhaps this was the thought of those who wrote The Apostles' Creed which says that Christ "descended into hell," though the words have been explained as meaning that He was "under the powers of death."

Others would interpret Peter's words as meaning that Jesus went and preached to the inmates in purgatory; from which they may be delivered by the living with prayers and payments. But there is no such place as purgatory save in the imagina-



tion of Dante the poet and in the minds of those who put his imagination above the teaching of Scripture.

There is no second chance to them that die impenitent and unbelieving. The Master's own story of the rich man and Lazarus shows that between hell and the abode of the blest there is "a great gulf fixed that knows no crossing. The doctrine of a second probation or a 'larger hope' is a deadly delusion of the devil to lure men to destruction.

Then what does 1 Peter 3:19 mean? Note the fact, that at the time the translation of the Authorized Version was made there was no clear-cut distinction as to the use of "who" and "which". Note also that modern grammar uses "Who" and its forms to refer to persons while "which" refers to things. Now put "whom" for "which" in verse 19 and "who" for "which" in the next verse, and the meaning is perfectly plain. Then we have "By whom (the Spirit mentioned in verse 18) He (Christ) went and preached unto the spirits in prison." And who were "the spirits in prison"? Verse 20 tells us that they were they "Who were sometimes disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

Christ did go and preach to the spirits in prison; and they were the wicked and disobedient sinners of Noah's day, imprisoned in the bonds of sin. And this happened centuries before Christ lived and died a man among men. And the preaching was done, not by Christ in His own person, but in the person of the Holy Spirit. In Ephesians 2 we read that Jesus preached to the people of Ephesus in the person of the Apostle Paul.

—Daniel J. Currie.

### Resolution Of The Congregation Of The First Presbyterian Church Of Anniston, Ala.

Whereas, the pastoral relationship which has existed for thirteen years between Dr. Melton Clark and this Church is coming to an end; Therefore, be it resolved:

That the congregation appreciates the long service that Dr. Clark has rendered to this Church and to the Presbytery, Synod and General Assembly, and particularly the faithfulness with which he has fulfilled these duties.

That we value highly the undeviating loyalty to the principles in which he believes and to the fundamental doctrines of our Church at a time when they are frequently under attack.

That we have enjoyed and benefited from the excellent sermons he has preached and have appreciated the beauty and dignity of the other services he has conducted.

And be it further resolved, that we wish for Dr. and Mrs. Clark every blessing and happiness in their new home and assure them that our prayers accompany them.

E. L. Turner,  
Acting Moderator.

May 20, 1945.  
J. B. Holman,  
Acting Clerk.

## Wings For The Soul

"Be wise!  
Use well the present day,  
Clear purpose and resolve  
Will always find a way.

"Be brave!  
High courage knows no fear.  
The good you do right now  
Brings conquest ever near.

"Be true!  
Don't swerve or idly shirk.  
Life's prizes are conferred  
On men who nobly work.

"Be strong!  
There's something great to do.  
Have faith and really know  
That God will see you through."  
—Selected.

## BOOK REVIEWS

### THE SCHOOL OF PRAYER

By Olive Wyon. Westminster Press, Philadelphia, Pa. Price, \$1.50.

Dr. Dabney once wrote that all prayer to be acceptable "must be sincere and hearty; it must be addressed to God with faith in Christ; it must be for objects agreeable to God's will; it must be prompted by the Holy Ghost; it must be accompanied with genuine repentance and gratitude." While Miss Wyon does not use the same words she comes close to expressing the same ideas found in this description. She rightly distinguishes between prayer as practiced by nonchristians, and Christian prayer which is on a very different level. In making this distinction she therefore recognizes the mediatorial work of Christ. In expressing this idea she wrote "the Christian has 'access' to the Father's presence, 'boldness' to enter the Holy Place, but this 'access', this power of 'ascent' is not the reward of his own efforts, however earnest and prolonged. We ought never to forget the symbolism of the Rent Veil of the Temple; and Jesus cried again with a loud voice and yielded up His spirit and behold the veil of the Temple was rent in twain from the top to the bottom.' By His death and resurrection Christ has opened the 'kingdom of heaven to all believers' so when we pray as Christians we come with confidence as the forgiven, reconciled, beloved children of God sure of the Father's love, the Saviour's presence, the Spirit's guidance. This is the basis of Christian prayer."

In the author's discussion of the aim of prayer, she points out that the object of prayer is not to make a better man or woman or to get things done. She affirms that the object of prayer is that "God's will should be done in and through and by us. God comes first. He is the supreme object. His name, His character, His glory, His kingdom, His will: for this we are to pray." In another place she has a moving paragraph embodying the same thought. "The one sure test of the reality of such prayer is the fact that it leads us to want in a way we never knew before to do and bear the will of God. We have one



desire only and only one devotion and that is the will of God. By whatever path of prayer we are led all paths converge at this point; the sovereignty of the will of God. All who seek God only find themselves drawn into this one practice, this one devotion and this means that we seek above all else: the glory of God."

While no book on prayer can take the place of the experience of prayer, we are persuaded that a careful study of this little book will lift us to new heights of devotion around "the mercy seat."

—John R. Richardson.

### BORN CRUCIFIED

By L. E. Maxwell. Moody Press, 153 Institute Press, Chicago 10, Ill. Price \$1.75.

The title of this book is taken from a statement of the French preacher Lacordaire who said the church was "born crucified." It is a simple development of the theme, "The cross in the life of the believer." The author believes that the cross is the key to all situations as well as to all Scripture. In the expression of that belief he wrote "If I lose that key I miss the road, not only in the Bible, but also in the whole of my life." He is convinced that we little dream how we are suffering from "a decapitated gospel." The book, therefore, is written to show the believer that "from the moment he is saved he is so related to the cross that if he henceforth fails to live by the cross he is an utter ethical contradiction to himself and to his position in Christ."

Throughout this book the author stresses the fact that we are not only justified through Christ's death and made legally safe, but we should press on to also become morally and spiritually sound. Although he avoids the fanatical extreme of perfectionism he believes that to be content with sinful imperfection is even a greater heresy.

In almost every chapter of this volume there is an eloquent appeal to every minister, missionary, Sunday School teacher and witness for Christ "to sink ourselves afresh into the unplumbed power of the cross." "To take the nonentities, the nothings and the nobodies and yet make them even in this infidel and unbelieving age a mighty host of God." These messages are designed to arouse the reader and move him out of sluggishness of mind and slowness of heart. Anyone reading these twenty-five chapters will be spiritually reinforced.

—John R. Richardson.

### ON THIS SIDE OF JORDAN

By Rev. W. A. Zeigler. Published by Robert H. Zeigler, Benton, La. Price, \$2.00.

William Abraham Zeigler was one of the most original characters we have ever known. He was endowed with a marvelous sense of humor and when Christ took full possession of his life, he became a human dynamo in promoting the interests of the Kingdom of God.

This book consists primarily of a number of interesting incidents in the career of this unique character. We have never read a book so replete with wholesome humor and at the same time full of touching experiences that come to an ambassador of Christ in the prosecution of this work.

There are twenty-one chapters in this autobiography. Some of the most fascinating chapters are entitled: "Life Begins and Almost Ends," "Fleas and Black Cats," "Louisiana in the Eighties," "Soapstone, Skeeters, and Sects," "Horses and Horses," "Bunking With the Bad Man," "The Jew Peddler," "The Old Oregon," "Dusky Saints," and "Sidelights on Salvation."

We recommend this book as a tonic for the blues, a remedy for self-pity, and an inspiration for more positive Christian living. May God speed its propagation.

—John R. Richardson.

### IF I WERE YOUNG

By Clovis G. Chappell. Abingdon Cokesbury Press, Nashville, Tenn. Price, \$1.50.

As the title implies, this is a book of messages designed especially for young people. The titles and texts are closely related. The style is pithy and epigrammatic.

The dominant thrust of this book is that man's highest obligation and choicest privilege is to be a sincere follower of our Lord Jesus Christ.

The author's conversational language and realistic approach will prove to be interesting reading for our young people. Any young person who reads this book thoughtfully will be influenced to strive for a more positive and aggressive Christian character.

—John R. Richardson.

### WHERE ARE WE IN RELIGION

By Joseph Fort Newton. Macmillan Co., New York, N. Y. Price, \$1.50.

A plain, direct dealing with the application of religion to present day conditions when nations are unsettled in national and international relations. An effort to go directly to the very heart of a true religion that is truly worthwhile to individuals.

The author presents the condition of the present age as that of suffering. The age is pictured as one that would be of hopeless darkness were it not for the beacon light that shines out from the cleansing love of the cross of Christ and declares this to be the only source that can overcome sin. No light view for sin is offered. No soft soap theology is suggested. Sickly sentiment finds no lodging in the author's thoughts.

Religion is declared the life of God in the soul and produces the realization of the true value of life.

The series of lectures or messages of which the book is composed, points to victory in any age only by the precepts and principles set forth as the guide for the life lived in accordance with the teachings of the Word of God.—R.L. Landis.

### LAND THAT I LOVE

By Irene LaWall. Published by The Wartburg Press, Columbus 15, Ohio. Price \$1.00.

Junior citizens of America will appreciate, especially in this time of war, the story of how Fritz Von Dahlen, a German boy, came to love America and accept it as his own land. For eight years in Germany Fritz has instilled in him the doctrines



of Nazism until, when sent to America by his anti-Nazi mother, they were so deeply imbedded that he suffered great anguish in trying to adjust himself in a land that hated these same things he regarded so highly. Through the love and understanding of his foster mother and other kind Americans, Fritz came to love America, but it was when the underground brought his real mother here that she pointed out to him the important truth—that America's ideal is the highest welfare of all.

—Lucile Liddell.

### THE IMITATION OF CHRIST TODAY

By Winnifred Kirkland. Macmillan Co., New York, N. Y. Price, \$1.00.

Miss Kirkland presents a real character view of Christ as One who meets the need of any age. The book reads as something especially fitting for aid to the tragic conditions of the world at the time when civilization seems to be at the cross road, when people and nations look for a star of hope. Imagination is divinely planted in the human heart and leads us to not only a realization of our relation to God but to our neighbor, our fellowman.

—R. L. Landis.

### SYMBOLS A PRACTICAL HANDBOOK

Compiled by Adalbert R. Kretzmann. Published by Walther League, 875 North Dearborn Street, Chicago, Ill. Price \$1.00.

One of the most appropriate and meaningful ways of enriching mimeographed sheets is by the use of symbols. Church School teachers and directors of Religious Education will find this delightful handbook of Christian symbols of definite practical value. It contains one hundred and twenty-six symbols with explanatory notes, Scripture and Hymn references, color guides and dates for each. Included among those shown are symbols of the Holy Trinity, the apostles, sixty-three church names, Holy Seasons, and many others.

We appreciate the usefulness and beauty of the symbols set forth here and believe that many will be inspired to delve further into this interesting field.

—Lucile Liddell.

### NARROW IS THE WAY

By William E. Park. Macmillan Co., New York, N.Y. Price \$2.00.

**Narrow Is The Way** by Dr. William E. Park, President of the Northfield Schools is a collection of philosophical sermons delivered by the author to the Northfield and other schools. This series through philosophical reasoning combined with practical development may be well adapted to the life and thought of college students. A few of these selections apply to special days, seasons and events.

There is a strong trend through the entire series for the ideals that strengthen the religious life of college students. While the selections as a whole are good; "Triumphant Over Trouble," a Baccalaureate sermon, and "A Great Commandment" have special merit.

—R. L. Landis.

### CHING LIN, CHINA BOAT GIRL

By Dorothy Grunbock Johnston. Moody Bible Institute, 153 Institute Place, Chicago, Ill. Price, 35c.

Written in language for children from the ages of five years to seven years, **Shing Lin** is a story of the boat people of China. The living conditions, Oriental customs and religious practices are interestingly described and well illustrated with large black and white pictures. Little children will be delighted to color these pictures with their crayolas. As a climax to this story there is a very fine missionary appeal showing the fruits of the Gospel of Jesus Christ. Little boys and girls will enjoy owning this book and having a few extra copies to carry to their friends when invited to their birthday parties.

—Mrs. John R. Richardson.

### The Contented Church

By Henry W. McLaughlin

The Apostle Paul says, "I have learned in whatsoever state I am, therewith to be content." Some churches interpret Paul too literally. What he means is, Whatever situation I find myself in, I have learned to meet that situation. Paul did not fret, and always submitted to the will of God as directed by his Providence. But Paul was never contented with his own attainments, nor with conditions as he found them in the world. In this same letter to the Philippian Church, he says: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." To Paul, difficulties were never too great to be overcome. He was constantly attempting and accomplishing the impossible. He reveals his secret when he says, "I can do all things through Christ which strengtheneth me."

A contented church is a complacent church. A complacent church is proud of its building, and keeps it in repair. It pays the salary of the preacher, and all other bills promptly. About 30 to 40 percent of its members attend church on Sunday morning. A smaller percentage of persons are engaged in some kind of church work. The rest are idle. It receives annually about as many members by certificate as it dismisses, depending upon whether people are moving to or from the community. It has a small Sunday School, poorly organized. It has never had any leadership training, and does not think it needs it. More of its members die annually than there are persons received on profession of faith. It seems to have no plan for enlisting the activities of its idle members, nor for reaching outsiders. It has shut Christ up in the church building, and the crowds that pass by on the streets or country roads never see him. If you inquire, you will be told, "Our church is getting along very nicely." But it is dying and does not know it. Such a church needs a program of Sunday School Extension to arouse it out of its lethargy and to kindle in it fires of enthusiasm.

Dr. Clovis Chappell tells of a church in Tennessee which caught on fire. A man lived near it,



but for years he had not attended its services. When he found the church was on fire, he was a leader in gathering the neighbors to form a bucket brigade to put out the fire. As it was extinguished, the pastor said, "Mr. Jones, this is the first time I have seen you at church." He said, "Yes, this is the first time the church has been on fire."

The complacent church needs to hear the call of Christ.

"Advance with me, the Master calls.

So may we do our Christlike part,  
Beyond the bounds of churchly walls,  
Where men are sick and sore of heart,  
The poor, neglected ones to reach,  
The truths of Holy Writ to teach."

A program of Sunday School Extension will prove a blessing to the church which engages in it. It is a sure antidote for low spirituality of any congregation. It is more than worthwhile for what it will do to the people, especially the older young people and the young adults enlisted in the task. It is a testimony of many now studying for the ministry and training for other forms of Christian service that they received their definite call while engaged in some form of outpost Sunday-school work.

—The Earnest Worker.

## Parents - Teachers Note This

Dr. Archer Wallace tells, in *The Christian Herald*, of receiving a letter from an overseas chaplain in which he writes: "If God spares me to return and preach, never again will I think that the words spoken from the heart can fall on deaf ears. I have been amazed and greatly encouraged to find how much religious teaching has struck home. If those back home knew how much of their teaching, by word and action, had struck, they also would be surprised."

The above observation corresponds so exactly with my own observation during two periods of civilian chaplaincy, one at Miami Beach and the other at Fort Benning, that I felt compelled to quote it. It was perfectly amazing to me to hear the Bible knowledge possessed by some of those men in uniform. I marveled in their efforts to piece together some of this knowledge in order that they might have for themselves a working philosophy for life. I noted this fact also: that not one boy ever cited one of these little moral stories which are so often substituted in present-day religious education for the Bible and indicated that the story was in his mind and he was trying to build it into his philosophy. They may have their place as illustrations but not as substitutes for the Bible.

Those of us who are charged with the responsibility of leadership in the field of Christian instruction, should not overlook the lesson of today. It is everywhere evident that "bread cast upon the waters will return," that God's Word, properly taught, will not return void but will do the work whereunto it was sent. Let us see that this lesson is given its place in what we are teaching children today that, when they face the challenge of their generation, they may have within them "The Indwelling Faith." J.K.L. in *The Christian Union Herald*.

## Holy Ghost Revival

Many have discarded Holy Ghost terminology for the Holy Spirit; but this is not true of some denominations, and when the Pentecostal Herald recently wished to urged the place of the Spirit in needed revivals, or whatever campaign might be planned, the whole appeal was for a Holy Ghost revival. We are indebted to President Kelsey of Sterling college for calling the editorial to our attention. It is as follows:

A Holy Ghost revival cannot be charted and outlined in advance. It must be prayed for in advance but the outline of the details must be left to the ordering of the Spirit himself. The methods and instruments which the Spirit adopts are frequently baffling and contrary to human wisdom. The Holy Ghost refuses to be restricted or ordered by the methods of men. He has his own devices which are inscrutable and past finding out. Therefore, in order to have a Holy Ghost revival, we must give the Holy Ghost an opportunity to work in his own way.

### The Need Of The Hour

A Holy Ghost revival is something more than a campaign or a crusade. The best that we can do in a crusade is to pray that the crusade may result in a Holy Ghost revival. This should be the goal and purpose of our crusades. Campaigns and crusades require a lot of pump priming. There is a vast difference between the pump which requires priming and an artesian well. We do not mean to discount worthy campaigns and crusades. They often become necessary when the pump has lost its prime, but our goal should always be to strike the artesian well of Holy Ghost revival power. It is possible to prime a pump and obtain some good water but at the same time fail in securing an artesian well. It is possible to have a splendid crusade with some worthy results without having a Holy Ghost revival.

Only a Holy Ghost revival can meet the great need of the world in this crucial hour of human history. Anything less will fall short of the goal necessary for saving our nation and civilization. Successful crusades and campaigns require much time and sacrifice and energy to put them over. But a Holy Ghost revival requires crucifixions, in deed and in truth, on the part of God's people. The disciples in the Upper Room were first crucified in death to sin, before they were filled with the Holy Ghost. The revival was then implanted in their hearts which flowed outward to the world with the spontaneity, power, and freshness of the gushing waters in the bursting fount of a mountain spring.

—The United Presbyterian.

## Does Christianity Lose By Controversy?

*The following paragraph is quoted from Miscellaneous of Rev. Thomas E. Peck, D.D., LL.D., Vol. I.*

The allegation that religion loses more than she gains by controversy, we will answer in the words of Dr. Mason, that thunderbolt of war: the mismanagement of unskilful advocates, is a



direct censure of her champions and a surrender of her cause. Are they who espouse such an opinion prepared for its consequences? Are they willing to say, that when the world was lying in ignorance, in wickedness, and in woe, that the introduction of light from above produced more evil than good? That the gospel is a plague and not a blessing, because, through the malignity of its foes, it has often brought a sword instead of peace? That it would have been better for men never to have 'known the way of righteous' than risk opposition in following it? That reformation of religion was a senseless scheme; that the martyrs died like fools; and that all the heroes who have been 'valiant for the truth,' all the 'ministers of grace' who have explained and established it; all the 'apostles, prophets, and wise men' whom the wisdom of God commissioned to reveal it; and that wisdom itself in the person of Jesus Christ, were disturbers of human tranquility, and spent their time in no better labor than that of 'turning the world upside down?' If you start at these things, what do you mean by asserting that 'religion suffers from controversy?' For all, prophets, apostles, wise men, and the Redeemer Himself, fought her battles, and yielded their latest breath in her defence." \* \* \* \* "Had apathy like ours enthralled the spirit of our fathers, we should hardly have been able, at this day, to distinguish, in religion, between our right hand and our left." Religion would long ago have perished, or, at least, "betrayed and insulted, her banner thrown down, her weapons shivered, her lips sealed, her limbs bound in affliction and iron, would have been laid at the feet and left to the mercy of her enemies, in testimony of the respect and attachment of her friends."

Dr. John M. Mason's Works, Vol. III., pp. 7, 8, 9.

## Waiting On The Lord

It is they that wait upon the Lord that change their strength; they mount up with wings as eagles, i.e., they rise by faith into the enjoyment of their heavenly blessings; they run and are not weary, i.e. they joyfully carry their Master's messages to whomsoever He may send them; they walk and do not faint, i.e., they tread with endurance their pilgrim way that ends in glory.

Don't aim at what is spectacular, better by far relinquish some of the activities of life than lose the tone and temper of the heart which come from sitting at the Saviour's feet and holding communion with Him.

Luther used to say when he had an exceptionally full day before him: "I must spend more time in waiting upon the Lord." He was too wise a man and too busy to hurry. Yes, hurry and worry are first cousins, but waiting on the Lord and power go together.

—Revival Echoes.

Has The Southern Presbyterian Journal helped you? Then, will you tell others about it? You can have a very real part in The Journal's ministry. Remember us regularly in your prayers. Secure other subscriptions at one dollar each, or six for five dollars.

**"As Thou Goest Step By Step, I Will Open Up The Way Before You." —Prov. 4:12.**

"Child of My love, fear not the unknown morrow. Dread not the new demand life makes of thee; Thy ignorance doth hold no cause for sorrow, Since what thou knowest not is known of Me.

Thou canst not see today the hidden meaning Of My command; but thou the Light shall gain, Walk on in faith, upon My promise leaning, And as thou goest, all shall be made plain.

One step is far enough for faith to see, Take that, and thy next duty shall be told thee, For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting; Dare any peril, save to disobey; Thou shalt march on, all obstacles surmounting, For I, the strong, will open up the way.

Therefore, go gladly to the task assigned thee, Having my promise, needing nothing more Than just to know where'er the future find thee, In all thy journeying, I go before."

## Couplets From The Youth's Companion

The Porcupine, whom you must handle gloved,  
May be respected, but is never loved.

\* \* \* \*

A golden Dream was sent to Dreamers two;  
One scorned the dream, the other made it true.

\* \* \* \*

Don't cross a River till you reach its Brim;  
Yet come prepared to Row or Wade or Swim.

\* \* \* \*

Like Children taking peeps at Pantry Shelves,  
We think we're Tempted when we Tempt Ourselves.

For some weeks our supply of "The Faith Of A Soldier," by Rev. Wm. C. Robinson, D.D., has been exhausted. We have just had the fourth printing of this booklet 12 pages with blue art covers. These are available at 5 cents each or 50 cents per dozen or four dollars per hundred postpaid. Stamps acceptable for small amounts.

## President's Last Worship Service Now Available In Pamphlet Form

Sixteen pages and blue art covers. Carries Dr. Robinson's Sermon, "God Incarnate For Suffering Men," and the write-up of the Easter Service by Dr. Wm. C. Robinson, together with photostatic reproduction of the President's letter of appreciation written to Dr. Robinson and mailed from Warms Springs on the very day President Roosevelt died. These available at 5c each or \$4.00 per hundred postpaid. Churches will want to get enough to send one to each of their service men and especially to those who have been wounded and their families. The booklet has been dedicated by Dr. Robinson to those who have won the Purple Heart. Order from The Southern Presbyterian Journal Company, Weaverville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 4

AUGUST 1945

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIALS

### The Journal And The Church

In reply to the heated condemnation at the recent meeting of the General Assembly, by a member of the Committee on Co-operation and Union, of all who are not willing to abandon the Southern Presbyterian Church and vote it out of existence, at the behest of that Committee, **The Southern Presbyterian Journal** states its position on this divisive issue that is being forced on the Church.

**The Journal Believes:** That Christian unity reaches across all denominational lines and national barriers, and that the spiritual oneness for which Christ prayed does not require a union of organization to make it real:

That a Christian Church can be truly ecumenical in vision and aim, contribute its faith and service to a common cause and retain unimpaired its own denominational life;

That the faith and work and testimony of the Southern Presbyterian Church which for more than four score years has had God's rich blessing, should be preserved as a denomination of Christian believers, united in spirit and purpose, and not sacrificed on the altar of personal desire or to the popular clamor for ecclesiastical bigness.

**The Journal Believes:** In the Assembly's Executive Committees and Agencies, and in the integrity and efficiency of their leaders. The Journal will not publish any unsigned criticism of any Executive Committee or Secretary, nor any unsigned articles calculated to undermine confidence in any Assembly Agency or Institution and make more difficult the work it is appointed to do;

That without this unity of spirit and purpose and understanding, which begets confidence and goodwill in the membership of our own Church, all talk about union with other Churches is futile.

That this statement of faith and purpose represents the heart and mind of the vast majority of the officers and members of the Southern Presbyterian Church. With this firm conviction **The Southern Presbyterian Journal** takes its stand and

raises a banner to which all who love this Church can rally and preserve its life and testimony and tradition as a Christian denomination, dedicated to the service of our own country and to the evangelization of the world.

**The Southern Presbyterian Journal** does not ask those who differ with this position to go "out from us" but hopes that all will remain and be one with us.

—H.B.D.

### Do Not Trifle With The Truth

In acting upon a recommendation of the Standing Committee on Foreign Relations the General Assembly of 1943 expressed the judgment that an opportunity should be given the Presbyteries to make known their convictions on the church's relation to the Federal Council. This judgment was again expressed by the Assembly of 1944. If there was any compromise in this procedure it was reached in the Standing Committee before the Assembly acted. It is now simply an obligation to carry out the terms of an agreement made in good faith, and in full understanding of its purpose.

The General Assembly knew what it was doing when this recommendation of the Committee on Foreign Relations was adopted. It was not passing a meaningless resolution for the purpose of ending debate on a matter of personal opinion. It was much more serious than that. The question of the church's connection with the Federal Council was a matter of deep concern both to those who favored the Council program and to those who did not. At a time when every consideration called for unity and cooperation, in the interest of harmony the recommendation of the Committee on Foreign Relations was adopted.

Certain persons at the 1945 Assembly took the position, and it has since been taken by a writer in the Presbyterian Outlook, that the actions of the 1943 and the 1944 Assemblies were of no effect, as the church's relation to the Federal Council is a matter for the Assembly and not one for the Presbyteries to decide. No one questions the final authority of the Assembly in this matter. A reference to the Presbyteries for information in no wise alters the Assembly's authority. A referendum would make clear the mind of the



Presbyteries and this information should be of value to those honestly seeking the church's welfare.

In 1943 and 1944, when saying that this divisive issue should be sent to the Presbyteries some time after the war, the General Assembly was as fully aware of its authority as was the Assembly of 1945. There is no escaping the fact of a definite agreement by the two parties in the Standing Committee that a reference to the Presbyteries should be made. Now it is stated by the Federal Council representatives in the Assembly that this need not be done and that it will not be done.

The real issue now is not the advisability of doing something or of not doing it. The question is whether an agreement of two parties to do something means anything. If an understanding reached in good faith can be set aside because one party to the arrangement has changed its mind, what confidence is to be placed in such agreements? —H.B.D.

## A Free Assembly

If the ministers and elders commissioned by the presbyteries to represent the churches in the General Assembly were permitted to perform their duties without the assistance of so many advisers, the decisions of the Assembly on some important issues, might reveal Christ's will for His Church rather than the will of those who wish to use the Church to advance the work of some organization in which they are particularly interested.

It was stated by a prominent minister at the last Assembly that it would not be wise to send the Federal Council matter to the presbyteries for consideration — though two previous Assemblies had unanimously agreed that this be done—because the presbyteries would be without the benefit of the **expert counsel** that is available for the commissioners to the Assembly; the members of the presbytery would have to rely on their own wisdom and understanding of this issue that is troubling the Church!

Is there any responsible association or council or court that permits its deliberations to be invaded by an army of "unofficial" delegates to give advice and urge specific actions as does the Presbyterian General Assembly?

Some day—and many are praying that it will be soon—the commissioners to the General Assembly of the Southern Presbyterian Church will insist on their constitutional right to do their own deliberating, and to reach their own decisions, and to make their own recommendations, on the work of their own Church without the aid or the interference of special pleaders for special causes, who wish to use the Church for their own purpose. They will insist on this even at the risk of being considered narrow, or of being open to the charge that their first concern is the work of the Church which they are commissioned by their presbyteries to consider. —H.B.D.

## A Word To Our Ruling Elders

Several months ago a distinguished ruling elder said: "There was a time when the meeting of Presbytery and other church courts afforded

inspiration and congenial fellowship. Today we have an entirely different atmosphere. There is bickering, political maneuvering and constant agitation on the part of those who feel that they are great ecclesiastical leaders. To sit still and say nothing is an impossible course for a man of convictions. To argue and debate becomes wearisome. When I am elected by my Session to attend these meetings I confess it is only a deep sense of duty that impels me to go. I have talked with other ruling elders about this and a growing number are unwilling to attend under present conditions."

This elder's complaint is not an isolated case. We have heard many others state the same thought though in different words. We received several letters from ruling elders who attended the last meeting of the General Assembly. They stated that they were disillusioned and deplored the fact that our church courts seem to be under the domination of pressure groups and lobbyists for special interests. In each case we observed that these men were tempted to give up standing for their principles because they felt that it was futile to continue in the face of such difficulties.

We are able to share the feeling of these brethren but want to say most emphatically we dare not yield to this temptation. This is evidently a part of the strategy on the part of those who are bent on disrupting our Church. Having put our hands to the plow we must not look back. To be loyal to our fathers from whom we have received the heritage of the Southern Presbyterian Church we must not falter. We must carry on.

Today our moral stamina is being tested. If we give up in disgust and ask, "What's the use of carrying on?" we shall regret it in the future. Ruling elders, tell these men we are going to defend our Church and all that it stands for as long as God gives us strength to do so. During the time London was being bombed so heavily an American in this capital city, observing the devastation being wrought, asked a Londoner, "How long can you people endure it?" This Britisher replied, "A week longer than Hitler, Sir." This was the spirit that won. This is the spirit that will win in the present conflict in our Church. We must not be intimidated through threats of reprisals or ridicule. We urge every conservative ruling elder in our Church to pray on, toil on and fight on. "If God be for us who can be against us?" —J.R.R.

## True Unity

The General Assembly of 1945 has come and gone. In the main the spirit manifested was excellent. The distinguished Moderator was kind, gracious and fair.

The spirit of most of the speeches was good, but when the matter of organic union came up there was one notable exception. There was one speech that was bitter, unkind and offensive.

This article is written to urge those who want to conserve the life and testimony of the Southern Presbyterian Church to be careful in all their utterances and writing; to be kind, courteous and considerate.

There is no need to be worried. We not only have certain the constitutional majority necessary to defeat organic union in the presbyteries; but it is the judgment of this writer that we have



assured an actual majority of the presbyteries against it, when the presbyteries come to a vote. "Fret not thyself."

What the writer fears for our Church is not organic union but a lack of unity that will cause bitterness, dissension and strife; and that will for some years paralyze our efforts toward the advancement of the Kingdom. The next few years will be most critical ones in our Church.

Following the war will come a golden opportunity in foreign missions. China and Korea will be open as never before. Under the splendid leadership of Dr. C. Darby Fulton we can go in and occupy the land, and win these great countries for Christ. But if our efforts are going to be weakened by internal bickering and strife nothing worthwhile can be done.

A great opportunity will be ours in the sphere of home missions. Our new Executive Secretary, Dr. Claude H. Pritchard, is making a fine beginning. The last Assembly took a great forward step in our colored work, but if the next few years are marked with bickering and strife; if they are without unity in our beloved Church, we will accomplish nothing.

A great need will arise in the work of Christian Education. We need more candidates for the ministry. Dr. Boggs has a great work to do in securing those candidates, but if we have lack of unity and there is fighting and friction, his efforts will be in vain.

The cause of Religious Education has a great work planned in the training of our youth. If we pull together without friction Dr. Grant and those associated with him can do that splendid job. But if there is lack of unity; if there are quarreling and strife we will get nowhere and accomplish nothing.

One of the most promising causes before us is that of Evangelism. Dr. H. H. Thompson has made a splendid start in his work there. The outlook is glorious. It looks as though one of God's set times for favoring Zion is before us. The need for revival is appalling. But God will not send the gracious showers if we are torn with disunion and strife.

The same is true of our great and promising radio work. Dr. John M. Alexander and his committee are making a splendid beginning. But if we are torn with dissension, God will not bless that work. So I get back where I started. Hold fast your convictions, stand for the things that you believe are right and true and best, and let us have no nasty, bitter speeches. Let us write no unkind articles. Whatever we may decide to do as to union, let us show a fine Christlike spirit. Let us have true unity.

—J.M.W.

## Unless—

An officer in the Navy has just called the attention of the writer to a new order which has been issued with reference to venereal disease. Formerly a man reporting such infection was subject to certain disciplinary actions. Today this action is taken against the man only if he does not report his infection.

In this we have a picture of the present trend in moral attitudes which will inevitably spell national ruin if not checked. This attitude is one of censure directed at the results of sin rather than at sin itself.

Unless the Church takes a lead, **which she is not now taking**, there seems no hope of improvement. Impurity of thought and action is increasing rapidly in America. It is not simply a tragic by-product of war, although that has unquestionably hastened the trend. The productions of Hollywood and the average best-selling novel, along with current magazine stories, all contribute to lowering of moral restraints.

For those ministers who question this fact the writer would suggest a conference with any physician or surgeon now in active practice.

In our desire for a warless world, a just and durable peace, and for the elimination of social, economic and racial injustices, a desire in some quarters so vocal as to really represent a new religion—the religion of a "Better World"—we are in grave danger of overlooking personal sin which lies at the bottom of all world problems.

It would seem to the writer that it is much easier to preach against the injustices of capitalism, or labor, than to preach what the Bible teaches about adultery and divorce.

In a past generation England was saved from national destruction by a revival started by the Puritans. Unless we have such a revival today every other effort directed towards a better world in which to live is doomed to failure.

We are not belittling every legitimate effort for improvement in world conditions. We are simply stating that some of the most blatant sins and their only remedy are not receiving the attention of the Church which they deserve.

Unless we place the emphasis where it belongs we have no right to ask or expect God's blessing on our efforts.

—L.N.B.

## When I Consider Thy Heavens What Is Man?

Dr. J. E. Holmes, noted scientist, said: "Astronomically speaking, man is negligible." Dr. C. A. Coe, a great Christian and a great scientist, counters thus: "Astronomically speaking man is the astronomer." The Psalmist also felt the tug here when he looked up into the heavens at night and then looked down on the haunts and habits of men about him. In the Revelation and in the Incarnation we find God's declared evaluation of man. God has marked him with His own image. God has given man capacity to know Him and to love Him and to become like Him. God's Divine Son came in the likeness of sinful man. Man is the inhabitant of eternity future. God spared not His only Son the unspeakable shame and agony of the garden and the cross; that man might find a new and open and sure way back to Him. This is a glimpse of God's estimate of man. Do we treat our fellows and their eternal soul-interest with the dignity and value that God has put upon them?

—S. McPh. G.



## We Will Unite

A friend recently asked the writer if *The Journal* would oppose union with our brethren of the Associated Reform Presbyterian or United Presbyterian Churches. The reply was that, where it would further the cause of Christ, we would welcome union with any group which is willing to give primary place to doctrinal integrity.

We have opposed the union movement only where dominated by two lines of thought—those who make a fetish of union for union's sake, thinking that outward union is in itself a sign of progress; and those who are willing for union with those who do not look on doctrinal integrity of prime importance.

In opposing union with the Northern Presbyterian Church we have grounds for this opposition so clear that any willing to face them cannot possibly escape their implications.

Not only has that Church not censured those who have denied as essential, certain historic doctrines of Christianity; they have advanced many who signed this affirmation of dissent to the highest places in the Church. If that Church sincerely desires union with us then let them take the necessary steps to rectify this doctrinal laxity. Until they do let the burden of blame rest squarely where it belongs. —L.N.B.

## Columbia Faculty Members, Students And Alumni Honor Joe Dixon

### Faithful Employee Of Twenty-Five Years Of Service

At the Columbia Seminary Banquet held at Montreat, N. C., May 28, 1945, President Richards brought to our attention the fact that Joe Dixon, faithful servant of the Seminary, was about to close a twenty-five year period of service there. Those present felt that they wanted to send their greetings to Joe and to express in a tangible way their very deep appreciation to him for all that he has meant to the students during these years. An offering was taken and placed in President Richards' hands with instructions to contact others who would like to have a part in it and to select a nice present for Joe.

On July 7 a special assembly of faculty members and students who are attending the summer session was held in the student parlor in Joe's honor. Dr. Richards presented Joe with a nice Elgin watch with a silver chain. President Richards spoke feelingly concerning Joe's faithful service to the institution and read a statement from the Bulletin of the First Presbyterian Church, Marietta, Ga., where Allen Glasure devoted a good bit of space recently to Joe's service. Dr. J. B. Green then led in prayer, thanking God for Joe's faithful service to the institution through the years and for the lesson which he had been to the professors and students and asking that all of us alike might so serve our Master as to be worthy in the end of the welcome words: "Well done, good and faithful servant; enter thou into the joy

of thy Lord." Joe then asked for the privilege of speaking a few words of appreciation and indicated that he greatly appreciated the gift and that it made him examine his own heart as to whether he was really worthy of such recognition. His very humility in this matter bore eloquent testimony to his character.

Joe was born about twelve miles from Columbia, S. C., on the old Winnsboro Road, December 1, 1882, so that he is now nearly 63 years of age. He joined the old Free Hope A.M.E. Church on probation when he was 13 years of age, but says that he was not a Christian at that time. He went to school until he was fourteen years of age and has the equivalent of only a seventh grade education. He is a man of real native intelligence, however, and has made good use of the schooling which he received. Joe obtained employment with the Seaboard Air Line Railway when he was still a boy, working first as a member of an extra force on maintaining the railroad and then as a brakeman. He lost his arm when serving as a brakeman on that railway in an accident near Henderson, N. C., on July 4, 1903. For some time after that he worked on a farm and states that his conversion occurred in July, 1905. His life prior to this time had not been what it should and he states that he was a rather "rough" individual. When plowing one day, however, he began to think about his state and to ask himself the questions: "What am I? What am I doing? What are my hopes beyond the grave?" As he faced these questions, he started praying and his conversion resulted directly from that experience. He immediately began to take an active part in the Free Hope A.M.E. Church, becoming first assistant superintendent and then superintendent of the Sunday School. He was licensed as a local preacher in his church in 1921, and in 1933 he was ordained as a local deacon, which means that he has the privilege of marrying, burying, and baptizing. He now preaches on the average of about once a month, often supplying the pulpit of the Antioch A.M.E. Church in Decatur, Ga., to which he belongs. Joe was married to Estelle Thompson on December 28, 1905, and twelve children were born to that union, eight of these being alive at the present time. His wife died during the summer of 1944. Joe's employment at Columbia Seminary began on August 2, 1920, and he has served through twenty-five school terms. He was employed by Dr. H. R. Murchison, who was at that time connected with the faculty of this institution, and he considers the circumstances which led to his connection with the Seminary as providential. Prior to that time he had farmed, sold Bibles for a period, and served as a janitor and night watchman at the University of South Carolina. He has been a faithful servant of Columbia Seminary under the administrations of Doctors Whaling, Wells, Gillespie, and Richards. Dr. Gillespie thought so highly of him that he arranged for Joe and his family to move from Columbia to Decatur at the time this institution was relocated in the summer of 1927. During most of this time Joe has done as much work with his one arm as most men would be able to do with two. He is slowing down somewhat now as a result of age, but he is still faithful and loyal in the highest degree and his character and conduct as a Christian have been exemplary. President Richards says: "He is a man on whom one



can depend and I think that Dr. McPheeters was not exaggerating for a moment when he said that Joe's life and work are a sermon in themselves."

—H.B.D.

## Leveling Love

Every man has as equal opportunity to become greater and better than he is. This opportunity is God-given and most significant. Here we find an evidence of God's leveling love and provision. Here men are strengthened in the equity and fairness of God. This underscores Abraham's confidence as he cries in Gen. 18:25: "Shall not the Judge of all the earth do right?" Our hearts, sorely tried as we scrutinize life's tragedies, are quieted and helped when we remember that God is more sensible of and sensitive to these dark spots than any other can be. He is ordering His universe so

that to whom much is given from him shall much be required. Instead of being submersed in sentimental philosophizing, we had better be up to our eyes in fulfilling our obligations to those who need; for we are those to whom "much has been given." There is a solemn implication in this thought to all of us who live in war-spared America: blessed, free, prosperous America. We who have never known any environment except the Christian home and the Christian Church; who have spent our lives in life's protected and delectable areas, should stop and think. Mountain high is our responsibility. Only our sustained utmost for Him and for those about us can balance our books. Too often the very blessings of God leave us in blind and ignoble selfishness, and deaf to the calls sounding in our ears. The highest service of God is indissolubly bound up with the lowliest service of man.

—S. McPh. G.

## Compromise?

By Rev. John E. Abbott, D.D.\*

An article by Dr. John M. Alexander in The Presbyterian Outlook of June 18, 1945, gives information and intimations of value to all Southern Presbyterian people. The article is headed "No Compromise" and is apparently well named.

The dissertation reviewed the action of the 1943 and 1944 meetings of the General Assembly, answering in the negative overtures from Presbyteries calling for withdrawal from the Federal Council of Churches of Christ in America. In both cases the Assembly explained that it is unwise to agitate this matter further during the period of war, but added, "but at the same time the General Assembly registers its judgement that because of the widespread difference of opinion in our Church, and the vital importance of this question, that the General Assembly should ultimately submit it to the Presbyteries after the war."

This action, the writer in question characterizes as "a compromise," to which he claims the opponents of membership in the Federal Council have not lived up to (presumably because of other overtures from presbyteries sent up this year). This alleged affrontery and breaking of faith has spurred the proponents of membership in the Council, who were in the majority, into saying in effect, "No compromise," and into declining now or hereafter to submit the question to the presbyteries.

It is of great value to the Presbyterians (U.S.) to have the situation thus distinctly and emphatically stated, because we are making progress when we learn what we cannot do or when we take counsel together and consider what we are now to do, the situation being as it is. This much is clear as we attempt to analyze past and recent actions of the Assembly. By submitting the question to the presbyteries in the first place, then again upon demand of overtures in 1937, and the Assembly abiding by the close vote against the Council, the General Assembly recognized the

proposition as being of the nature of co-operative union with other Christian bodies of a sort which entitled it to be considered and acted upon by the presbyteries.

The absence of provision in the Book of Church Order for the unforeseen Federal Council of Churches matter throws us back upon precedent which we have established and creates a strong presumption. That precedent and presumption was ignored by the General Assembly of 1941 when it re-entered the Federal Council without consulting the presbyteries. Having again recognized the obligation to submit the matter to presbyteries by the declarations of 1943 and 1944, the situation has reached a stage where decision must be made as to which view and attitude is right and lawful. The way Presbyteries and the Assembly have squared off in this contest makes them look like two litigants in a legal case. The matter should not be settled by one of the parties alone but by both working together in an already recognized constitutional way, and with all concerned being accorded full right to be heard and having a voice in the decision. If we have not misjudged the fair, judicial mindedness that Presbyterian people have manifested throughout their history, this will sooner or later be done.

Meanwhile the rank and file of Presbyterian people are beginning to look at this thing. It is appearing to them that if there is any compromise connected with recent transactions on this matter, the General Assembly has compromised itself in a way that it would be embarrassing to have the Master of Assemblies review. For the General Assembly four times to have acknowledged obligation to submit this question to presbyteries—twice by actually submitting it, and twice by declaring that it should submit it, then when inflated by a consciousness of power by a "test-vote" on the union question, to arrogantly withdraw the right of presbyteries to have a voice in this matter—that looks bad and it is bad.



In no sense is this now a closed issue. The fundamental fact is that people with the Presbyterian heritage of liberty and rights will not readily surrender their prerogatives. The question is only one of ways and means, and resources are not exhausted. Such questions can change the personnel of Assemblies. The rights which this last Assembly

has taken away, an Assembly in the early future can restore. Commissioners can change their minds—or presbyteries can change the type of Commissioners.

\*Sarasota, Fla.

# The Great Delusion

By Rev. J. Kelly Unger, D.D.\*

Our own human race has proved to be remarkably consistent. It has followed all the way down through history the same sad and cruel pattern until now. This caused Spengler to say: "If I call a man a beast of prey, whom do I offend, the man or the beast." Saying what I shall say it becomes necessary for me to ask the question and answer it, Am I a Pacafist? The answer is, NO; but I believe in more kinds of war than one, and I am certain that we are in this one because we have not been in another kind during all the past. We have been and are paying a huge cost to survive because we have not in the past paid a huge cost to carry the cross of the Christ to the heathen of the world. This is now no time to tell each other what we think; we are placed on the emergency by what has happened because we did not think. Listen!

## I. Our Pre-War Impudence Has Been Monstrous.

No Post-War Era can be valued without a real understanding of Pre-War Facts that brought the war on. The Nineteenth Century made the Twentieth Century. Today produces tomorrow. Britain in the Nineteenth Century lived a policy of self-interest, gathering around her enough of the strong nations of Europe to insure her safety and the foreign markets she had to have to live on. She made it, as long as she could, impossible for any one nation to become strong enough to oppose her combination. Germany, sitting beside her, wrought out she thought a new thing, a new thing that would thwart Britain. Germany wanted to dominate the world but she tried another kind of export. She exported her armies, she conquered the small nations and took all they had, at no cost to her but her fine and famous Nordic blood. Well it was mighty good blood, but if it were used for such a good purpose it was mighty fine thinking. It failed because the little nations gave out. Her policy was self-defeating. It was not well thought through. When they have conquered all the little nations they have nothing left but armies, and they are not even by the German, to be eaten. Also Germany made herself up to be so haughty and hateful that she never conquered their hearts, never gained their co-operation, so that the nations held the German armies over them to rule them, far out of figures that Germany had contemplated.

Russia had another way of world domination, inserting communism into the other nations, thereby ultimately she thought gaining overwhelming advantages for herself.

Italy tried Fascism, Japan Shintoism, and America Democracy. Each nation had something that

would work to her own advantage, each had something wonderful for the human race. Thus we had the Tower of Babel on earth again, and all men were saying, "Let us make us a name." And it all turned out just as it did in the long ago. Men made names for themselves, and the name that is above every name was left out. There will never be anything different from what we have and have had, until the Name which is above every name is our one and only desire. It was our policy, for the almighty dollar, to pit China against Japan, and vica versa, but have we not now found out that that did not work? When Japan asked us if we would quit backing China against them, our answer to Kurushu was a positive "NO", and Pearl Harbour was the result.

It is a vicious circle. Some years ago Germany had 70,000 German military leaders in Russia training their armies. Now, look at the turn around. Another vicious circle. Trying to play such a game of the balance of power (often the nation that does it finds its power overbalanced) we find that at first we need a great navy, then a two ocean navy, and now a world defying navy. And from now on out it will be even more prominent in the air world. Such secret treaties and defensive methods led Woodrow Wilson to go to Paris with the hope that the unholy alliances of the nations could be revolved into the League of Nations. But the crux of the whole matter, was, **who is to sign such treaties?** Who was there to sign it that was not playing that very dark game, and who was willing to stop playing and come out in the open? Woodrow Wilson seemed to be the only real man there who stood clear of all such deceit. Thus the whole matter then, and so now, came to be a matter of character. Collective security without character becomes, who will collect the most. The league did outlaw secret alliance, it could not legislate character, could not give it where it was not. For those years that followed the Open Door became the Closed Door, and the Open Door was the Back Door.

Characterless men and nations arose and from them we got Tojo, Hitler, and Mussolini and others. That kind of world produced that kind of men. They were the result of such characterless peoples. It becomes our duty now to produce a world in which such as they cannot live, in which their health would completely fail. I compliment our own America with the belief that no Hitler could ever be produced here.

## II. Our World War And Unrepentance.

We are not at war because we or others have



done without food. It is not an economic war. We are not at war because of Hitler or Tojo. We are not at war because of ignorance. We are not at war because of the "Have", and "Have Not," idea. These things are serious but they are not basic. We are at war because of doing without God, and its effects have caught up with us, and you and I, wherever we are are a part of it. When our world (doing without God) breeds enough of its own products to create a pestilence we have a war. Just as germs uncontrolled breed disease; so characterless beings uncontrolled create the disease of war. For ever so long a time society, like a sponge absorbs this poison, then it becomes saturated and falls to pieces. Unless we can offer this world something that is secure we stand to see the Devil's everlasting offer accepted again.

From another view we are unrepentant. We have all along thought only in terms of the world belonging to the white man, though there are four colored to one white in it. With that sin firmly entrenched in their hearts the British went to the great Black Continent and took seven great areas from the black man; France too took seven rich areas, Belgium took three, and Spain and Portugal took theirs. And at the present time Africa is no more. Only one bit of the land of the blacks belongs to the blacks. Liberia only is theirs. One smart but disappointed chief said, "When the white man came here 25 years ago, he had the Bible as we had the land. Now that he has been here, these 25 years he has the land and we have the Bible." Another white man in Africa made the smart retort, "A lot goes down behind the back of God out here in Africa." Only recently Churchill when asked if Britain were going to give India her freedom answered, "How can she? Why of every ten Britishers two live on India." One has said that the white man stepped outside the human race. I tell you he must come back to it, and come in the spirit of the Master, come with repentance and also with the land he has taken, the wealth he has gained, and give it back. Another has said, "It has taken a long time to kill civilization but we have about used it up now." Up to date God has been left out. The result is creeping up on us this very day. Now the divorce rate has gone to one in three in some states and authorities predict it will be one in two in ten years in some states. This is from doing without God. We must be religious or we will be ruined, and that religion must be the one and only true religion, Christianity. When did God allow a nation following Him to be defeated? But a nation cannot be great on sex-teasers, Sabbath-breakers, jelly-bean juke-boxers. It was Raymond Clapper who in 1942 was saying how low we had sunk politically who replied to opposition, "Maybe I was wrong, maybe what you hear in Congress isn't 99 percent tripe, ignorance, demagoguery, Maybe its not more than 95 percent." We cannot be a great people with this,—of 1000 white children, 440 will live to be 70 years old, of 1000 negroes 250 will live to be 70; of 10,000 white births as compared with 10,000 negro births 500 more whites will be living at 10 years, 1,200 more at 30 years, and 2,400 more at 50 years. And if we are willing to learn now and repent we must make our plans to cure such.

But do we intend to repent and serve, do we have any such plans? Is there any place where

men have seen their sins and are now making their lives all-out Christian lives? I tried this out recently in our town, West Point, Miss., I counted the cars at four of the town churches on Prayer Meeting night and there were not fifteen. I came by the movie on the way to church and then went back by on the way home. There was a line up over half a block long as I went to prayer meeting, and for the second show they were lined up again to get seats. Possibly 700 people at the show, less than 60 at prayer meeting in four different churches. I see nothing on the horizon that would lead one to believe that we have learned a thing about repentance, or know the why of it all. Here is the **great delusion**, that we will have some of our political leaders from all the countries get together and make treaties. They will not even have a single session opened with prayer, they will not once say that they are absolutely dependent on God. The Great Delusion, is that we will hate different people this time, we will rearrange our prejudices, and we will be friendly with new folk this time. A change of prejudices and their properties but no repentance ourselves for our sins.

### III. Our Post-War Prodigy.

One can see from this article that I have been reading some of the books just out on world problems etc. It took one famous writer of today 176 pages to say: 1. The nuclear alliance must be consolidated and perpetuated. 2. Great powers must organize an order in which other peoples find their liberties are recognized. 3. The New Order must, not on sentiment, but on enlightened self-interest work together. The whole book never mentioned God, Christ, The Holy Spirit or the gospel once. Today 89 different committees are working on how to have a peaceful post-war world. They still use the same old worn out phrases. They have nothing for us, if they do not have God. And even then we must determine what we want from Him.

Will there arise, from what we have now, a new world of peace and good will? Certainly allowing God in on the matter would not hurt, certainly we ought to consider it. We are making the fatal mistake of removing Him further and further as an active agent in our world. Entirely within the orbit of man we have moved and are determined to stay, great, great, great man. Thus we have as a Post-War Prodigy just plain old sinful man, yet he has it all fixed up (without character, without God,) to run a peaceful world.

### Conclusion

We have gone as high as we can in ethics, in social and business life; and if we plan to go any higher we had better find something that goes higher. The only way we can take steps upward is with God. Our gods have been, internationally, false gods, and now we are getting exactly what false gods give man.

An example of how it can be done, if we have the right God, if we have Christian character, is seen on the United States - Canadian Border. For all the history of our two nations we have had peace on that 3,000-mile border. It is undefended and there are not, in this world of greed, any plans for a defence there. Why? Not certainly because there are no riches on either side. Where would you find as much to fight for, if the fight



were for fortunes? Resources of every known quality and value. Here is a place for war, if war is economic. But see the difference between China and Russia, another 3,000-mile border. And who of us is not aware of the intrigue and bloodshed all along this border? God is not there and that is the vital difference.

It is inborn in the American, who left the Old Country for freedom for all to believe in this good thing for all men. And so when we won the war with Spain and took Cuba and the Philippines we promised them freedom. Cuba got hers long ago and the Philippines are to get theirs next year, and they believe us. In the warp and woof of our beings is this belief. Where is there another nation like that on this earth? When did

Britain ever give back a land she had taken? When did France? When did Japan? The civilization of America is not good but it is the best available today. We have enough weaknesses to ruin the world; we have enough ideals, with God to save it. We have enough forests, factories, manhood,—we are great. Let's be great in character, let's make all our alliances with God. The mighty realist says that all this idealism is impractical. When we call for the Sermon on the Mount, he laughs us to scorn. I say to him, is what man has done up till now practical? Is the carnage of the ages better than the way of Christ? Is man without God better than man with Almighty God?

\*West Point, Miss.

## A Question Of Prayer

By Rev. John W. Currie\*

Ask, and it shall be given you. Matthew 7:7.  
If ye shall ask anything in my name, I will do it.  
John 14:14.

The supplication of a righteous man availeth much in its working. James 5:16b.

Ye ask, and receive not, because ye ask amiss, that ye may consume it in your own lusts. James 4:3.

The Bible is the only source of authentic information about prayer. I think we can observe at this time what appears to be a mild revival in the practical interest in prayer; and we turn to the Bible for proper and adequate instruction about how to pray, and what results, if any, by means of its lawful practice.

Let us beware of the pagan delusion, and be assured that the soldier's uniform and the dangers of battle have no power to convert or regenerate the human spirit. Only the creative power of God can do that. The saying that there are no atheists in fox-holes is a mere euphemism diplomatically referring to the fact that the men in these places have sense enough to recognize danger as well as their own limitations in coping with it, and their instinctive call for help and protection. "Not every one that saith unto me, Lord, Lord . . ." Matt. 7:21. Generally speaking: the presence of a cat elicits from the mockingbird a cry for help in behalf of her young. The atheist in the fox-hole prays, perhaps; and if he has time, he may even punctuate his expressions with a little profanity; and whether the prayer is heard, nobody knows but God. The bleat of the lost sheep, the howl of the dog, belong, if we mistake not, to the universal language of petition for help. The Christian's prayer is essentially different in that it is addressed to the true God in whom he trusts as the only possible source of help in the matter of his greatest need, rescue from the guilt and power of sin. That being settled, he can, and probably does, anticipate the minor fears and dangers incident to all emergencies, including those of battle.

Reference to prayer is not uncommon now, and it seems to be somewhat more dissociated with

levity. Be that as it may, there is evidence that Christian people are turning to God with more specific desires connected with the safety of absent members of their families. Doubtless uncounted thousands of petitions have been made and addressed to "Our Father, who art in heaven," for a good providence to arrange for the safety of our kinsmen until the turning of their feet home again. Also that they may come soon, in health of body, in the full use of their minds, and with a simple trust in God that no power can take away from them.

Thousands of such prayers will surely be answered. But some will be, have already been, denied, or deferred. The disappointment is a shock that hurts. Of course it hurts. And the whole human family is heir to similar heartaches. You have seen them, those unbroken and very clannish families disturbed by some eventuality. They have tried, prayed, and are disappointed.

Now prayer, properly so called, is more than an instinctive cry for help. The distress call of mother bird for protection of her young is not definitely addressed to a friendly person of recognized unlimited power, who is also known to have promised to hear her cries. For, although not one of them falls to the ground without His knowledge (Matt. 10:29), He has not revealed Himself to her. In like manner unbelievers, and perhaps some improperly informed believers address their petitions to false gods which have no power to hear, or to help. There is one God only, the ever living and true God; and it is not merely futile, but morally wrong, to address any other. It is of the utmost importance that we have proper and adequate knowledge about prayer. Such knowledge does not come by chance. In order to get it in its true perspective, one must stand firmly on the platform of Christianity defined as a body of knowledge whose central and regulative principle is a Person, Christ. The irreducible minimum of facts constituting this body of knowledge may be isolated for inspection and review as follows:

First: The existence of a sovereign personal



God of unlimited power and wisdom, whose character is of unchangeable moral perfection, who is the Creator, Preserver and rightful Governor of all things. Prayer must be addressed to Him alone.

Second: The Scriptures, being the divinely inspired word of God, are as inerrantly true, in whole and in part, as the moral perfection of His character.

Third: Sin creates a problem in the Bible narrative. It is the problem of how God can be just and also the justifier of the ungodly. It is deflating to our delusions of grandeur and self-assumed importance to know that the problem of sin is not merely a question of how I may escape its consequences, but a problem that involves conceivable conflict between two unchangeable attributes of God. Remember He is infinitely just. And His loving kindness endureth forever. But Justice demands that sin be punished with capital pain. Sin is a thrust at the integrity of God. Unbelief is an attack directed at the truthfulness of God. The solution of the problem of sin is in the plan of redemption whose history is the theme of the Bible.

Fourth: The deity of Christ, the Redeemer. Sin must be punished. The obviously right course is to visit the punishment on the guilty sinner. But God was pleased to invoke a righteous principle of representation, and to send His Son to suffer the punishment. See Jno. 1:1—.

Fifth: The virgin birth of Christ. To that popular preacher who admits that, since he is an educated man, he cannot permit any one to push this doctrine down his throat we reply: first, that he may have sufficient "education" but not enough learning to be a safe leader of immortal minds. Second, that so far as we know, no one is trying to push anything down his throat, we are merely quoting the teachings of a Book which he admittedly does not believe. We admit noticing the fact that he evidently enjoys the prestige and perhaps the emoluments of a powerful "church" and stands in its pulpit to belittle its doctrines. Moreover, no one would argue that it is not a "biological impossibility". For by the same token, "thy sins be forgiven thee", spoken by a mere human person, is a legal invalidity. The Bible teaches this fact.

Fifth: Christ is our substitute. In the wilderness, he was tempted and kept the law for us. On the cross, He suffered the penalty of the law for us. In our behalf, he went unto and came from under the power of death. He ascended out of our sight for a period, the period that now is, to go into session in the open court of heaven as our representatives, our advocate, our lawyer. Each of us had a hard case before that bar; charged with sin and rebellion against God; and Jesus, our advocate entered for us a plea of guilty, knowing full well that the penalty is death; and the sentence is pronounced. "But he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God". Jno. 3:18. But for those who believed in His name, He asks for full pardon on the ground that He, Himself, has suffered the penalty. "There is, therefore, now no condemnation to those who are in Christ Jesus ..." Rom. 1:1. And:

"We see not yet all things put under Him;

but we see Jesus who was for a little while lower than the angels for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for every man." Heb. 2:9.

"These things I write unto you, that ye sin not. But (even) if any man sin, we have an advocate with the Father, even Jesus Christ the righteous; and He is the propitiation for our sins ..." I John 2:1-2.

Sixth: The final plank in the platform of Christianity is the fact that He, our Lord, is coming back to earth again. We know, because, and only because, He said so. This time, He will not come in the capacity of the Lord's suffering servant, nor to do hard tasks of the Saviour of the World; but He comes in His own right as the Judge of the living and the dead. No, I do not know when He will arrive, and neither do you. We can only know as much as He tells. He did say, near the end of the Book: "Yea, I come quickly." Rev. 22:20. A thousand years, in His sight, are but as yesterday, and as a watch in the night. Mature Christians who are longing for a permanent home that hath foundations, believe the promise that is sworn to and subscribed, "Amen"; and join in the echo of John's words: "Even so, come, Lord Jesus."

It is not a bad plan, in these times of threatened shocks and disappointments and insecurity, to keep the mind fixed on the truth of Christianity, its sure promises and hopes of better things yet to be. Mankind needs an anchorage, something in which he can with safety trust, something he can look forward to with certainty. The Bible is full of promises to satisfy all right desires. Its invitation to ask for what we want is sincere. Our texts may serve well to focus our attention upon this major blessing purchased by our Lord, the right of petition through Him. These and other texts in their connections justify the following good and necessary inferences:

Man's desires and needs are greater by far than his ability to satisfy.

The Power of the sovereign God to supply all our needs is unlimited.

He is under no necessity, but is pleased to satisfy every right desire when we ask Him.

It is His wisdom and right to judge whether our desires are right and our needs real. And even if the desire is right in itself, and if the need is urgent, the creature has no coercive claims upon the Creator. He is sovereign. We desire or need something for what? for the coming of the glory of His kingdom, or for consumption upon our own pleasures? Whose will has priority, the will of the subject, or the will of the sovereign?

There is a right manner and attitude of mind to be observed in making our petitions. They are to be made in the name of Christ. They are to be made subject to His pleasure. Even our Lord said: "Nevertheless, not my will but thine be done." In the Lord's model prayer, we are taught to say: Thy will be done . . .

Our attitude in the event of unanswered prayers ought to be that of submission to His will, deference to His better judgment and wiser



plan. Full acknowledgement of His right to do His pleasure is always in order.

A look at some of the great needs of mankind in connection with some of the prayers of record may be helpful.

For his own welfare and comfort, one can imagine no greater need than that a man be set free from the power and consequences of sin. All are sinners, and some are so deeply involved in sin as to be unaware of its ugliness and guilt, or of the pain it causes for others, including our Lord. Man needs to be convicted of sin, and our Lord does that for him, if it is ever done, by His word and Spirit. When a man is really conscious of guilt and of his own inability to help himself, then, he is ready to believe, and to listen to the invitation to pray for pardon. Attention is called to such a prayer of record in the Fifty-first Psalm. It is a prayer for pardon and freedom from the power and consequences of a particular sin. It is evidently a true confession, the expression of true repentance and faith, from a sense of the true nature of the unspeakable ugliness of the sin. He had been made fully aware of the exceeding sinfulness of his sin.

The history of that particular sin of David is recorded in II Sam. Chap. 11 and 12. His conviction is of record at 12:7-23, and the statement about the answer to his prayer is at 12:13. Read the whole narrative, and let Him that is without fault cast the first stone. One little comment in my words: The sin is against God alone. Psalm 51:4. The wrong, or crime, is against Uriah and his family. But there is no word of reference to Uriah in the prayer. David's prayer was answered. But Uriah remains dead and his family broken. **Sin issues in pain to others.**

As a further comment on the need for a lively conviction of sin, attention is called to a series of prayers of David recorded as a part of the narrative in I Chron. 21, and in II Sam. 24. These three prayers show improvement in quality and attitude according to the advancement in depth of conviction of his sin.

In a moment of pride on account of victory and success he had caused his soldiers to be numbered; and this was against the known will of God. When the seer spoke to him about it: "He said unto God, I have sinned greatly ... But now, I beseech thee: do away with the iniquity of thy servant; for I have done very foolishly." 21:8. It was silly to ask that a sin be "done away" on the ground that it was foolish. All sin is more than foolish. He was not answered; but assured that his sin must be punished, and given his choice of penalty, he prayed: "... Let me fall now into the hands of God, for very great are His mercies: but let me not fall into the hand of man." This prayer shows an inadequate sense of his guilt but expresses confidence in the mercy of God. It is only when he sees the force of the penalty reaching out to hurt others, that he is impressed by the power and guilt of his sin. His prayer is: Let Thine hand, O Lord my God, be on me, and on my father's house; but not on thy people ... " I think this prayer was answered in full at Cal-

vary, when the chief person in David's line, suffered under the hand that laid on Him the iniquity of us all. But there was a lapse of time in between.

We have need of patience. We might ask for it along with other askings. Unregenerate human nature wants what it wants now. But Christian people ought to be willing to wait until it pleases Him to grant our requests. Waiting may be a practical way of expressing confidence in Him.

Moses asked to be permitted to go over Jordan to see that good land of promise, and was firmly refused. Deut. 3:25. If we think of his presence in the mount of transfiguration as a substitute for what he wanted, perhaps Moses himself would agree that it was worth waiting for.

The things our Lord asked for in behalf of His people, John 17, are revealing. He prays not for the world, but for His people. He asks that they be kept from the evil one; that they be sanctified; that they be made one, like Him; that they be with Him where He is; that God the Father love them as He had always loved His own Son. These petitions are granted to every Christian.

The all-comprehending need of humanity is Christianity. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him give us all things. The alternatives: Christianity or death. If a Christian, you have among other blessings the right to pray for what you want, and the grace to trust and be submissive to His Will for the results. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Rom. 8:22.

\*Monroe, La.

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The following folders are available at 15 cents per dozen or \$1.00 per hundred postpaid: "Sparrow - Soldier - Sailor," by Rev. Wm. C. Robinson, D.D.; "Child Training," by Rev. J. Kenton Parker; "Calvinistic Complexion," by Rev. Robert F. Gribble, D.D.; "The Bible - A Christian - And War," by Tom Glasgow; "He Descended Into Hell," by Rev. Allen Cabaniss, Ph.D.; "The Intolerance Of Jesus," by Rev. S. McP. Glasgow, D.D.; "Experiences In Soul Winning," by Rev. Melton Clark, D.D. The Southern Presbyterian Journal Company, Weaverville, N. C.

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# "My Pastor"

By Preson P. Phillips\*

**I Believe** that my Church should carefully select the man who is to lead and teach them. They should be sure that he is properly prepared for this important task—that he has proper education and background—but more important—that he is spiritually prepared for the task by having lived close to God. He should be a man who loves God with all his heart—a man who is willing to be led by the Holy Spirit—and a man who believes that the Holy Scriptures are the Word of God—and that the Word of God is the **only** rule to direct us how we may glorify and enjoy Him.

**I Believe** that when we have selected our leader, we should give him our full confidence and trust. We should have complete faith in him and believe that he will continue to live close to God and be led by the Holy Spirit. We should not listen to or believe hearsay or gossip about him—or try to judge him, his actions, or his messages—unless we are sure that we are living closer to God than he is—and that our knowledge comes from what we see or hear ourselves. Rumors and gossip can kill any Christian Spirit that may be in a church. Our pastor should have the privilege of bringing to us any message that he feels led of God to bring—and we should have open hearts and minds to receive his messages and use them for the enrichment of our daily lives.

**I Believe** that my pastor has the right to expect me to attend all the services of the church—unless prevented by sickness—or unless I have a reason for my absence that will be acceptable to my own conscience and that I am sure will be acceptable to my God. Unless I do attend all services and listen to all messages brought by my Pastor—I am in no position to even know what he is trying to teach—and certainly not to pass judgement on his messages.

**I Believe** that the word of God, as contained in the Scriptures of the Old and New Testament, is the only rule to direct us how to glorify and enjoy God. I believe that messages brought to us by our pastor, should and must be messages that are contained in the scriptures—otherwise they are not from God; and the pastor is not being led of God when he delivers them.

**I Believe** that my pastor should preach the whole word of God—the parts that I do not like to hear as well as the parts that I love. We should be told the penalties that God has provided for those who disobey him, as well as the joys he promises to those who love and serve him. When led by the Holy Spirit—he should preach the whole word of God—even though his entire congregation tells him by word and action that they do not want to hear the parts that they do not personally like. When he is unwilling to preach the **whole** word of God, as found in the Holy Scriptures, he loses my confidence and my faith in him as a leader.

**I Believe** that my pastor should be certain that I am familiar with the Word of God and with the teachings and life of Jesus Christ, before he tries

to lead me into other pastures. I must be a true Christian—I must love God with all my heart, soul and mind, and my neighbor as myself; before I can understand many of the problems that confront the world and my neighbor; and before I am ready to help solve them as Jesus would want them solved. I believe that if I am a true Christian—believing the whole word of God—knowing what is required of me by that Word; the social and moral problems of the world will be very real to me; and I will want to do my part in helping to solve them. Until I am a true Christian; I will endeavor to make God's will conform to my wishes and desires—and will very selfishly give first consideration to myself—my family—my business—or even my local church.

**I Believe** that my pastor is an employee of my Church—and that my Church has a right to expect him to devote all of his efforts to its welfare. He is entitled to time for rest and recreation, and to proper vacations as agreed on by him and the Church—but beyond this I do not believe that he should dispense with any of the usual meetings of the Church; leave the city for any purpose; or engage in any outside work that will require time that might be devoted to his own Church—without specific permission from the session. I do not believe that he should request this permission unless he can satisfy his own conscience and the session that such outside work will not take time and energy to which the Church is entitled. I believe that it is his duty as a representative of Jesus Christ to minister to his congregation as Jesus would have ministered—to visit them both in sickness and in health—to consult with them on their spiritual and moral problems—and to help each member of his congregation to find Jesus Christ and the abundant life defined in the Holy Scriptures.

**I Believe** that when the pastor has the permission of the session to be absent from his pulpit or any other meeting of the Church; that the session should recognize the fact that the substitute provided is invited by them to fill the pulpit; and they should in no way hold the pastor responsible for the teachings of such substitute. If members of the congregation are of the opinion that the messages delivered by the substitute are not in accordance with the teachings of the Holy Scriptures; they should bring their objections to the attention of the session. If the session agrees with these objections; this substitute should not again be invited to bring a message to our Church until he has fully satisfied the session that he intends to preach the Word of God as found in the Holy Scriptures.

**I Believe** that God has his own plan prepared for the redemption of the world. That this plan has not and will not be revealed in its entirety to any one man—preacher or layman. Parts of this plan will be revealed from time to time to those who diligently study his word and live close to Him—in thought—in word—and in deed. Unless I live close enough to him to be led by him—my thoughts and my ideas are my own—and it is



very probable that God's ideas and plans are entirely different—I should recognize this fact and not present my ideas as coming from God—unless they are definitely stated in the scriptures. I believe that it is possible for God to use all kinds of people in working out his plan—the rich—the poor—the sick—the well—the Christian—the hypocrite and even the agnostic and the unbeliever—and certainly I should not attempt to tell God who he should use or how he should use them.

**I Believe** that God moves in mysterious ways—ways not understandable to mortal man—his mysteries to perform; and that we will not understand these ways until we join him and are able to see his plan as a whole. It is impossible for mortal

man to understand the purposes and plans of an immortal God. It is impossible for mortal man to change the plans and purposes of an immortal God. It is possible for mortal man to have faith in the life and teachings of Jesus Christ—to have hope in the promises made to us in the Holy Scriptures—and to love the Lord our God with all our heart, soul and mind—and our neighbors as ourselves. When we learn to do this—things of the flesh will give us little trouble—because God will be with us—and the Holy Spirit our guide and comforter. We will then be Christians—real children of God—and ready for him to reveal his will to us.

\*Durham, N. C.

## Evangelism

By Rev. Thos. K. Young, D.D.\*

In the tradition of our Church the moderator wishes from time to time to make certain interpretive declarations touching actions taken and emphasized during the last General Assembly. This first appeal concerns a revitalizing of our evangelizing passion. Or, has our Church ever enjoyed a period of singular devotion to evangelism comparable to the duty and glory of the task?

Can the Church overstate the glory of an enterprise that has nestled from eternity against the heart of God? It was that merciful determination that gave birth to dreams, became the molding force of providences and was worked out in a national pattern of ceremonies and sacrifices symbolic of redemption. And that divine yearning moved on a cosmic scale that condescended to force a proud and prejudiced prophet to preach salvation through repentance to blind and perishing Ninevah. It was the urge behind the incarnation, the vicarious death, the resurrection and the reigning of Christ over His Church in whose interest He levies upon the universe.

Can one overstate the importance of a business in which every saved person is commanded to share? Our eminent privilege is to witness to the glory of Christ's grace. And the chief responsibility we have as corporate groups is to see that the Gospel reaches the ends of the world as an evangelizing ministry that looks toward bringing every possible lost man to God.

Just now our enthusiasm should outreach its most healthful normal interest, and become a veritable crusade. Other groups are working to reestablish our shattered world along economic and social and cultural and political lines. The chief tragedy of mankind is spiritual. Its order must wait a spirit distinguished by forgiveness, fraternity and manly cooperation. The Church holds the key to all such achievements. And after all possible good is done through trade and treaty, court and conference true peace and security will exist only in so far as the Christian philosophy is observed as the organic basis of international relationship. Nothing is more obvious than that if every believer were dedicated to soul winning and church evangelism the immediately needed

task could be not too well done.

We should strike our tents for a fresh advance right now also because our sister evangelical Churches are on the march. It is the focal consideration of not a few. And the movement is spreading. Great goals have been set. Elaborate plans for reaching the unsaved are being formulated. Leaders are striving to kindle fires upon the heart altars of all kinds of units to make it permeate down through the entire life of the denomination. Above and beyond any other interest we should be a soul-saving Church burning with fervor of the apostolic Church whose soul was aglow with love for the unredeemed. Before our eyes this fire is spreading and a new measure of thought is being given that suggests the sovereign presence of God. Could this new movement be the going of God in the tops of the mulberry trees to smite the foes of the kingdom? If so, this is the day of the Church's visitation to recover what is salvageable of our horribly devastated world, and to capitalize the acknowledged futility of men seeking a Christian destiny by any other means than the Gospel and the grace of God.

And indeed, we have already put ourselves on the front page as committed to a program calling for general and vital devotion. We have not exalted face-saving like our oriental brethren. But, after all, shame must follow failure to try sincerely to accomplish what was seriously and soberly undertaken by our General Assembly. The normal annual increase by profession has ranged from eighteen to twenty-two thousand. We have all believed that an unworthily small number. Not in our most justifying moments have we been able to take pride in that record. With that consciousness the Assembly accepted the number it deemed decent and practicable, and sent down to the Churches a realistic appeal to busy itself in prayer and witnessing that one new soul might be saved for at least every ten resident members.

By every law of duty and influence and desire we should gear our church programs to that fundamental undertaking. With diligence we can fully succeed. We have registered our determination. The world knows our goal. And our respect before a realistic world as well as our self-respect



will be appraised in terms of our overall effort, if not our actual receipt by professed believers.

But success is not possible by a continuance of our past diligence. Just one among many has a reputation for ceaseless soulwinning. And that goes for ministers and members alike. As never before we ministers must make evangelism our major emphasis in public utterance and private visitation. Our intelligent and widely identified lay folk must develop the soul-winner's yearning and speak to neighbors and acquaintances as earnestly as they sell their business and as naturally as a bird sings its morning song. May it not be that God will not give us great ingathering until, like Paul, ready to die for Israel, and John Knox for Scotland, we have made this holy business our first life concern?

But even zeal will not suffice. The task requires study and planning and orderly prosecution by local churches. Unless we begin immediately and persevere till the end of next March we shall not reach our goal. This is no flash in the pan undertaking, but a getting into stride upon the vastest and most permanent phase of

our Christian duty. The man who expects a great year in business or banking tries to make each month prosperous. Likewise, if we allow spring and summer to lag we shall write partial failure after our record. And that failure will be due to spasmodic interest in a task that ought to be as constant as the passing of days.

We can place the blame on no other fact. Opportunity is universal. Fields are white to the harvest. More than half of our neighbors and the strangers we contact are not professing Christians. Millions are hungry-hearted for our love and the demonstration of it that offers them Jesus Christ. Possessed of that love and evident trust in Christ our pleading will melt down the hostility of every type and bring not a few to an eager acceptance of our wonderful Saviour.

The last Assembly set before itself no nobler goal. The bringing of fifty thousand souls to Christ will mark the richest single accomplishment for its own honor and the glory of God within any year of its history.

\*Moderator of General Assembly.

# The Fifty Thousand Goal In Evangelism

By H. H. Thompson, D.D.  
Director\*

The General Assembly at its recent meeting set a goal of fifty thousand people for Christ and the Church this year. The suggestion for that goal came from the Director of Evangelism, the hearty reaction to the suggestion and the adoption of the goal came from the floor of the Assembly. This goal means approximately one person added to the church on confession of faith for every ten members now in the church; it means doubling the greatest number ever received in any year of the church's history. But why not set such a goal, and undertake with all possible earnestness to reach it? Within most of us there is a conviction that in these days of destiny we should be serving the Lord with a faithfulness and an enthusiasm far beyond what we are now manifesting.

Setting worthy goals is a practice in many fields of successful endeavor. Alert business men take inventory in order to know the progress their business is making and to determine wisely new undertakings for the year. Insurance companies offer competitive prizes to boost the number of policies written. The selling of war bonds is stimulated by the assignment of high quotas to rival communities. Even the inducting of men into the military service of their country has been spurred on by the announcing of goals. Isn't it fitting, to challenge ourselves as Christians to aim higher in the most significant and urgent business ever committed to man?

In his new book, "A Source Book of Spiritual Life and Evangelism," Dr. H. H. Sweets has a quotation which impressively sums up the teachings of the Gospel concerning human character and destiny: "Our Gospel clearly proclaims that

man is a sinner and needs to be saved; that God wants to save him and has lovingly provided for his salvation in Christ Jesus; that the soul of man is immortal and of greater value than we can conceive; that man may be eternally lost or eternally saved; that the question of salvation must be settled here and now; that apart from Christ there is no hope; that he who is saved by Christ and kept by Christ is the heir of life, life everlasting, life increasingly abundant. "In the light of these solemn teachings we dare not be at ease in Zion, we dare seek to "do our utmost for the Highest."

Surely none will be disposed to say that by setting a goal we are limiting the power of the Holy Spirit. It seems hardly consistent to think so when the suggested goal is twice the number of people won in the church's best year, and two and a half times the number received into the church last year. The spirit sponsoring the high goal is for expansion rather than limitation. Besides, the recording of the thousands won to Christ by the New Testament Church indicates that the Lord was pleased when both the plans of expectation and the harvest were large.

Another consideration before we decide the goal is too high. In our denomination there are 2,500 ministers, 19,000 elders, 21,000 deacons, 29,000 Sunday School officers and teachers, 2,600 Woman's Auxiliaries with their leadership. If every two of these in places of leadership were to win one soul to Christ during the year—a rather modest expectation for people who long to see souls saved—there would be few for the other half million members to win in order to reach the goal of fifty thousand. Break the number



down for the local church and with every two in official places winning one there will be a small number needed for the attaining of the church's goal.

A practical reason for setting a high and definite goal is that we may be led to think of the Church's highest privilege and solemn responsibility in terms of our own local church. Many church members haven't the least idea how many people accepted Christ in their church last year. We wonder what percent of the membership in the 1,300 churches reporting no accessions on profession of faith last year know the poor record of their church. How well then for the pastor to talk with his official board, then with the congregation, about their quota on the basis of one won

to Christ for every ten members, following this with praying, and planning, and working to reach a more worthy goal for the glory of God.

After all our chief purpose is to glorify the name of our God in winning souls to Him. Our chief task has to do with the question of life and death. In the light of what is involved cannot we hear God calling to us in the words of Isaiah, "lengthen thy cords, and strengthen thy stakes." Or as Carey voiced it, "Attempt great things for God, expect great things from God." Let the goal of fifty thousand for Christ and His Church be a call and a challenge from Him who is the great Head of the Church!

\*Jackson, Miss.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar

August 1945

Circle Meeting: Topic, "Say So." To Whom Should I Speak?

Auxiliary Meeting: Topic, "Let's Face It Now!" Wartime Services.

Activities directed by the local church in the community.

### OUTPOST PAY

In the last twenty years there has been a great deal of thought, effort and prayer put into the outpost work of the churches of our Southern Assembly. It is indeed a cause for wonder when a congregation does not have one or more missions, for the opportunities are facing us everywhere.

In the last month we have visited several outposts, each one serving a different class of people and were encouraged, yea, more than that, were thrilled at what we saw with our eyes and heard with our ears.

We have had this objective of chapel or outpost work presented in many ways to our Auxiliaries in the past and a large number of our women have been used by the Holy Spirit to start Sunday Schools, Chapels, and carry on Vacation Bible Schools.

Many discouragements come and is it not because we take our eyes off our Lord and His many promises to those who are faithful? We are impatient to see the fruitage of our labors and are not entirely contented to obey the command to "go teach" and leave the results to Him. It is a real joy though when we are permitted to see the Power of Christ working in the hearts of people, and this experience gives us a new determination to continue and not grow weary.

We wish we could give you a pen picture of a little mountain schoolhouse in a section where most of the men are miners and whose children have been attending this summer a Daily Vacation Bible School for the first time.

We drove up one night the twelve miles from the nearest Presbyterian Church to the closing of the Bible School which had been going on for two weeks, and listened to the most interesting programme we ever heard.

The definite objective of all the teaching had been to give the plan of salvation so plainly that every child from the youngest to the oldest could Scripturally give it to others.

Beginning with the wee tots, the questions were answered with the exact word of God and as these same questions were asked to the older groups, the Scripture quotations became longer, but not one child faltered. They knew what the Word said about the sinful state of the natural man, and how to pass from that to salvation—any of these children will be able to lead a lost soul to Christ and to give a reason of the hope that is within them.

This did not just happen, but it is a story of the faithfulness of one or two. That is what we want to understand and remember.

An elder in the Church twelve miles away had been going out to this section with his wife and a young woman, and holding a Sunday School in a miners' union hall for three years. They have visited the families and have really come to know them. Others became interested to the extent of providing a Bible teacher one day a week for the day school, and this teacher led in making the Daily Vacation Bible School possible.

The climax to this three years' work is that a beautiful lot has been given and a chapel will be built as soon as materials can be had. It will be shepherded by the Presbyterian Church twelve miles away.

This work has attracted little attention, but it has been accomplished by Grace through the vision, faithfulness and perseverance of a few people. Is it not always so? Is there a section close by which is a challenge to you? If there is, we beg you not to delay, but make a start.

We later visited another outpost of a large city



church serving an entirely different group, but the same Gospel was given. These people work in the city and get good wages, but we do not believe they would have joined any of the downtown churches. They would have drifted away and their children would have become pagan as thousands in other parts of our city are becoming.

On this occasion we had the programme for the Woman's Circle, twenty-four in attendance, and we heard the report of the Bible Study for the month with fourteen having studied their lesson and seven reading the Word every day, as we listened to them talking of their young people who were at that moment attending a church young people's meeting and telling us that their young children just loved Sunday School, we said to ourselves, "This did not just happen."

We then recalled how one faithful woman had visited the homes in this section for twenty years (for this mission is older than that). We also remembered others had left their own Sunday Schools which they enjoyed and had come down to this mission to teach, and here was the reward, a group of happy Christian people, rearing their children in the Word of God.

It pays, though the going is often discouraging. The starting is in a thousand ways hindered by the devil, but let us remember that our Lord said: "Look upon the field it is white unto the harvest." But we know that looking without definite action and sacrifice does not bring results.

## A Growing Movement

### Bible Teaching In Our Public Schools

In a "Gallup Poll" on the Bible conducted some months ago by the American Bible Society, it was found that more than one-half the young people interviewed had not opened the Bible within the past year. There is a growing awareness on the part of Christian adults that homes are neglecting the religious instruction of children; that Sunday Schools, reaching only a small percent of the nation's youths, have limited opportunity for Bible teaching—about thirty minutes a week; and that vacation Bible schools, which do a good job supplementing Sunday school instruction, reach only a very small percent of the children in the church community. Therefore, the subject of Bible teaching in the public schools is receiving much consideration throughout the nation.

The movement is being given special attention by the women of our Church who are concerned for the spiritual and moral welfare of young people. Progress is being made in various places across the Assembly as revealed by the following excerpts from reports of Secretaries of Spiritual Life and Evangelism:

"There is a great deal of interest in the Bible being taught in the public schools and . . . there has been a decided step forward in this part of our work."

"There is a growing interest in the teaching of the Bible in our public schools. More schools have included the Bible in their curriculum and Auxiliaries have made contributions to the support of this work."

"Some Auxiliaries are actually co-operating in providing teachers of Bible in the public schools, and others are at work for the enlargement of this cause . . . What a blessed privilege we are neglecting when we fail to give our interest and support to this great cause!"

In one Presbytery seven Auxiliaries report that this year for the first time the Bible is being taught in their public schools.

Four Secretaries from another Presbytery report that they have worked definitely toward the goal of having Bible taught in their schools and two of these have been successful in their efforts so that the Bible will be taught in their schools next year.

### A Variety Of Plans Used

There is a wide variety in the plans used in getting Bible in the Public School Curriculum. In some places regular credit courses are financed by all the churches of the community. In others the Bible is taught by some teachers employed for the purpose of teaching Bible from the first grade through High School, the salary being paid by private subscriptions.

In other places ministers of the town hold classes for thirty minutes or more, once or twice a week and pupils are given the time to attend the class of their choice and are given credit for the work.

In others selected individuals of the community who are prepared and willing to do so, teach the Bible classes, attendance is voluntary and year by year there is evidence of growing interest on the part of the pupils who attend in increasing numbers.

### Testimonies To Results

A Judge of the Supreme Court in one city stated he was delighted with the results of the instruction.

A Minister stated that a greater interest is shown in the churches and Sunday Schools by those pupils who are taking the courses . . . we are reaching hundreds of pupils heretofore not reached by any Sunday School or church.

A City Superintendent wrote, "I feel justified in saying that this cooperative action has caused the greatest awakening in the spread of the Gospel of Jesus Christ that this state has felt within the generation." The program is now on a workable basis . . . and looks like a permanent part of the training of our youth."

### Press On

So far so good, but the goal is yet before us: Bible instruction in all our public schools as a permanent part of the training of our youth. This movement deserves our continuing interest, prayers, work, support, that the youth of our nation may know the Truth of God's Word, and may come to say as did David, "Thy word have I hid in mine heart that I might not sin against thee."

## The 1945 Assembly Recommendations

### Regarding Evangelism

That in view of the millions of unchurched people throughout the South, the General Assembly summon every pastor, officer, Sunday School teacher, and Church member to greater zeal and



activity in evangelism, as the supreme business of the Church.

That our Assembly set a goal of 50,000 added on profession of faith, or one for every ten members, during the Church year 1945-1946.

That the Church set as a goal the enrollment of 100,000 witnesses who will witness at least once each week to some one who needs that witness, seeking to win that one to personal faith in Jesus Christ.

That the Assembly give its hearty endorsement to plans for the Fourth Year of the United Religious Education Advance, commending as the goal of every Presbyterian Church this year the reaching of every unchurched child, youth and adult for Christ and His Church.

That the current year, from this Assembly to the next, be designated as Chapel year . . . That, since this is Chapel year, churches be challenged to establish and maintain at least one Sunday School within walking distance of unchurched neighborhoods, with full assurance that the Executive Committee of Religious Education will provide free literature until such a venture can become self-supporting.

That every pastor and session be urged to recognize their Christian responsibility for the 5,000,000 Negroes in the bounds of our Assembly un-reached by any church or Sunday School and that they be urged to undertake a more aggressive evangelistic work for Negroes by organizing Sunday Schools and preaching points in neglected communities.

That the program of Visitation Evangelism recommended by the permanent committee be given special emphasis by our churches as a supplement to any other methods of evangelism employed.

### **Assembly Recommendations Regarding Recruiting For Mission Service**

#### **From the Home Missions Committee:**

That the claims of the Gospel Ministry and of the mission work at home and abroad be laid upon the hearts of our choice young men and young women by pastors and sessions; and that continual prayer, by the entire Church, be made to the Lord of the harvest that He thrust forth laborers into His Harvest.

That in view of the large numbers of vacant churches and the inadequate supply of ministers, the Assembly make an earnest appeal to elders, deacons and other consecrated laymen, capable of conducting religious worship, to volunteer for such service under the direction of the Home Mission Committee of the Presbytery in order that pastorless congregations may have regular services and that the people may be held to the Church and not allowed to drift into worldly indifference and sin.

That pastors and sessions be urged to continue their efforts to find worthy and capable young Negro men for the ministry and aid them in the expense of their preparation; and that all Auxiliaries be requested to continue their efforts to find worthy and capable Negro girls for teachers and nurses and aid them to secure the training offered at Stillman Institute.

#### **From the Foreign Missions Committee:**

No contemporary problems in missions offers occasion for greater concern than the acute lack of an adequate supply of qualified candidates for foreign mission service. No other factor has so seriously restricted our world outreach in this day of untold opportunity and need. The problems of the post-war era will call for the adaptability and initiative of virile and youthful minds along with the steadying influences of maturity and experience. . . . Once again we would call the Assembly's attention to the acute and critical shortage in personnel that is seriously handicapping our Missions in every field.

Last year the Assembly sent out the call for 100 new missionaries. During the year 15 new missionaries were sent out, but there was a loss of 13 by retirement and death, hence a net gain of only two. In the meanwhile other requests have come from the various fields for additional workers in expanded programs; so the need still stands at 100 and more. All types of workers are needed: evangelists, teachers, doctors, nurses, industrial men, business managers, office workers, dietitians, and the like.

We therefore recommend that the Assembly issue a summons in the name of Christ to the youth of our Church, to the students in our colleges and seminaries, to our younger ministers and laymen, and plead for their prayerful confronting of the call of the Master to the fields abroad. Furthermore, realizing that most missionaries make their decision early in life, we would have the Assembly lay upon the hearts of parents and Sunday School teachers their responsibility for creating a missionary passion in the hearts of the children of our Church. Only in this way can we raise up a generation of those who will answer the call as it comes to them.

That the Foreign Mission season, January 1 - February 3, 1946, be observed in all our churches as the time for church-wide dedication to the world task of Christian missions; that all our ministers be urged to preach frequently and fervently on Missions; and that the whole Church be called to earnest prayer for this work, and especially for new workers.

### **Assembly Recommendations Regarding Recruiting For Education And Service**

#### **From The Christian Education And Ministerial Relief Committee:**

That we call upon Synods, Presbyteries, and sessions to face prayerfully the present shortage of candidates for the ministry, and to pray earnestly that an adequate supply of faithful and consecrated men may be called by the Lord into this work.

#### **From Theological Seminaries:**

Recognizing the great need of more ministers and missionaries as presented in several Assembly reports and especially in the reports from our seminaries, we recommend that this Assembly press this immediate and primary necessity of our Church upon the hearts of all our ministers, educators and youth-leaders, and urge them to prayerfully present the high calling of the Gospel Ministry to the most promising of our youth and our



returning soldiers by personal appeal and frequent public presentation, attended with the constant prayer that the Lord thrust forth more laborers into the field white unto harvest.

#### **From The Assembly's Training School Report:**

With an unprecedented demand for workers in all areas of the Church's life we must let our people know of both the pressing needs and the superlative opportunities of the Assembly's Training School. . . .

That the Assembly again bring to the attention of pastors and other church leaders the importance of directing to the Training School, students of superior personal and spiritual gifts, who are devoted to the service of Christ, that they may be prepared for larger usefulness in His cause.

#### **From Religious Education And Publication Committee:**

That in view of the alarming number of vacant pulpits in our Assembly due to our Church's generous contributions of Chaplains to the armed forces, Presbyterian Elders and Deacons be summoned to special preparation for effective service in pastorless congregations, looking to the Religious Education Committee and other responsible agencies of Presbytery for counsel and guidance in their preparation.

That a Church Manpower Enlistment campaign be commended to all congregations as an essential part of their Advance program this fall, and that Sessions take the necessary steps to enlist every church member in some particular part of our Church's activities during the next twelve months.

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## **The Braille Circulating Library Of Richmond, Va.**

**By Louise Harrison McCraw**

When James H. McConkey was in Richmond, Va., in 1925 a small group of friends met him to discuss plans for making his books and booklets available to the blind who read Braille. He was happy to see the ministry of his messages widened, but firm in his stand that there should be no solicitation for funds. "If it is of the Lord, He will send in by voluntary offerings what we need," he said. "Let's not solicit man but God." The years have proved that Mr. McConkey was right.

From this small beginning a circulating library has grown which now serves more than a thousand readers every year. After all of the McConkey books had been embossed in Braille, the writings of scores of other Christian authors were used, among them S. D. Gordon, D. L. Moody, H. A. Ironside, and Andrew Murray. During the past year, records for the talking book machine have been added and these as well as the Braille books are sent as a free loan to any blind person anywhere, who can and will use

them. Readers are served in every State of the Union and in ten or twelve foreign countries.

If there should be some doubt concerning the vital need of a work like this, one would need only to examine the list of books on religion circulated by the Library of Congress and the various state-school libraries. The Library of Congress, in particular, is sending out many valuable books on history and science but among their religious books, very few can be found which lay any claim to being evangelical. An examination of the catalogs of the several printing houses for the blind will show also that only a minimum of evangelical reading matter is being embossed, and most of this is used exclusively by the Richmond Library.

On the other hand, the Roman Catholics, the Seventh Day Adventists, Jehovah's Witnesses, the Christian Scientists and the Theosophists have seen their opportunity and have organized publishing concerns of their own, for the blind. The most appalling fact is that many of these non-scriptural sects have been able to get their periodicals into State Schools for the blind which refuse to circulate the evangelical books offered by the Richmond Library. In one of the western States, a school superintendent replied to the offer very politely but said their students had plenty of religious reading matter on hand and did not need more. When the list of his religious books was examined, it showed various periodicals, some secular, others religious, but only two evangelical and only one religious book, "The Book of Mormon." The principal of a school in India when he was discussing the matter with the librarian said: "Oh we like Christian books. We get Christian books from America-Christian Science."

It may seem strange that oftentimes the schools in foreign countries are more willing to accept this free offer than those in our own country. Out of the approximately fifty schools for the blind in the United States, approximately twenty have accepted the loan. Among these are Arkansas, North Carolina, South Carolina, Georgia, and Mississippi. If Christian friends in these States who realize the need of the young people in these schools for Scriptural teaching would tell them that Christian novels, biography, missionary stories and devotional books are available, they would be rendering a real service. A request on a postal card is all that is necessary. There is no cost to the reader, not even postage as books and records are franked. There are still thousands of blind readers who do not know that this Library exists. Surely among them, are many who are hungry for spiritual food and would accept the offer gladly. The address is: Braille Circulating Library, 203 North Jefferson Street, Richmond, Va.

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### **For Free Distribution**

"The Principles And Objectives Of The Federal Council," by Vernon W. Patterson, Ruling Elder in the First Presbyterian Church, Charlotte, N. C. Will appreciate postage. The Southern Presbyterian Journal Company, Weaverville, N. C.



# Sabbath School Lessons For September

By Rev. J. K. Parker

## LESSON FOR SEPTEMBER 2

### Joseph's Place In God's Plan

Scripture: Genesis 37; 39 - 41:43. Devotional Reading: Isaiah 12.

The story of Joseph is one of the most fascinating in the Bible—a story that charms old and young, also one packed with meaning and messages for every child of God. No one could have sung the song of Isaiah 12 with better heart than Joseph. We can almost hear him saying, "Amen", to these words of the prophet: "Behold, God is my Salvation; I will trust, and not be afraid: for the Lord **Jehovah** is my strength and my song; he also is become my salvation." These words have always been a comfort and inspiration to God's people, who, like Joseph, pass through trying experiences.

#### Key Verse: Gen. 39:2.

We like to think of this verse as a sort of "Key-verse" to Joseph's life: "And the Lord was with Joseph, and he was a prosperous man." In one of the old English translations of the Bible the word "prosperous" is translated "luckie", using that word in its old meaning of one whom the Lord prospered and was with. In our changed meaning of the word as "casual event, or accident," we could not apply this term to Joseph, for there was nothing casual, or accidental, about the life and experiences of Joseph. It was all planned: "not you, but God," as he explained to his brothers later. To people who do not think, or believe in God's over-ruling hand in the affairs of men, it looks like "bad luck," or "good luck," as we have come to use the word.

But Joseph had a most important, interesting, and dramatic Place in God's Plan.

#### Genesis 37

In chapter 37 we have the beginning of those events which the world might thoughtlessly call Joseph's "Bad Luck." It seemed a most unfortunate thing for Joseph that "Israel loved Joseph more than all his children" (vs. 3), or at least, that he showed this partiality in so many ways, especially by giving him a coat of "many colors"—a princely coat. This stirred the envy, hatred and anger of his half-brothers to a murderous point. Then his bringing of evil reports, verse 2, and his relating his dreams in a rather egotistical way, perhaps, stirred their anger more, and even brought a rebuke from his doting father. (vss. 5-11). We have a situation in this home of internal jealousies, even between the two sisters, and between them and the two hand-maids and their children that was a fertile seed-bed for trouble to spring up and grow.

The opportunity for revenge came to the half-brothers when Joseph was sent to find them and bring word again. (vs. 14.) It was natural for them to resent this making of their young brother a sort of "over-seer," and Jacob ought to have been aware of the danger. A little more common sense on Jacob's part and a more befitting hu-

mility on Joseph's side, might have prevented the tragedy and the sorrow that followed. However, this is no excuse for the sin of the brothers.

Joseph's "luck" reaches a low level as the plot to kill, and then to sell him, taken form and is carried out and the bloody coat is taken back to convince the father and break his heart. (Verses 23-36).

#### Chapter 39

Things brighten up for Joseph as he rises to a place of influence in Potiphar's house only to grow even darker as he is cast into prison on the false charge of the wife of Potiphar. "But the Lord was with Joseph, and shewed him mercy, and gave him favor in the sight of the keeper of the prison" (Vs. 21). He soon became a trusted man and rose to a place of authority. "The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it prosper." (verse 23).

#### Chapter 40

Hope comes to Joseph's heart when he interprets the dreams of the chief butler and chief baker in the prison (see vss. 5-23) and asks the butler to "think on me when it shall be well with thee, and shew kindness—I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house." The chapter closes with these sad words: "Yet did not the chief butler remember Joseph, but forgot him." If ever a man had reason to "give up" in despair, it was the "forgotten man" in the prison. Do we ever think that both men and God have forgotten us?

But GOD had NOT forgotten Joseph. Man may forget even those who have befriended him, but God always remembers us in our need. God had a Big Place and a Big Plan for a man like Joseph; tested, tried, chastened, and yet true under the most discouraging and distressing circumstances. Few have been tested as long and as severely; few indeed have proved as faithful and loyal. If there were traces of egotism and vanity in the youth in Canaan, there were none in the young man now in Egypt. He came forth as gold tried in the fire.

#### Chapter 41

We see his "luck" beginning to change, and the great Plan and Purpose of God unfold, as we read this chapter.

Pharaoh has his dreams; the memory of the chief butler is refreshed just at the right moment; Joseph is called from the prison, interprets the dreams, and is made the premier of Egypt. So swiftly can "luck" change when it is NOT luck, but the loving and powerful hand of God. What a piece of "luck", the thoughtless exclaim! What a marvelous exhibition of God's over-ruling Providence in the affairs and destinies of men, we exultingly shout! "Sing unto the Lord: for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the Holy One in the midst of thee." (see Dev. Reading, Is. 12:5,6).



The two parts of our story fit as hand fits glove:

First; "the Lord was with Joseph." The Sovereignty of God and the Grace of God are seen in every line. Why did all these seemingly evil things befall him? It was God's way, plan, of carrying out His Purpose for Israel. He made the envy and wrath and malice of wicked men to "praise Him." At the same time He fitted Joseph for his place and work in Egypt and Israel. It also did something for the brothers as we shall see later, and was a sanctifying influence on Jacob.

Second; Joseph was true to God. He never yielded to the temptations of Egypt, subtle as they were. How can I do this thing and sin against God? He never seemed to lose faith in God, and he was faithful wherever he was placed, whether as slave, prisoner, or premier.

May all of us be as "luckie" as Joseph was.

(There are many interesting comparisons between Joseph and Christ. He is often taken by Bible students as a "type" of Christ. There are striking similarities, and striking differences.)

## LESSON FOR SEPTEMBER 9

### Egypt's Part In God's Plan

Scripture: Genesis 41:44 - 42:38. Devotional Reading: Psalm 111.

Individual men have their place in God's Plan. Nations have their place, even heathen nations. In Psalm 111:6 we have these words: "He hath shewed His people the power of His works, that he may give them the heritage of the heathen." God often uses a heathen nation to do something FOR or TO his people. Sometimes He uses such a nation to chastize His people; sometimes to protect them. He used Egypt as a place where His chosen ones were both protected and taught and held together until the time for their deliverance was come. In Gen. 15:13,14 God had revealed to Abraham this plan in these words: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years; and also that nation, whom they shall serve, will I judge; and afterwards shall they come out with great substance." The whole time of their "sojourn" was to be in round numbers, "400 years"; to be exact, 430 years according to Exodus 12:40. The period of oppression was about 100 years.

### Joseph the Food Administrator Of Egypt: Gen. 41:44-57.

After his interpretation of Pharaoh's dreams Joseph is made virtual "dictator" of Egypt. To give him the right social standing, his name is changed, and he is married to a daughter of the priest of On. So at the age of thirty Joseph begins his great work of gathering up the food during the seven plenteous years and storing it in storehouses throughout the land.

During this time two sons are born to him, Manasseh and Ephraim.

The seven plenteous years end and the famine commences. Joseph opened the storehouses and

sold unto the Egyptians. The famine waxed more severe and "all countries came into Egypt to buy corn; because that the famine was so sore in it was not on the watch for them. all lands." (vs. 57) We wonder if Joseph was not expecting his brothers to come from Canaan and

### God's Plan Unfolds: Gen. 42:1-38.

Egypt's Part in God's Plan begins to be seen more clearly as the events of this chapter take place.

The famine reaches Palestine and Jacob sends his sons down to Egypt to buy corn. He does not send Benjamin, who, as the son of Rachel has taken the place of Joseph in his father's affection, "lest peradventure mischief befall him" (vs. 4). Did Jacob ever suspect "foul play" in regard to Joseph?

The brothers stand before the "governor" of Egypt, and one of Joseph's dreams comes true as they "bowed down themselves before him with their faces to the earth" (vs. 6). He knew them, but they did not know him. This is most natural. They, as grown men, had not changed, he but, a "lad" when he was sold. Then he was smooth shaven and dressed as an Egyptian, while they wore beards and were in their garb of shepherds. They were not dreaming of such a thing as Joseph being a "ruler", while he, no doubt, was rather expecting them to come.

It is not surprising that he should want to "test" them before revealing his identity, so he made himself strange unto them, and spake roughly unto them, charging that they are "spies" come to see the "nakedness of the land." The Egyptians were notoriously suspicious of strangers. A vindictive or revengeful spirit would have led him to a very different course of action. Joseph, chastened and changed by his varied experiences since they last met, was not filled with hatred and malice, but no one can blame him for "going slow" and trying to find out more about these half-brothers who had treated him so shamefully and cruelly.

He also longed to see Benjamin, his only full brother.

He first proposes that all of them should remain in prison while one goes to "fetch" Benjamin, and put them in ward three days. He seems to want time to think. He next proposes that one of them remain in prison while the others go back to their father; If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified and ye shall not die" (vss. 19,20).

Notice the conversation of these men whose sin had found them out and whose Consciences were troubling them: "And they said one to another, 'We are verily guilty concerning our brother, in that we saw the anguish of his soul—therefore is this distress come upon us. 'And Reuben answered them, saying, 'Do not sin against the child'; and ye would not hear?" (see verses 21, 22). This conversation deeply moved Joseph, who, of course, could understand them, and it appears that he almost "gave himself away." But he restrains his feelings and pursues his plan. Simeon



is bound before their eyes. Was Simeon selected because he had been particularly hard-hearted when Joseph was sold?

The sacks are filled, each one's money put in his sack. One of them discovers this when his sack is opened on the way, their hearts fail, and they exclaim in fear and dismay; "What is this that God has done unto us." God is indeed working on their hearts and consciences.

When they get back and tell their marvellous tale to Jacob and discover that all their money has been restored, their astonishment and dismay increases.

Jacob absolutely refuses to let Benjamin go back with them, and the chapter closes with this reiterated refusal, even when Reuben makes the rather startling and senseless proposal, "slay my two sons, if I bring him not to thee."

God moves in a mysterious way, both in the minds and hearts of men, and in the affairs of nations. He had a wise and loving purpose in preparing a home for Israel where they could be safe and yet separate, for the Egyptians despised men who were shepherds. He prepared Egypt as a temporary sheltering place for His people, and He was also preparing these rough men to be a real nation, united in love, instead of being disrupted by internal jealousies and quarrel.

So the land of Egypt had a most important and vital Part in God's Plan for Israel. Is not the same Lord over all preparing the world today for the coming of His Kingdom and the coming of the King?

## LESSON FOR SEPTEMBER 16

### Judah's Concern For His Family

Scripture: Genesis 43-44. Devotional Reading: I John 4:1-13.

#### Introduction

We might call it "God's concern for the whole family of Israel," for God's power and God's grace were the controlling forces in all these things.

None of Jacob's sons except Joseph seem to have been men of much moral stamina. We heard a preacher once call them "rough-necks," and we felt that the name fitted pretty well. Reuben, although not as cruel as the others, was weak; Simeon and Levi, cruel and blood-thirsty; Judah immoral. But a transformation seems to be taking place in all their hearts. Their words, as they stand in the presence of Joseph, (42:21), "We are verily guilty concerning our brother," would indicate that God was at work in their consciences. This change of heart is very evident in Judah, as our lesson shows. A little of the love that John speaks of in our devotional reading seems to be creeping into these men.

#### Judah Becomes Surety For Benjamin. Genesis 43:1-14

"And the famine was sore in the land." Some decision has to be made, and quickly, or all will die. Jacob has refused to let Benjamin go. Judah reminds his father that "the man did solemnly

protest unto us saying, Ye shall not see my face, except your brother be with you." He tells his father that if he will send Benjamin they will go; otherwise, they will not go. After further discussion, Judah says: "I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever." Israel at last consents, tells them to take a present to "the man," and double money in their hand, and go. In verse 14 he says: "God Almighty give you mercy before the man, that he may send away your other brother and Benjamin. If I am bereaved of my children, I am bereaved."

#### The Second Trip To Egypt Genesis 43:14-34

Their reception this time was very different from the other. Instead of rough words and suspicious attitude, they were invited to Joseph's house, treated with extreme courtesy and kindness, and enjoy a feast. This change of treatment seemed to frighten the men as much as the former harsh treatment, and they hasten to explain matters. When Joseph saw Benjamin it was almost too much for him. Read the touching account in verses 29 and 30. But he refrained himself, for a further test had to be made.

#### The Plan To Keep Benjamin In Egypt: Genesis 44:1-17

He tells his steward to fill the sacks, put every man's money in the sack's mouth, and his silver cup in the sack of the youngest. And when they were gone out of the city the steward is to go after them and charge that the cup has been stolen. The result, as we all know, is the return of all the men to the city. This is a different set of "brothers" from the ones who had so heartlessly sold Joseph in the years gone by. They are a sorrowful, chastened, changed group.

Now we come to the Heart of the Lesson:

#### Judah's Manly Plea For Benjamin Genesis 44:18-34

"This is one of the manliest, most straight-forward speeches ever delivered by any man. For depth of feeling and sincerity of purpose it stands unexcelled . . . Judah was a transformed man" (Leupold). He first of all recounts their story and his reference to his father in verses 30-34 show a real love and concern in Judah's heart which do not seem to have been there in former years. He then asks in verse 33 that he be allowed to take Benjamin's place. "Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how can I go up to my father and the lad be not with me? lest peradventure I see the evil that shall come on my father." Here is real family love and loyalty. Has there been much trace of either one heretofore? The family ought to be a unit, bound together with ties of love. Is there always a spirit of love and loyalty in our homes?

Joseph's plan has succeeded, or shall we not rather say, "God's plan"? For God had far more to do with its success than Joseph. Everything is now ready for the denouement which follows in chapter 45, and is studied in our next lesson.



### Reviewing Results

As we read this story we can see how mightily and graciously God was working in ALL hearts to bring about the desired results, and fit these men to be the heads of the tribes of Israel.

Israel's family life was far from ideal. The very fact of there being TWO wives, one more loved than the other, and TWO secondary wives, made a fertile seed-bed for mutual jealousies and re-creations. We find abundant evidence that these evil plants grew and thrived in his home. The family was in grave danger of being split into warring, or at least quarreling sections, even as the families of Abraham and Isaac. How could "family loyalty" be developed, and "one nation" be welded together out of these factions? It would have been too great a task for a man, even a statesman, but not for God. He undertook to do this very thing and succeeded. He used ordinary and extraordinary means to accomplish His purpose. May we notice some of these:

The bitter outcome of their plot against Joseph must have had some effect. Even the most callous could not help but feel a little remorse when they witnessed Jacob's heart-breaking sorrow.

Then there were other sad experiences. The cruel and treacherous episode recited in chapter 34 almost brought down upon the whole family the vengeful wrath of the Canaanites. It was only God's protecting hand that saved them from war and perhaps extermination. Then there followed the "house-cleaning" and new experience at Bethel.

Judah's most humiliating experience in chapter 38 may have had a part in softening his heart and revealing his own sin.

Then came the mysterious and frightening experiences which have been the subject of our recent studies.

God indeed makes "the wrath of man to praise Him" and restrains the residue of wrath. Can we not trust a God like this to make ALL things work together for the good of those that love Him? And can we not trust our God to take care of His Church and His people?

Then behind it all was the supernatural work of God's Spirit, who wrought mightily in the souls of Jacob, Joseph, and all the brothers.

## LESSON FOR SEPTEMBER 23

### Joseph's Testimony To God's Providence

Scripture: Genesis 45. Devotional Reading: Ps. 91:1-11. Memory Selection Psalm 107:8: "O that men would praise the Lord for his goodness and for his wonderful works to the children of men."

Our Memory Selection forms a good introduction to our subject. No one ever had better reason for praising God for His goodness than Joseph, and no one ever gave a stronger testimony to God's Providence than he.

The Plan of Joseph, overruled and guided by God's Providence, had succeeded. These men who

stand in his presence, are changed men, especially Judah. The final test had brought them all back as a united family group. How different the reaction would have been some twenty years earlier!

The plea of Judah moved Joseph deeply. No longer could his feelings and tears be restrained. This was not to be a scene for the public, however, but only for the family circle. So he commands all men to go out from him while he makes himself known to his brethren. But the sound of the loud weeping was heard in Pharaoh's house.

The words of Joseph in verse 3, "I am Joseph," "must have come like a thunderclap out of a clear sky on these unsuspecting men." They were "troubled" (ie. "terrified," "trembling," "dismayed") at the sight of him. Their feelings were no doubt mixed—joy and relief, as they realized that Joseph was not dead, alarm for themselves, perhaps, as they were completely in the power of "the man", this great man of authority.

His next words, "come near to me" were reassuring. The inquiry in verse 3, "Doth my father yet live," may seem strange at first as they had told him this before, but then he asked "as a stranger, now as a brother," expecting a more detailed account. As they drew near he repeats, "I am Joseph, your brother, whom ye sold into Egypt."

### The Testimony: 5-8

The hand of our Personal God and His Providential guidance is over all our lives, but all men do not see this as clearly as Joseph did, nor recognize the power of God. Some attribute their success to "luck" or chance or "destiny"; some to their own prowess or ability or hard work. Not many see like Joseph, or Paul later on, when he asks the Corinthians, "Who maketh thee to differ? Or what hast thou that thou didst not receive? Where is boasting then? It is excluded."

The brothers were, and ought to have been, grieved, but he tells them not to be excessively grieved or angry with themselves for what had occurred, "for God did send me before you to preserve life." "So now it was not you that sent me hither but God."

"If you should ask me how to live

And not grow dim,

This is the answer I would give:

"Acknowledge Him."

And then your light would brighter grow

Beneath His care;

Lift up thy voice, and thou shalt know

He answers prayer.

O soul, just show the world His praise—

Acknowledge Him in all thy ways."

—Selected.

Well would it be for us if we could see God's Hand in our affairs and remember that "all things work together for good to them that love God." Are we sure that we love Him, that we have answered His call and surrendered to Him? Are we doing our part by being faithful and true to Him? There are many things in our lives over which we have no control, there are others in which we exercise freedom of will and choice. May we quote this couplet from "The Youth's Companion" of many years ago:



"Two kinds of things that should not vex a man Are those he cannot help, and those he can."

But God's Providence is not through with them. Five more years of famine are to come. If the first two years had been hard to bear what will the next five bring? Joseph is still sent of God to preserve life.

In verse 8 Joseph gives his relationship to Egypt and to Pharaoh: "His relation to Pharaoh is that of a paternal advisor, or 'father'; his relation to the royal household is that of supreme controller, or 'lord'; his relation to Egypt is that of 'ruler over all the land'". (Leupold).

#### Joseph's Plan For Them Verses 9-15

They were to "hurry back" to Canaan and tell his father to come to Egypt, where they could all be near him and he could nourish them. "Make haste"—How Joseph longed to see his father! Then follows the characteristic Oriental expressive and emotional greetings.

#### Pharaoh Hears The News Verses 16-24

Pharaoh and his house were well pleased. As Leupold suggests, it removed any social stigma which might have been attached to Joseph as a common slave. So Pharaoh heartily seconds the invitation to the family, seems to "take command" at this point, and tells Joseph what he is to do. The fat of the land is to be theirs, and they are not to bother about "stuff" or utensils. To Jacob he also sends a royal gift.

Notice the admonition of Joseph: "See that ye fall not out by the way." Is he afraid that they will be jealous of Benjamin's favored treatment?

#### Jacob Hears The Good News Verses 25-28

Bad news had been the rule in Jacob's home. His reaction is most natural. First, his heart fails: it is too good to be true; he believed not. Then when he is convinced upon hearing Joseph's words and seeing the wagons, we hear Israel say, "it is enough; Joseph my son is yet alive; I will go and see him before I die." Did such simple words ever express more?

Suppose, before we leave this lesson, each of us takes a good look at our past lives and recall the many times that God has overruled and guided and blessed! Can we not add our bit of testimony to that of Joseph and repeat our Golden Text with more zest and meaning?

### LESSON FOR SEPTEMBER 30

#### The Israelites In A Foreign Land

Scripture: Genesis 46-50. Devotional Reading: Psalm 90:1-12. Memory Selection: "Lord, thou hast been our dwelling-place in all generations."

No matter whether we dwell in our own land or in a foreign land, the Lord is always the real dwelling-place of His people. This was true of Israel even when they were in Egypt.

Several good reasons for Israel's sojourn in Egypt come to mind: (1) The Preservation of Israel in time of famine. (2) The Isolation of Israel during a period of growth and develop-

ment. If they had remained in Canaan they would have probably been absorbed by the nations there. Some Canaanite women had already been taken as wives, and more intermarriage would be natural and likely. In Egypt this was not nearly so likely, as Shepherds were an "abomination" to the Egyptians and they did not so readily marry other peoples. (3) The escape of Israel from the immorality and idolatry of Canaan. Of course there was plenty of both in Egypt, but the Israelites would not be quite as much exposed. (4) Contact with the "Culture" of Egypt. Moses was later trained in all the wisdom and learning of the Egyptians.

They remained about 400 years in this land.

#### The Journey To Egypt Chapter 46

We only have space for a brief summary of this chapter. Jacob begins the journey, but stops at Beer-Sheba and offers sacrifices. He hesitates to take the trip into Egypt without divine sanction. This he obtains in a vision. God tells him to go down for He will be with him. So the caravan proceeds in the wagons Pharaoh has provided.

Now comes a list of names of those who came.

Beginning at verse 28 we have the continuation of the journey, Judah going on ahead to show the way to Goshen. The meeting between Joseph, who goes to his father in his chariot, and Israel is most touching. No words, but only tears, for a "good while"; then the words of the weeping parent, "Now let me die, since I have seen thy face, because thou art yet alive." The tie of love between these two was very strong.

Joseph shows great tact in dealing with the delicate situation created by the coming of these "shepherds," and "coaches" his brethren as to just what they are to say when they meet Pharaoh and he enquires their "business."

#### Events In Egypt Chapter 47

The whole affair is handled in a straightforward and masterful way and everything passes off smoothly. (vss. 1-6) They are given the land of Goshen, admirably suited to their occupation.

The meeting between Pharaoh and Israel is a striking scene. "Jacob blessed Pharaoh." There is no cringing, or make-believe humility. Israel was also a "Prince", and carries himself well as he stands in the presence of royalty. Joseph, we are sure, was in no way ashamed of his "nomad" father. "Few and evil"—namely, "unhappy". Jacob had experienced much sorrow.

Joseph takes splendid care of his father and brethren and they are nourished on the best that Egypt can afford.

#### Joseph's Food Program

Joseph's management of the food situation has given rise to much criticism. He has been accused of enslaving the whole population, but if we read the account with understanding we will see that he handled it wisely and well. Instead of starving, the Egyptians were kept alive; their land and cattle were restored and the only seemingly hard feature—the 20 per cent tax—does not seem so big to Americans as we face taxes today. Surely



we can find little to condemn, if anything. It cost the Egyptian Government to store up all the grain and arrange for its preservation and distribution, just as it costs governments today to carry on wars. Instead of complaint, there seems a note of gratitude in what they say. If they were satisfied, we ought to be.

### The Death Of Israel

47:27 - 49:33

There are several parts to this.

First, the sending of Joseph. This was a most natural procedure, for Joseph had become the real leader of the family, or "little nation." He exacts a solemn oath from him that he will not bury him in Egypt but take him back to Canaan, to the burying-place of his fathers.

Then we have the blessing of Manasseh and Ephraim, Joseph's two sons who were to be reckoned as Jacob's and be heads of tribes.

In chapter 49 we have the blessing of all the children. The weakness of Reuben's character is recognized and his sin—"Unstable as water, thou shalt not excel." He remembers Simeon and Levi and their treacherous dealing with the Shechemites: "Instruments of cruelty" are in their habitation.

The most interesting of all is the blessing upon Judah. The special Messianic prophecy of verse 10, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come," is of special importance.

### Concluding Events Chapter 50

This chapter begins with the account of Joseph's grief and the embalming of Israel. After the days of mourning were past, and both the Israelites and Egyptians mourned, Joseph requests leave of absence to go up to Canaan to bury his father. The servants of Pharaoh and elders of the land go up with them, and the long and most impressive funeral procession made the Canaanites say, "This is a grievous mourning to the Egyptians." No other patriarch had such a burial.

Joseph and his brethren return to Egypt. His brothers still remember their sin and send a message asking his forgiveness. see verses 15-21).

Joseph lived only 110 years. Had the intense activity and burdens of his position shortened his life? He died in faith and requested that when they left Egypt as a nation they take his bones with them.

Would it not be well for us in our day to think more of our death, and try to leave the testimony behind us that we believed the precious promises of our God?

## Wings For The Soul

From A Chaplain To A Fellow  
Christian Worker

"I have thought of the wonderful Christian fellowship I had with you back at Keesler Field, Miss. You were a blessing to my soul. Thank God for you; your consecration and the souls that are being saved under your blessed ministry.

"We are now in France. My Commanding Officer and men are so responsive and they are living close to God. We do without so many material things, but thank God we do not have to do without His Presence, help and blessing—Phil. 4:4-23.

"Souls are being saved daily. Had 181 conversions last month—57 services. Gave out 52 Bibles, 392 New Testaments, and over 3,000 tracts.

"Wish you and the others of your fine group could come over and help us in some services—need your testimony. The U. S. O. people come over, and Gospel teams of workers should be allowed to come over as well. Let us pray for this.—2 Chron. 7:14, Matt. 9:29."

## Wings For The Soul

"I want to thank you . . . for the New Testament sent me. It arrived a few days ago. It is a great joy to know the folks back home think of us, and I use mine daily. On last Sunday morning after our craft had landed the men, and they had fought their way into the island, I, who was supposed to look after the ship, decided to go a bit inland. This I did, making my way through the jungle and finally reaching an opening where the Japs had been driven out. They had destroyed every hut but one. I went close and soon saw it had a Cross on it. I looked in and saw the candles still burning on the altar. It was a Catholic chapel. I removed my cap, read from the little Book you had sent me, and strange as you may think this, I never felt closer to God in all my life, and although the guns were sounding it seemed that the war, for the moment, was a thousand miles from me. I had a strange feeling as I in the high moment recalled that at home it was Sunday and my father, who is a pastor back in Alabama was likely holding his service within twelve hours of that very moment."

From a young man in the South Pacific to a friend in Bible Society Office.

## Wings For The Soul

### A Soldier's Letter

"Are they praying for us at home? Are they meeting together for prayer, or going on still in the usual way as they did when I was there? We thank them for all their money, we thank them for all their care, but oh, just tell them, dear mother, we are needing so much, their prayer.

"Will you ask them to gather together, to meet at our Father's throne, that we may be kept from faltering when we feel we are standing alone, for there are moments when courage fails us and dangers around us stare. Oh, tell them again, dear mother, we are needing so much more prayer."

Surely, their voices must touch us as they echo from over the sea, and call us away from our pleasures to help them on bended knee. We are sending them money and clothing, and seeking their burdens to share, but oh, let our meetings be crowded when kneeling together for prayer.



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For September

### Getting Along With Others

#### Introduction For The Month

What's wrong with the world today is seen on many a baseball field this summer. A gang of fellows will get their ball, bat, and gloves and head for the ball diamond. When they get there they will elect two fellows to be the captains of the teams, and it will be their job to choose up. They will square off facing each other, and one will throw the bat to the other. When he has caught the bat they will place their hands one on top of the other until they reach the top. The one whose hand comes up snug with the top of the bat will get first "choose," but if there is just a little nub of bat left the other fellow gets first "choose" if his fingers can get a strong enough hold on the bat to throw it up in the air high enough for him to catch the bat below the trade mark. The two who are chosen move up the bat until one fellow has the top of the bat handle by just a finger grip, and when he throws the bat up and catches it it is not clear whether he has truly caught it below the trade-mark or not. So all the gang takes sides and begins to argue whether he has or has not caught the bat below the trade mark. And so the ball game is ruined before it ever starts because everybody is arguing about who shall get first "choose".

Christ put it this way in His day, "But to what can I compare this present age? It is like children sitting about in the bazaars and calling out to their playmates," we have played the flute for you and you would not dance! We have weiled and you would not beat your hearts. "For when John came, he neither ate nor drank, and people said, 'He has a demon.' Now that the Son of Man has come, he does eat and drink, and people say, 'Look at him, a glutton and a drinker, the companion of tax collectors and irreligious people.'" (Matthew 11:16-18). Or to bring it up to modern day terms, if a preacher goes into a town and preaches a real Gospel message many people will turn away from him. If this preacher wears a dirty shirt, people will turn away because he is an ignoramus, and if he wears a clean shirt, they will turn away because he is in it for the money.

Stories like these could be multiplied no end from the life and experience of us all, but they would illustrate only one thing: we peoples of the world do not know how to get along with each other, not because things are wrong in our world about us, but because there is something wrong within us. Many people are trying to teach us how to get along with other people in the world by arranging some sort of system by which we can eat our cake and have it too, some means by which everybody can get everything that they want and no one will get mad because they don't have what they want.

But it won't work that way. In the Word of

God we are taught that the fundamental thing wrong with the world is that something deep down inside us all that is rebelling against the will of God and is always seeking to do just what it pleases. We call this thing our "self." And so if we are ever to learn to get along with others we must first learn to get along with God and with our "selves." So when we approach our emphasis for September, "Getting Along with Others," we must learn how to get along with God, self, and then others. And when we really learn how to get along correctly with God and self, then we'll know how to get along with others and not until. Here are five suggested topics for this month:

1. Getting Along with God.
2. The Big Problem in Getting Along with Others.
3. Makes Me Love Everybody, But—
4. For Better and Not for Worse.
5. Are You Living by the Law of the Jungle?

### First Sunday: Getting Along With God.

#### Introduction

Our Lord Jesus Christ taught us to call upon God as our Father, but if we are honest most of us have to admit that so far as our personal experience is concerned God is more like a grandfather who lives away in the country. Our generation has had somewhat the same experience that lies behind an interesting statement of Jacob. In referring to God Jacob said, "My father's God, the God of Abraham, the Awe of Isaac." (Gen. 31:42). Abraham had been the friend of God and had known Him personally. Isaac in the next generation had stood in awe before God because he had seen God through Abraham, but Jacob had gotten to the place where he still believed that God and Abraham had walked together as friends, and that Isaac had respected this God, but He himself did not know Him personally. We too in our day and age know that our fore-fathers knew God and walked with Him, we know that our fathers feared and respected Him and His way of life, and though we do not exactly believe that He no longer exists yet we do not know Him personally, we are like Job, we have heard of Him with the hearing of the ear but we have not seen Him face to face. But God has made us for fellowship with Himself, and our lives are all wrong until we know God and enjoy that fellowship. How can we know Him and enjoy that fellowship? The First Epistle of John is a letter written to answer this very question. Let's run through the high lights of the answer.

#### Scripture Lesson

God sent Christ into the world so that all those who receive Him and are born from above might have fellowship with the heavenly Father and walk day by day with Him as friend with friend. But two can not walk together unless they be in perfect agreement, so certain conditions must be met. Here they are as set down in the First Epistle of John:

1. God is Light . . . therefore we must walk



in the light if we are to have fellowship. 1:5-10.

2. God is Righteous . . . therefore we must live righteously if we are to have fellowship. 2:28-29.

3. God is Love . . . therefore we must love even as He has first loved us if we are to have fellowship. 4:7-12.

If we study these passages we shall find how we can meet these conditions by the cleansing power of the Lord Jesus Christ.

#### Suggestions

The purpose of this Journal Young People's Department is simply to outline a Biblical framework in which to study the emphasis for the month and to make a few practical suggestions that may start you toward a fruitful source of material for a program. Space prohibits our doing any more. There are any number of ways that this question of fellowship may be handled, and no end of materials to which you could be referred. Here are a few suggestions as to how you may approach the topic and build a program: one way would be to go through the Scriptures and the steps by which we enter and maintain our fellowship by walking in the light; or another way would be to pick out some Biblical characters who were in fellowship and describe what they accomplished, for instance some on the great honor roll of faith in Hebrews 11; or it might be interesting to present the life and work of a few great missionaries and Christian leaders who were in fellowship; or a study of the Scripture passage might be followed by a discussion of the things young people do these days that keep them from having real fellowship with God.

### Second Sunday: The Biggest Problem In Getting Along With Others.

#### Introduction

Dwight L. Moody, the famous evangelist of the last generation, is reported to have said: "D. L. Moody has given me more trouble than any other person I have ever known." Truly the biggest problem that most of us have is the problem of how to control ourselves.

Most of us have the sort of experience that Paul tells us he once had. (Romans 7). He says that when he knew what was good and what he ought to do then there was something inside him that just kept him from doing the good. And when he knew what was wrong and what he ought not to do, then there was something inside him that just made him go on and do the bad. All of us have this problem with ourselves. And then we come to the place where we know how we ought to act toward other people, but we just don't do it, and we excuse ourselves for not doing it by pointing out how far other people fall short in how they act toward us. This innate tendency to cussedness is the biggest problem that any of us have in learning to get along with others.

If we are going to get along with others we must learn how to handle this sinful nature, and we begin to learn when we remember that there are two sides to Christ and Christian faith. Christ died for us two thousand years ago to deliver us from the penalty of our sins; Christ now lives

in us today to deliver us from the power of sin. Christ died for our sins; therefore we must die to our sins. When men begin to realize in experience both sides of this great truth the basic barrier to getting along with others will be removed and the fundamental foundation of world friendship will be laid. Let's look and see the spiritual principle that God has laid down for born again believers to learn in order that they may realize this truth.

#### SCRIPTURE LESSON

##### Romans 6:6-17

The Christian's Attitude toward Sin.

1. We must know that the power of sin in our lives has been broken. Verse 6:
2. We must reckon our lives to be dead to sin and alive to God. Verse 11.
3. We must yield our minds and bodies in surrender to God. Verse 13.
4. We must obey God from our hearts. Verse 17.

How do we obey God from the heart? Dr. Norman Harrison uses the dogs of your city to illustrate this text. There are three kinds of dogs in your city today:

1. Some are running wild, with no restraint and no control. These have liberty without any law.
2. Some are led around on a chain and can go no farther than the length of their chain. These have law without any liberty.
3. Some walk down the street by their masters, and though they have no chain and no control they still do not run away or out in traffic, but walk by their master's side. These have liberty and law, they obey from the heart.

When we are saved in Christ we have liberty and law. We are not bound to keep a lot of rules and regulations, nor are free to do just as we please. We come to know Christ and at His feet we learn that it is best for us to walk in a way that is pleasing to Him, so we walk day by day with Him because we want to do so in our hearts. When we learn to live our Christian lives from the heart we then know how to get along with self and make self do what it ought to do.

#### Suggestions

In our Scripture lesson we see that we are to obey if we are to grow in Christian grace and self-control, but so often we do not realize just what that means for we think only in terms of going to church and habits that are classed religious. What does it mean? A good example is set for us by our Lord Jesus when He was only twelve years old. The account is given to us in Luke 2:41-52. Jesus had been lost in the temple and when His parents found Him He told them that He had to be about His Father's business. And what was this business? The next verse tells us: "And Jesus increased in wisdom, and in stature, and in favor with God and man." He developed His mind and body—His self. He learned how to get along with God. And when He had done these things we see that all along He was learning to get along with other people.

However you develop your program it should have these three leading ideas: you can't get along with others until you learn to control yourself, you can only control yourself by understanding and yielding to the living Christ, and in so doing



you are learning by that life to get along with others.

### Third Sunday: Makes Me Love Everybody, But—

#### Introduction

All of us have heard many times the old Gospel song, "It's the Old Time Religion." One of the verses runs "Makes me love everybody." Every time I hear that old song I get real mean, because I think that we will have to sing it like this if we are going to sing it truthfully, "Makes me love everybody, but—"

It is true that when that old blood bought Gospel has its full sway in our hearts we do love everybody, but when we look at the church as we know it today its members are often filled with pride, envy, jealousy, contentions, and bickerings of all sort. So many fusses go on in the church that to be truthful a lot of folks would have to say, "Makes me love everybody, but this one who has done me wrong and that one that I don't like."

We are talking a lot today about world order and about laying the foundations of a lasting peace. How can we expect the nations of the earth to get along together, diverse as they are in their ideals and interests, when we in the church can't get along when we have a common faith and common Lord? We must learn to get along in the church in such a way that when people on the outside look at us they will say the same thing the Romans said when they looked in on one of the early churches, "Behold, how they love one another."

#### SCRIPTURE LESSON

##### Romans 12

In Romans 12 Paul opens the chapter by telling us how to get along with ourselves, by surrender to Christ. Verse 1-2. Then he tells us:

#### How To Get Along With Folks In The Church

1. Have a humble opinion of yourself. Verse 3.
2. Find your place and keep it. Verse 4-5.
3. Be faithful to your job. Verse 6-8.
4. Be absolutely sincere. Verse 9a.
5. Be earnestly righteous. Verse 9b.
6. Be loving and sacrificial. Verse 10.

If we go into the life of the church with the desire to really be something, not to just seem to be; and if we seek to always give something to the life of the church, not just merely get; we shall get along with others and help others get along in the church.

#### Suggestions

A study of Romans 12 is always a call for heart searching. It might be a good idea to read through the chapter and discuss each spiritual quality and responsibility in the light of your church and young people's problems.

### Fourth Sunday: For Better And Not For Worse.

#### Introduction

American young people of our generation have the greatest opportunity that any generation has had in many a century. The rest of the world is

laughing at America today and saying, "These Americans talk and sing more about love than any other people in the world, and know less." A successful home is the only enduring proof of real love, and 1 out of every 6 marriages in America ends in the divorce court; therefore these people who laugh at us are probably right. But our generation of young people can find what it is all about and build for tomorrow in ways that will bring happiness and success and thus stop all the scorners.

As soon as a boy meets a girl that causes that tickling sensation that can't be scratched there are a host of questions that come about concerning what is best and proper in the long journey down the pathway of friendship, courtship and marriage. Ideas about these things differ in different periods, and yet they are all the same in many ways. Our mothers are worried about the rumble seats, but their mothers worried about the old HMT seats, the Hug Me Tight Seats. But it seems to me that the pathway of friendship, courtship, and marriage is sort of like a canoe trip. When I take off on a canoe trip up the lake I look ahead to the very point where I plan to land my canoe, and I paddle straight for that. As long as I keep my eye on that point I don't get off the course to the right or the left. Even so just as soon as we begin to go around with those of the other sex we ought to keep our eyes straight ahead to the true nature and real purpose of marriage, and if we keep this in mind and head for it we won't go off on side tracks and it is on the side tracks that the problems come. Let's look to God's Word and set our sights for marriage by what it says and then always behave in the light of it.

#### SCRIPTURE LESSON

1. The Origin of Marriage—God Himself gave it to man. Gen. 2:18-25.

2. The Nature of Marriage—Since God Himself gave it He Himself must explain it.

- a. Purpose of it: (1) Companionship. Gen. 2:18.
- (2) Propagation of the Race. Gen. 1:26-28. (3) Picture of the Church. Eph. 5:21-23.

A real marriage is a physical, emotional, and spiritual union. Divorces declare that people have been united physically, but not emotionally and spiritually; therefore the marriage has broken up because they were only part married. Watch out for Hollywood ideas, for they are all wet along this line.

b. Duration of it—for life. Matt. 19:3-9.

c. Subject—marry only true, born-again believers. 2 Cor. 6:14-17.

#### Suggestions

This phase of the problem of getting along together is very important, and it might be a good idea to have some interested, sensible and spiritual adult present a talk on the matter and answer questions. The great bulk of what we see and read today in schools and in movies proceeds on the assumption that marriage came from the monkey and not from God, and most of the marriage ideals we hear about are based on animal desire and not God's Word.

There is a wealth of material on this theme, let me suggest a few books that will be helpful:



1. Overton, Love, Marriage, Parenthood. Harpers.

2. Maier, For Better and not for Worse. Concordia. A large and thorough work that contrasts the true with modern counterfeits on the loose today.

3. Murray, Youth's Problem No. 1. Zondervan. This book covers the whole field of how to cultivate Christian friends and how to behave as you look toward marriage.

And every young person ought to read the little tract by Wood, "If I Marry A Roman Catholic." It can be secured from the Federal Council, 297 Fourth Avenue, New York 10, N. Y. To marry an unbeliever brings almost disastrous results, and also it is tragic to marry one of the Roman faith. After you fall in love it is too late; therefore you should read this now so you will know what you will have to submit to if ever you do fall in love with a Catholic.

### Fifth Sunday: Are You Living By The Law Of The Jungle?

#### Introduction

The law of the jungle is to dislike the unlike, and many people live by that law. We like those who like us and belong to our group, but so many folks all about us in our small world are unlike us. They are unlike us in color, in belief, in habits, in ideals, in culture. They are different from us, and we are rather suspicious of them; but if we are going to learn to get along with others we have lots of these different kinds of folks with whom we must learn to love.

This problem can be approached from many angles, but one of the most important and most often neglected approaches is to remind ourselves of the principles that move mankind in general and the principles that move the Christian. For instance most of the misunderstandings between men in our world come from those deep rooted principles in all of us—fear, anger, hatred, resentment, and physical force. But when a person has been born again by faith in Christ these principles are replaced by others—faith, good will, forgiveness, and love. When the principles natural to the heart of man are at work people just can't get along together. When the principles natural to the spiritual power of Christ are at work people just have to get along together.

#### SCRIPTURE LESSON

Run through the Scriptures given here and contrast the results that will come when we follow man's way and when we follow Christ's way.

1. Faith, not fear. Luke 8:51; 2 Tim. 1:17; Rom. 10:17.

2. Good Will, not anger. Eph. 4:26; Rom. 12:21.

3. Forgiveness, not hatred. Matt. 5:44-45; Eph. 3:31-32.

4. Love, not force. Matt. 7:12; Rom. 13:8-10.

5. Salvation, not exploitation. Romans 1:14-17.

Most people think of others as a market for their goods or as the source of some satisfaction they wish.

## BOOK REVIEWS

### THE CHRISTIAN SACRAMENTS

By Hugh Thompson Kerr., D. D. Published by Westminster Press, Philadelphia, Pa. Price, \$2.00.

Dr. Kerr stresses the idea that the true doctrine of the Christian Church demands that the presentation of the gospel should be by both Word and sacrament. Adopting Bruner's conception, he maintains that our sacraments serve as an "illustrated Word of God." The sacrament does what the Word of God does. It is given that "we might not only hear the message of divine grace, but also see it and perceive it more clearly." Dr. Kerr affirms "the experience of the Church is that the Holy Spirit ministers through the sacraments even as through the Word. There is no doubt that the neglect of the sacraments has brought about the impoverishment of evangelical Christianity." He further states "there is undoubtedly a connection between the neglect of the sacraments and Protestantism's becoming Modernist."

The first six chapters deal with the idea of the Christian sacraments in general and Christian baptism in particular. The next five chapters expatiate on the sacrament of the Lord's Supper. The two concluding chapters discuss "Preaching On The Sacraments," and "Is Inter-Communion Possible."

We regret that Dr. Kerr did not give us a stronger chapter on "Who Are To Be Baptized?" For help on infant baptism one would do better to turn to the *Institutes Of The Christian Religion* by John Calvin, Book Four, Chapter Sixteen. Dr. Kerr should brush up a little more on his Calvinism with its emphasis upon the covenant relationship of man to God. One looking for help on this point should read *The Covenant Idea In New England Theology* by Dr. Peter Y. DeJong and *The Presbyterian Doctrine of Children In The Covenant* by Dr. Lewis Bevens Schenck.

The chapter dealing with "The First Communion" is very valuable and worth far more than the price of the book. Dr. Kerr pointed out here that the Christian Church from the very beginning has been obligated to faithfully instruct all who have sought communicant membership in the Christian faith. As the Church grew and multiplied, the task of instructing became heavy and assistants were necessary so that the apostles should not be diverted from this important work. He states in this connection, "The Church would be wise today if its ministry should follow the same course and see to it that nothing interferes with the task of instructing children, youth and adults in the Christian faith and life." Once more he writes, "In the Early Church the instruction of catechumens was the chief task of the church. It is still the first task in the foreign missionary field and unless it is done adequately there is failure and breakdown. It should be the consistent policy of every church and then we would not be faced with an uneducated church membership." Inasmuch as we have heard so many captious criticisms in regard to catechetical instruction it is interesting to note these sentences: "Furthermore we must not overlook the fact of history, considering the results in the Reformed Church



through catechetical instruction in the years gone by. Catechisms are being prepared today in other than religious areas. We have catechisms in physics, dynamics, mechanics, and architecture. In a city public library these are almost the only catechisms listed. The catechetical method has had long and successful history and has an important counterpart in famous radio programs." Another important note is sounded in this chapter when the author wrote, "Those who instruct children and youth in the Christian life should always remember that education can never be a substitute for what the Scripture calls Regeneration. Religious education or education in religion will miserably fail if the mysterious, miraculous work of the Holy Spirit is obscured or set aside. The Spirit does not work at the command of men and the recognition of what the New Testament calls 'the new birth' is essential in all true Christian training and instruction. Because we have thought we could do this task ourselves; because we have thought the imparting of truth is the imparting of the Spirit of Christ; because we have taken it for granted that the knowledge of Bible truth is equivalent to knowing God, we have often failed."

We consider this book a real contribution to the work of the Christian Church and should be very useful for many years among both ministers of the gospel and intelligent Christian laymen. The author has rendered an eminent service to the Church of our generation.—John R. Richardson.

### WHY GO TO CHURCH

David K. Montgomery. Published by Morehouse Gorham Company, 14 East Forty-First Street, New York, N. Y. Price, \$2.25.

The excuses offered for nonattendance at church are legion. The author states the principal ones clearly and then points out the weakness of these excuses. The book is written primarily for laymen, but it will be helpful to clergy and laymen alike. The author believes that the principal reason for going to church is to worship God and that the whole approach to church-going is wrong unless we begin with this major premise. He defines worship as "to give the best that you have and the best that you are to the BEST that you know." This is an admirable working definition and focuses our attention upon God rather than man.

Mr. Montgomery contends that the greatest adjustment in life is to put ourselves in harmony with God. We agree with him when he wrote, "The process of reconstructing personality which psychologists and psychiatrists are always talking about begins only when we get down on our knees and bring our unruly wills and affections into the attitude of worship." "Many psychologists fail to recognize what the Christian religion has to say to this very problem but the human soul who has come to know something of what the New Testament calls 'oneness in Christ', a close union of the Master and the disciple, has won most of the battle in this matter of reconstruction of the personality simply because his personality has become a revelation of the power and purpose of God in his life."

The author is at his best when he emphasizes the importance of the Holy Spirit in the worship

of God. He expresses his belief that the greatest aid to worship and the one most neglected to our shame is the Holy Spirit of God Himself. It is the Holy Spirit who teaches us how to worship. It is the Holy Spirit who places within us a spirit which answers to His own and which moves in the hearts of men to draw us in love to the worship of God. He states that if in seeking God all effort must be ours the task is hopeless and our worship a mockery. This quotation should be always kept in mind in worship: "If we do not find reality in our church-going it may be because we do not let the Holy Spirit teach us how to make it more real. Water can not flow through a pipe which is clogged and filled with rust."

This book is written by an Episcopalian primarily for Episcopalians but its value transcends any one denomination. The fundamentals discussed in this book will be helpful to any Christian Church. Non-liturgical churches will not follow him in a few of the chapters, but any leader of worship will find this volume of immense value in meeting the problems connected with church attendance and worship. —John R. Richardson.

### GOLD FROM GOLGOTHA

By Russell Bradley Jones. Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.00.

The author of this little book, which deals with the seven words of the cross, gives us the results of his diligent studies in the Greek original. His exegesis is very commendable. His design is practical. Dr. Wilbur M. Smith has written an introduction to this volume and stated that it ought to have a permanent place in the literature of the passion of our Lord. We agree with his appraisal. The treatment of the fourth word from the cross is exceptionally satisfactory and is one of the ablest specimens of constructive thought on this utterance of our Lord that we have seen. Any minister or Sunday School teacher who might be planning to deal with the passion of our Saviour will be wise to place this little book on his shelf close to Schilder's Trilogie.—John R. Richardson.

### THE FAITH OF MAN SPEAKS

Edited by Helen Woodbury. Published by The Macmillan Company, New York, N. Y. Price, \$1.75.

The Faith of Man Speaks is an anthology of consolation. It is written especially for all who mourn the departure of loved ones. It is built around man's affirmations in the beneficence of God and the indestructibility of the soul. Selections are made from the writings of the far past, the near past, yesterday and today. Comforting passages are culled from the writings of the Bible, the religions of mankind and distinguished contemporary writers. The quotations are not of equal value, but each one makes a contribution to the belief that the end of life is not the grave. This is a book that every minister who offers comfort to sorrowing hearts will want to turn to over and over again for assistance in the ministry of consolation.—John R. Richardson.

### THE MESSAGE OF THE NEW TESTAMENT

By Archibald M. Hunter, Ph.D. Published by Westminster Press, Philadelphia, Pa. Price, \$1.00.



For some time modernists have asserted that there are contradictory voices in the New Testament. They take special delight in denying the unity of its message. Not long ago E. F. Scott wrote a book on the New Testament endeavoring to confirm this contention. This volume is a refutation of that thesis. We feel that this author has done a first class job in answering the critics of the Gospel of Christ. Here and there we might differ with him in a few of his statements, but the main purpose of his book is well developed and leads straight to the inescapable conclusion that the whole New Testament presents one gospel.

Dr. Hunter believes that the dominant theme of the New Testament is "the story of salvation," the word "salvation" being used in its widest sense. He feels that this story "is of the consummation of God's saving purpose for His People (Ecclesiology) through the sending of His Messiah (Christology) and of the means of salvation (Soteriology)". He boldly states that it is the same God who speaks in both the Old and New Testaments.

We believe that any open-minded reader of this scholarly volume will be convinced that there runs one message throughout the New Testament "from its beginning to its end and there is a grand agreement concerning 'that so great salvation' of which everyone of its writers speaks and concerning that Person 'whose is the only Name under heaven whereby we must be saved.'" This book should be in every Christian minister's library.

—John R. Richardson.

### THE SEAMLESS ROBE

Sara Claghorn. Published by The Macmillan Company, New York, N. Y. Price, \$2.00.

The author makes a noble appeal for the religion of lovingkindness. To her mind God is the personification of Lovingkindness. From this she pleads for lovingkindness in all relationships of life, even as related to animals. Surely there is a great need for lovingkindness and it should be preached and practiced. The author believes that in the matter of lovingkindness that it is impossible to go too far. In a sense she is right. We feel, however, that even good things can be pushed too far and the author comes dangerously near doing this in this book. The Bible speaks much of God's lovingkindness and tender mercies. It pleads for God's people to display this divine quality in daily living. It must be remembered, however, that this is only one part of the truth and St. Paul has urged us to "Behold, therefore, the goodness and severity of God." (Rom. 11:22). It must never be forgotten that God is severe in His dealings with sin. His goodness is revealed to those who continue in His goodness.

Although there is much in this book which we consider helpful and stimulating, we believe it would be a much stronger book if it had not ignored the stern facts of depravity, regeneration and retribution. We have no right to blink at the dark side of life. God's severity toward evil is a New Testament truth that is perilous to ignore.

—John R. Richardson.

### CHRIST AND THE BELIEVER THE SONG OF SONGS

By Wendell P. Loveless, Published by Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.50.

The objective of this book, according to the author, is "to emphasize the eternal, indissoluble and unspeakably precious relationship between Christ, the heavenly Bridegroom, and each individual believer, as well as the Church which is His Body." He regards the Song of Songs as presenting a typical picture of "the indissoluble relationship between the Lord Jesus and the Christian." In each section of the book the author groups the contents of the section under the following heads: What the bride says about the Bridegroom; What the Bridegroom says about the Bride; What the Bride says about Herself; What the Bridegroom says about Himself; What the Daughters of Jerusalem say about the Bride; and, What the Daughters of Jerusalem say about the Bridegroom." Under each of these general headings Dr. Loveless quotes New Testament passages showing that the teaching of this book is fundamentally the same as that which we find in the New Testament.

All students who love the Word of God will appreciate the evangelical approach and lucidity of expression in the author's interpretation of this neglected portion of Scripture. The perusal of this book will reward the reader with stimulating and refreshing thoughts.

—John R. Richardson.

### BAPTISM

By Rev. John Scott Johnson, Ph.D.  
Pastor of Sibley Presbyterian Church  
Augusta, Georgia

Third Printing. Now a 40-page booklet. Headings and subheads make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

Prices are low. \$3.00 will supply 25 families; \$10.00, 100 families.

#### QUOTATIONS

"John, a Jew, in baptizing the Lord Jesus, also a Jew, did it in the only way known to Law and Prophecy—by sprinkling." Page 7.

"Is it thinkable that God would have failed to give some clear and definite directions for the ordinance of baptism if it was to be different from all the related types in the Old Testament, and different from the unmistakably related prophecy of Ezek. 36:25?" Page 12.

"If it is 'silly,' as urged by Immersionists, to baptize a baby, then it was worse than silly—it was brutal—to mutilate an eight-days' old baby by circumcision." Page 24.

"How, then can the claim be maintained that baptism is always and invariably immersion when two out of the three baptisms of Matt. 3:11 cannot be immersion?" Page 28.

"Not only is the absence of the word 'water'



from these passages in Romans and Colossians evidently intentional by the Holy Spirit, but the reading of it into them would seem to be an attempt to correct a supposed omission by the omniscient God." Page 34.

### COMMENTS

"I want a copy for every family in my Church." From a Pastor in North Carolina.

"Several ... say it is the best they have ever read." From a man in Fort Worth, Tex., who has made four orders for eight each, and two for 100 each (for the vestibule of his church).

"Will meet real need. It's great. Just along the line I have been looking for. Thank the dear Lord for this splendid piece of work." From Rev. George Phillips, Pastor of South Philadelphia (Pa.) United Presbyterian Church. The Session of this Church ordered 100 copies.

"A fine thing for our Church." In second order from a Pastor in Mississippi.

"Certainly splendid ... Thanking you for what your work ... has meant to me." From a Pastor in North Carolina.

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## FOREIGN MISSIONS

### The Church Sharing Her Whole Life With A World In Need

By Rev. C. Darby Fulton, D.D.

It seems clear as we look into the future, that the need, opportunity and challenge for Foreign Mission work is destined to become much greater, and not less, from year to year.

No work of our Church is so far from the point of saturation as is Foreign Missions. The entire missionary investment of our Church in personnel and in money could be put into one field and still be less than is needed to meet the situation adequately.

On the basis, not of fantastic estimates but of urgent and realistic calls from the field, our Church should be looking forward to a force of 750 missionaries and a budget of \$2,000,000 a year for Foreign Missions as soon as possible.

The General Assembly has issued insistent calls for missionary volunteers, stating that 100 new missionaries would not be more than enough to relieve the immediate emergency that faces us. There is a stirring just now among the young people of our Church, a new manifestation of missionary interest and dedication. The Candidate Department of the Foreign Mission Committee is in correspondence and contact with an increasing number of promising young volunteers. Already the vanguard of these young men and women is on the way to the field; more are to follow. The sending of this new company of recruits presupposes a larger support of the work. These reinforcements cannot go, nor can their work be maintained, on the present budget.

The General Assembly has also authorized the setting up of a "Missionary Reserve Corps" of young men and women who will prepare themselves thoroughly for work abroad, and who will be in readiness to go out across the world when the war has come to an end. Such a group is now



being formed and will challenge the Church to match their offer of life with offerings of money and substance.

The sending of 187 new missionaries would merely bring us abreast again with the Foreign Mission force that was ours in 1926. We need not merely to overtake this deficit in personnel, but to carry on beyond previous standards to something more nearly commensurate with the dimensions of the task that we have assumed.

Foreign Missions presents a unique need in that it is the only great cause of the Church that has been actually in the war area and that has suffered from bombings and destruction. Provision will be needed for the reconstruction and expanding of the work far beyond the emergency help that has been contemplated through the Reoccupation Fund.

Foreign Missions includes all the causes. Under this one broad name our overseas work comprehends those varied Christian activities and services that are described by such words as—Evangelism, Stewardship, Christian Education, Schools and Colleges, Seminaries and Training Schools, Ministerial Relief, Orphans Homes, Defense Services, Sunday School Extension, Outposts, Chapels, Vacation Schools, Publication, Church Papers, Hospitals, Social Service, Woman's Work, Men's Work, Young People's Work, and the like. Foreign Missions, is the Church sharing her whole life with a world in need.

Foreign Missions is the Church's direct service to the spiritual need of the world. In no other enterprise of the Church is Christ Jesus presented so directly to so many people in so destitute a spiritual condition.

## Dr. Fulton Goes To Brazil

Dr. C. Darby Fulton, Executive Secretary of Foreign Missions, of Nashville, Tenn., left Maimi, Fla., early in July for Brazil, where for three months he will be engaged in important consultations with our missionaries, in exploration of new territory, and in interdenominational plans for a larger work. The visit is a part of the routine responsibility of Dr. Fulton as Executive Secretary of our Church's work and is made also at the request of our three Missions in Brazil.

While he is out of the country, Dr. H. Kerr Taylor, Educational Secretary, will serve as Acting Secretary.

Dr. Fulton's first stop in Brazil will be Belem, Para. At this point he is to be met by representatives from our own Church's Missions in Brazil, as well as by representatives of the General Assembly and National Home Mission Board of the Presbyterian Church of Brazil, and will proceed on an exploratory trip up the Amazon River. Dr. Fulton has been asked by the Board of Foreign Missions of the Presbyterian Church, U. S. A., in New York, N. Y., to serve as their rep-

resentative on this trip of exploration, and will make report to that Board as well as to our own Executive Committee of Foreign Missions.

The time of Dr. Fulton's return to this country is uncertain, being conditioned on travel schedules. It is possible that Dr. Fulton may be able to cross the South Atlantic from Brazil and visit the Africa Mission of our Church before returning to this country.

## "Nicodemus And Jesus"

By John B. Vail\*

"Yes, Rabbi; I see your point, and I certainly agree with you, in principle. But, should we not take a broader view of the situation? These are critical times, and demand our wholehearted and united effort, if we are to meet today's challenge.

What, with Rome tightening its grip upon our people—what hope have we unless we stand together? Not Israel alone, is involved—but indeed, the whole moral system of the earth, as it were, hangs in the balance! Which shall it be, pagan, under the universal yoke of Rome,—or moral, and righteous, under the vigorous leadership of the Jehovah of Israel?

Surely, the issues are too vast, to be sacrificed by minor differences among us! Think of it! United, we could present a council of no mean proportions—doctors, lawyers, priests—the very cream of the Pharisees, Sadducees, even the Esenes; and it would not stop there. Even the Roman Army has men in some of its key places here, who seek to serve Jehovah, and would align themselves with us. Take Cornelius of Caesarea, for example! The possibilities are staggering!

Come now, Rabbi—what will your response be, to such a ringing challenge today?"

Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "Ye must be born again." "No man cometh unto the Father but by Me." "I am come that they might have life . . . and have it more abundantly." "He that hath the Son hath life."

\*Sumner, Miss.

## Report Of Major W. Calvin Wells

We will still supply free to any Church requesting them enough copies of this reprint for every member of their Session to have one. We will appreciate it if in making your request you will enclose postage at the rate of one cent per copy. Major Wells is a member of the General Assembly's Permanent Committee on Co-operation and Union. Bound with this Analysis by Major Wells is a reprint of an article by Dr. William Crowe entitled "Is Organic Union Of The Presbyterian Churches To Be Desired?" and an Editorial by Dr. Nelson Bell entitled "Doctrine vs. Union." These are free for the asking. Just let us know how many copies you can profitably use. The Southern Presbyterian Journal Company, Weaver-ville, N. C.



# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 5

SEPTEMBER 1, 1945

Yearly Subscription \$1.00

## WE PRAISE GOD FOR VICTORY

"By God's mercy British and American science outpaced all German efforts. Possession of these powers by the Germans ... might have altered the results of the war ... and profound anxiety was felt by the informed."  
—Winston Churchill.

"The enemy has begun to employ a new and most cruel bomb, the power of which to do damage is indeed incalculable ... Should we continue to fight, it would ... result in an ultimate collapse and obliteration of the Japanese nation ... This is the reason we have ordered the acceptance of the joint declaration of the powers."  
—Emperor Hirohito.

Both Germany and Japan had challenged not only Christian civilization as we know it but had vaunted their strength against God and His Blessed Son Jesus Christ.

Hitler and Nazism boasted against Christ and Christian Civilization. Hirohito and State Shintoism boasted against God in Christ and Christianity.

With all our sins and shortcomings, the issues were joined in this way, not so much by us as by our enemies.

"Why do the heathen rage, and the people imagine a vain thing? The Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon the holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." —Psalm 2.

We who are Christians may praise God for an even greater victory than that over Germany and Japan. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."  
—I Cor. 15:57.

With This Issue We Begin Twice Monthly Publication  
(See Back Cover)



## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## MEETING AT MONTREAT

### Report Of Committee On Findings

Over one hundred friends and supporters of the Southern Presbyterian Church, meeting in Montreat, N. C., on August 8-9, 1945, being deeply concerned over certain conditions in the great Church that we love, desire to put on record these findings as the conclusions of this gathering.

We are deeply concerned with the indifference in our Church that seems to be increasing. We are appalled at the wave of sin that is pouring over our Church. We would earnestly call our people to more intercession at the throne of grace. We are distressed over the neglect today of many of the great doctrines of grace. Men and even Ministers are either questioning or rejecting the authority of the Scriptures, the full Deity of our Lord Jesus Christ, the vicarious atonement of the cross, the bodily resurrection, and the miracles of the Word.

And we are face to face with the question of Organic Union with a great Church that has seemingly dismissed these vital doctrines as essential doctrines of the Church.

We feel that because of the unrest and dissension that this question is causing in our Church, that it should be settled as quickly

as possible, that the great work of Home and Foreign Missions, of Evangelism, and of Christian Education, may be promoted with every power that we possess. Therefore:

We strongly recommend that the Committee on Co-operation and Union submit its Plan of Union with the Presbyterian Church, U.S.A., at the earliest moment possible, in order to remove the most potent source of unrest and unhappiness within our Church; and also to release our spiritual energies, now being dissipated upon this divisive issue, upon evangelism and extension, which is the paramount work of our Church.

We also further recommend that a Continuing Committee be appointed by this group to promote a vigorous and aggressive educational program to inform our people upon the major issues involved in the Plan of Union soon to be submitted to our Church for action.

## EDITORIALS

### Life's Net Worth

Real success is not in the attainment of the object sought but in the refinement of the subject seeking. The amount of apparent success in life is not the thing that really counts; but the quality of soul that life builds for us and in us, thru' our faith and courage and our vital connection with the Divine Christ. This is our permanent **Net Worth**. It is not the business nor the career that is the final value; but the person, his growth or deterioration. Many men grow rich



and small and unworthy at the same time. Many find the lime light of honors and exaltation, and their hearts and homes are blasted in the process. The human soul is greater than anything that can happen to it. It was the human soul that lured our Lord to His incarnation and expiation. Otherwise we may pour out our lives for something that can neither satisfy us nor please Him. —S.McPh.G.

## A Great Gulf Fixed

The Journal has come in for some bitter criticism from some proponents of union with the U.S.A. Church because of our unequivocal stand against union under present conditions.

Our opposition does not stem from an unwillingness to join with our Christian brethren. It is probable that many associated with the Journal enjoy a wider degree of Christian fellowship with men of varying groups and denominations than many who so earnestly seek union with the Presbyterian Church in the North.

But we do voice our unwillingness to consent to the proposed union, on grounds for which we have abundance of proof.

For generations the historic Christian Church has regarded belief in certain doctrines as essential to ordination in the ministry. Many churches today maintain these same beliefs and refuse to admit into their ministry those who cannot subscribe to them. These beliefs have been stated as follows:

(1) It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of the Holy Scriptures as to keep them from error.

(2) It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary.

(3) It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God.

(4) It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ that on the third day He arose from the dead, with the same body in which He suffered; with which also He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.

(5) It is an essential doctrine of the Word of God and the supreme standards of our faith that the Lord Jesus showed His power and love by working mighty miracles. This working was not contrary to nature but superior to it.

On two occasions, in 1916 and 1923, owing to the admission into the ministry of the Church of men who denied one or more of these essential doctrines, the Northern General Assembly passed resolutions stating that belief in these doctrines was necessary to ordination in the ministry of that Church.

Because of this action a protest was circulated and eventually signed by about 1,500 ministers in that Church. This protest was and is known as the Auburn Affirmation. Not only did the signers of this affirmation, by a threat to split

the church, win their point, but many of those who signed this document went on in favor and power in the church and the various Boards and agencies of the church. In fact the signing of the Auburn Affirmation seems to have been an asset to many men in acquiring ecclesiastical power and preferment.

The facts, as stated above, can be ascertained and confirmed by any who care to study the matter.

To many in our Southern Church the issue squarely rests on this one question. Which is the more important, doctrinal integrity or organic union? Which will do more to advance the Kingdom of God; the bypassing of these essential doctrines or a split church? In God's sight, did the "oneness" of which Christ spoke and for which He prayed refer to outward unity or a like precious faith?

Those who urge and those who oppose union base their ultimate position on the belief that that which they advocate will do the most to further the cause of the Kingdom. Union advocates claim that the witness of a great united group will make a greater impress on the world and its needs. Those unwilling to unite under present conditions believe that what the Church believes and teaches determines its usefulness in the community and the world. In other words, the Christian life, in all its fulness, has its root and foundation in Christ and those doctrines taught in the Bible.

Our Church from her beginning has been blessed by men with such stalwart faith, and in these latter days the Journal has come into being and aligned itself with those who hold this position.

Doctrinal laxness and inclusivism is espoused at the expense of spiritual power. Church history has proven this again and again. Do we have to learn this old lesson again by the bitter experience of dissension and division? —L.N.B.

## The Religion Of A 'Better World'

Do I want a better world in which to live? A world more comfortable, more just, more peaceful, more humane, more loving and kind, more filled with good things in which all may share? **I most certainly do.**

It is because I want these things for others, for my own children and for myself that I am deeply concerned as to all efforts directed towards that goal.

To me the Bible teaches plainly that there is **but one way** to have a better world and that is to have **more light** and **more salt**. Any method which ignores this fundamental fact is doomed to failure. Any programme which makes light of the essential need for these two things is unscriptural and should be ignored by Christians.

What is this "light" and this "salt"? Simply those who believe in Christ as their Savior. These **alone** preserve the world order from putrefaction. These **alone** have the light to shine in the darkness of a lost world.

The world will become a better place only in direct proportion as this light and salt is made



available. There is only one agency in the World entrusted with the vital task of such work, the Church. The task is so tremendous it can only be accomplished by the power of God Himself and this power He has promised in and through the Holy Spirit.

This task is so tremendous that all of the time and every resource of the Church should be used to make more Christians and having made true believers in Christ to develop them in their Christian faith.

But today we see emerging a new religion; (or is it new?) A religion the goal of which seems to be a better world in which to live. This is a far cry from the Christianity of the New Testament. It ignores sin as the underlying cause of human misery and distress and it works on the false assumption that all men are brothers, afflicted by "maladjustments" and other handicaps which have no reference to the sin dominating the heart of mankind. This new religion ignores the necessity of the new birth and lays stress on the **example** of Christ rather than the **work** of Christ. Because it is humanitarian it reaches out and joins hands with any humanitarian effort regardless of its source.

Cain was willing to worship God, but he dictated the method of this worship. In the days of our Lord certain men came and sought to make Him their king by force. So today we find many zealous to improve the world but unwilling to follow the way laid down so clearly by the Bible.

If the reader doubts that this new religion is emerging just read the programmes of the majority of conferences held today. Look at the scheduled programmes of young people's organizations. Follow the themes of many Church leaders. All have as their central aim the creation of a better world order.

The danger of this trend is in the worthiness and the desirability of the goal. Only yesterday the writer was talking with a retired army officer, one who served both in World War I and World War II. He frankly admitted that the fundamental problem facing the world today is a spiritual problem. What a tragedy that so much time and effort of the Church, the one agency in the world to meet the spiritual need, is dissipated in seeking a material solution.

Another pitfall of this new religion is that it enlists the time, talents and efforts of many good men, men who know and believe the essential doctrines of Christianity, who sense the crying need of the world and in sensing it are moved to do something about it. But, in seeing the desperate need for Christian fruit, they often seem to forget the absolute necessity for the Christian root and vine first.

This new religion welcomes all with humanitarian leanings. We find the Protestant, Catholic and Jew uniting on a common ground—the need of a desperate humanity. But you say, "Do you object to this? Surely you are not so narrow as to oppose these co-operative humanitarian movements"!

We would reply that because of the desperate need of our generation we should be all the more certain that our remedy is the one which God has prescribed. One admits that there may be times when Protestants can join with Catholics and

Jews in some move for civic righteousness, but the broadness and tolerance which admits those who deny or pervert Christian truth, to a **spiritual fellowship**, must be exercised at the expense of the very things we affirm to be essential for salvation. In this tolerance we are losing our opportunity to witness to the things which we verily believe.

The hope of a continuing, vital, living and Christian testimony rests in faith; not faith in the nebulous, uncertain and changing theories of man, but in those doctrines of historic Christianity which abide in the Word of God.

God drove man from the Garden because of sin. There seems a deep and concerted movement abroad today to force our way into Eden again, a better world in which to live, but which denies or overlooks the eternal fact that there is but one Way; the One who came to solve the problem of sin for all who will believe and accept.

Beware of joining forces with those who ignore the fact that the hope of the present world and the hope of eternity rests in faith in His atoning work.

Center the programme of the Church on making more salt and more light. In this programme alone is there the hope of a better world. —L.N.B.

## Dirt Cheap!

The above was seen on a table filled with books in the store of a man who evidently believed in honest advertising. The salacious flavor of much of our modern popular, literature, insures a good market and a host of readers. Many who should know how to keep their minds clean seem to feel compelled to read these rapidly multiplying volumes because they are on the preferred list at the library or the book club. If men or women or young people insist on filling their minds with soiling, poisoning books, about all that can be done for them is to save them space at the "pest house." The people who are dainty about their food and who demand perfect sanitation for their lovely homes, and who would be horrified at the discovery that the sewage of their city was leaking into the water supply; will sit in their attractive living rooms and read books that will brand unforgetably on their minds scenes and incidents that strike a foul blow at purity and wholesome thinking. Because some writer is noted and gifted and much of the description and delineation of character in the book is masterfully done, many today wade thru' the morass of infidelity and shameless, ball delinquency. You will get the same effect from a poisonous pill whether it is handed you by soiled fingers or on a shining silver spoon. The thing itself is deadly however beautifully it may be presented. Many who thus read say they want to keep up with today and to know what is being said and thought in their generation and they add—"I believe in realism." You don't have to go back and drink over and over at the wells that you know are contaminated. In fact if one insists on this course in the matter of disease germs he would soon find out and once for all what their deadly meaning is. The tragedy of all that we have said is that Christian people, sometimes Christian leaders, will read and silently absorb this poison and think that a general, sophisticated wail over the kind of literature we have today fully absolves them from the stain that has touched their souls. —S.McPh.G.



## Shame

If, as Dr. Alexander Whyte says, in his fine character study on "Shame," "Shame is an original instinct planted in our souls by our Maker—Shame is a kind of social conscience. Shame is a secondary sense of sin," then the "social conscience" of America is certainly seared as by a hot iron, and her sense of sin blunted and perverted. "As things now are with us, like all the rest of the machinery of the soul, shame has gone sadly astray. In the present disorder of our souls, we are all acutely ashamed of many things that are not the proper objects of shame at all; while, on the other hand, we feel no shame at all at multitudes of things that are really most blame-worthy, and contemptible."

Yes, we are ashamed of some things. Even Japanese and Germans are ashamed of some things. The Japanese will commit suicide rather than "lose face," and the Germans are ashamed of their crushing defeat, but neither have shown any sense of shame for the atrocities, treachery, and worldwide woe which lie at their door. We Americans would feel a sense of shame, and anger too, if some terrible military mistake were committed, or we suffered some defeat, but are we ashamed of our great National Sins? Do we grieve over these, or hate them, We would blush over lack of "morale" among our men and move heaven and earth to keep their "morale" high, but low and rotten **Morals** are condoned with a shrug of the shoulders. Some of our leaders who would hang their heads in shame if defeated on the battlefield, will both privately and publicly most brazenly take God's name in vain, in Whose hands are the issues of all battles.

Do we as a nation feel any real sense of shame over our awful liquor evil, or the disgrace of our divorce courts, our juvenile delinquency, our indecent night clubs, movies and literature? We seem to take all these things for granted and in many instances encourage these sins. The Christian Home and the Christian Sabbath are fast disappearing and we pat ourselves on the back and speak in boastful terms of the "future" of America and the golden age we will have when the war is over. Unless we DO something, do some "sighing and crying," some real repenting and turning to God, hate and forsake the SINS that are striking at our vitals, put the Bible, the Christian Home, and the Christian Sabbath back into the life of our land, we will have no future to boast of. Perhaps, then, we will blush for shame. It will be TOO LATE then, just as it is too late for Germany and Japan.

May we heed the terrible warning of Jeremiah, twice spoken (Jer. 6:15, 8:12) "Were they ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord."

—J.K.P.

## 'The Cup Which My Father Hath Given Me'

(John 18:11)

It is striking, in the presence of modern, shallow thinking to note what Jesus says. He does not speak of His passion, with its indescribable agony,

as the result of Judas' betrayal. Judas did bargain, for the price of a slave, to betray the Lord of Glory, his Master. Nor does Jesus attribute His shameful death to the Jewish powers that compassed His arrest and that, contrary to all justice and decency, condemned Him and subjected Him to every indignity. He does not, moreover, inveigh against the Roman Empire, embodied in the person of Pilate, as the cold, pagan power that put its iron hand upon Him for Crucifixion. They did do that very thing but Jesus does not rest the matter there. No, we hear Him saying that the agony of the ages which was His, as the innocent and holy Son of God, and which He bore for sinful man, came from the hand of **His father God**. Much modern thinking stops far short of this altitude. Thus it finds itself in the wilderness of human confusion. Refusing a childlike confidence in the revelation that "all things work together for good to them that love God" and that God is really and finally Sovereign, they miss the meaning of life. The humblest Christian can get through all externalities and bring his cause to the Supreme Friend where all mysteries and apparent tragedies may be safely left for the time and pleasure of His revealing. Humanism rests its case at some way station, far this side of its worthy destination. Thus endeavouring to absolve God from any responsibility for what appears to them tragic, their own faith and peace suffer confusion if not an eclipse and they find themselves and those they lead in a wilderness, instead of in the way of rested peace with the conscious clasp of the hand of God. There is a place, therefore, in the Christian's life for disappointment, pain and loss; for illness, sorrow and agony. If he will only remember their origin, he will find a heart and health of soul with which he can handle them and make them serve his higher interests.

—S.McPh.G.

## Union With U.S.A. Church

By W. E. Price

Should the Presbyterian Church U.S. ever vote to unite with the Presbyterian Church U.S.A. it will not be union. There is a large constituency of the U. S. Church that will never join up with the U. S. A. Church and we might as well face the facts. In other words, we will not accomplish the thing that many in our church today are seeking to accomplish. Instead we will split the Church, U. S., into two factions and immediately we will have a new organization, probably known as the Presbyterian Church, South, and if my guess is worth anything there will be probably as many that will not unite as will go into the union: If this happens, what has been accomplished? Only one thing definitely, namely, we will have turned over to the control of the new united church all our church property, including our four seminaries, all our orphanages, our colleges, and all their properties, assets and endowments and the group refusing to unite will be compelled to build new churches, homes, manses and establish colleges, seminaries, orphanages, hospitals, etc. The Presbyterian Church, U. S., will have disposed of all its property and there will yet be a Southern Presbyterian Church weakened in numbers and with mountainous financial problems to be solved immediately. The U. S. A. will be the only one to gain or profit by the transaction with possibly one half of our present membership and prop-



erty valued at three hundred and seventy to four hundred millions of dollars. I cannot see why we should not drop the idea of union until such time (which may come years hence), when there is practically a unanimous desire for union. There is certainly not even a majority favoring union at this time and the group against union are very determined that they are not going to be driven, coerced, or cajoled into a thing that will not accomplish the ends desired but will have exactly the opposite effect to divide our Church U. S. into two factions and leave a weakened Southern Presbyterian Church to carry on and uphold the ideals, faith and creed of the church from days of its organization in 1861.

Let us decide the matter now. Why wait and discuss and agitate any longer. We have been at it for twenty years or more and we are today just where we started. In the meantime we have kept the church in a turmoil. At every Assembly for the past twenty years we have spent hours and hours of time in debate, created feelings not too Christ-like and brotherly, wasted time and effort that could much more profitably been spent in planning for an evangelistic program to reach the unreached over our southland. Debate is not going to change anybody. Every man in our church now knows how he is going to vote. Why not settle it now. If we are to have a divided church U. S. let's get it over with.

One of the Treasurer's of Assembly's causes in conversation a few days ago said that our church is losing thousands of dollars in gifts because of the unrest and indecision in regard to union. He said a wealthy man told him recently that he had forty thousand dollars he wanted to invest in Kingdom enterprise but that he would not give it to the Presbyterian Church U. S. as long as there was any prospects of it going to the Presbyterian U. S. A. thru union. This is only one case. There are many more. We will probably never know what we are losing because of division and indecision. Again I say let us send it down to Presbyteries now and once and for all decide the matter.

\*Charlotte, N. C.

## 'That They May Be One, Even As We Are One.'

By Tom Glasgow\*

Much has been written, with unanswerable clarity of logic, which declared that this prayer of the Master contemplates "Spiritual Oneness"—not "Organic Union." To that view I wholeheartedly subscribe.

Our brethren, who hold to the contrary, declare this declaration of the Master as the **mandate for organic union.**

**Accepting their approach,** where do the Scripture and our Standards, interpreting the Scripture, lead us? Presbyterianism and Protestantism stand unequivocally for the separate, distinct, and individual members of The Trinity—The Father, The Son, and The Holy Spirit. With equal unequivocation they declare the mystical Union of the **ONE Eternal Triune GOD!**

Surely the proponents of Union **claim** that our two Churches (U. S. and U. S. A.) are one in

aim, essential doctrine, and objective. Otherwise, they would not support Union. Do not separate and distinct persons of the God-Head support the propriety of our separate ecclesiastical functioning with the "Oneness" of aim, essential Doctrine, and objective typifying the "Oneness" of the God-Head? If they do, does not the Oneness for which the Master prayed find fulfillment in our present separate corporate existence with oneness of aim and objective? Wherein does the Unionist find the fulfillment of the prayer "even as we are one" when separate existence is completely and wholly banished by corporate organic Merger?

We "hold no brief" for the dilemma here presented to the proponent of Union. We contend, with that vast group of Southern Presbyterians, that the interpretation of Scripture and Standards evidenced by the Northern Church has and does separate the two bodies in a very basic and fundamental way. We can and do work with them with courtesy and cooperation. If organically merged, we see only heartache, dissension, and internal strife. If and when "Spiritual" Union may accompany "Organic" Union this merger may then be wise. Surely no divine "Mandate" is here involved.

\*Elder in the Myers Park Presbyterian Church, Charlotte, N. C.

## The Singing Church

By A Pilgrim

The world rejoices in, and poets sing of music, some glorify the organ with its deep mellow tones, others the harp and some the violin but none can equal the human voice with its power to move the human soul. Music is active in every shade of the life of man,—in **pathos**, as when those harps were hung upon the willows and "if I forget thee" softened hearts of stone; in **triumph**, as Cromwell's troops sang their battle cry as they went to the defeat of Spain; in **gentleness**, as softly it comforts a departing soul; and **above all**, it's power to lift the hearts of men, almost to high heaven, when together Christians sing the praise of God, our Father, Christ our Redeemer, the Holy Spirit our Councillor and guide.

Music is the handmaiden of the gospel, it works in opening eyes that are blind, and it kindles the fire, the sacred flame, in these cold hearts of ours. Show us a church where its members all heartily unite in their songs of praise and prayer, and we will find a church strong in the faith, growing and militant, extending a powerful influence for good in its community and in foreign heathen lands. Such a church will bring forth fruit to all eternity.

Then show us a church—and there are many—that disobeys "let all the people praise Thee," and instead all sit silent during the hymns as if in the halls of Death, satisfied by paying a few members of their church to do all their praising for them. Few, if any, ministers or missionaries will go forth from it to proclaim the Gospel, the most that can be said for that church is: "it is not dead, but sleepeth." It seems strange that so many Christians should neglect so powerful an aid. There may be hymnbooks in every pew but they are unused. One says "I cannot sing," the answer is "then talk it out, the command is 'make



a joyful sound' you'll soon learn to sing"; but "my voice is harsh." "That would make no difference in the multitude of voices it would add volume while mingling with the music." Take for example the harsh and discordant sounds as you go through a city, one after another. Then at a little distance on hill top or mountain side listen to that pleasant, soft humming sound. What is it? A combination from that same city of all those discordant sounds, which combine and make a "concord of sweet sounds."

A young man the writer once knew had just finished his education abroad. He was devoted to music, and we had often sung together as boys and young men. "You've been to the great countries the birthplaces of the finest music and have heard some of the operas and noted singers, what was the best one of them?" He was asked. He thought a few moments and, to my surprise, said: "The grandest of all was when in a great building a thousand and more stand and sing: 'A mighty fortress is our God.'"

Years ago the writer knew a church where all the members a "full house" united in singing with spirit the hymns; the Wednesday night prayer meeting was as good as the Sabbath service. It was the custom in that church that at the close of every Communion Service, after a few solemn

words from the pastor, all stood and sang the last two stanzas of the 551st hymn.

"Pity the Nations, O our God,  
Constrain the earth to come;  
Send Thy victorious word abroad,  
And bring the Strangers home.

We long to see Thy churches full,  
That all the chosen race  
May, with one voice, and heart, and soul,  
Sing Thy redeeming grace."

As that prayer in a powerful chorus ascended to Heaven, the spirit of God moved mightily upon those people,—cold hearts grew warm, wills were stirred to action, and within a pastorate of not very many years that congregation was responsible for, and sent to pulpits in the homeland and to faraway heathen more than twenty ministers and missionaries.

Such singing kept alive and active for years the **Wednesday-night Prayer-meetings**; in them often the good seed, sown in the Sabbath pulpit, brought forth fruit, "The conversion of many who have already passed on to the better land." The writer can never forget the new shining light and the joy that broke upon their souls as he and his brother by his side were singing one **Wednesday night prayer meeting** "Amazing Grace how sweet the sound."

## The Returning Service Man - Problem Child?

By Robert King, Jr., Lieut. U.S.N.R.

These random comments are submitted to the pastors of our church in all humility, not by one who has to cope with the problem of the returning serviceman, but who has had some opportunity to make observations on duty afloat in both oceans and at a large advanced base in the forward area of the Pacific. The suggestions made do not represent diagnosis or prescription by the doctor, but rather in a general way one layman's opinion of what is wrong with him and what may be done about it.

The brand-new veteran stands upon a new threshold, ready to make a fresh beginning, a new Genesis. Because of this, his pastor should be much in prayer for guidance from Headquarters as to how he should meet the challenge which this epoch presents. Seldom ever is such an opportunity afforded of reaching grown men in such numbers with the Gospel.

In some ways the servicemen do constitute a special problem. They are different from the parishoners who have remained at home, and, by and large, are so diverse from one another as to make generalizing such as is the purport of this paper, dangerous. Regardless of the complexities involved, there is a warm satisfaction afforded by the Divine persuasion that the unchanging truth of the Gospel can meet and abundantly fill every need encountered, with the perfection which is the hallmark of the Holy Spirit's own work. No special treatment from the pulpit is necessary, because man's basic need has in no wise been altered by participation in this holocaust.

An all-wise Providence may seek to use you as the channel for reaching a man who at some strenuous time in his Military or Naval career has made some very solemn and sacred pledges to the One he knows vaguely as God. There are more such cases than the casual observer would suspect, and they will very likely be among those of whom you may never have thought as being remotely interested in the things of the Lord. They may be men who appear to have grown worse during their time in the service, and they may use rough language. Be careful with every glimmer of interest such a man may manifest. It may be the occasion for you to have the privilege of declaring to him the majesty and love of the One whom he ignorantly worships. Much has been written of those who have a head knowledge of the truth without a heart comprehension; here is a man who believes with the heart but not with the mind. He needs instruction, like the Ephesian disciples in the nineteenth chapter of Acts. May God guide and bless you in dealing with him.

Unfortunately, men of this kind form a definite minority. It has been the experience of this observer and many others that the "no atheists in foxholes" catchphrase may be misleading. Many do not turn to God when in peril because, despite their background in "Christian" America they are unacquainted with Him. Testaments, provided by the Gideons and other organizations, are well-distributed but few copies, sad to say, give evidence of much use. Most of the men are so completely ignorant of how to go about finding help from the Scriptures that, lacking a perseverance born of desperation and the prayer support of



believing loved ones, they soon give up the project. Indeed, many of those endowed with solid church backgrounds seem totally lacking in the ability to feed themselves from the Word. Have you taught and encouraged your parishoners so to do? This faculty has proved to be of special importance in the Navy, where the personnel of hundreds of ships the size of a destroyer and smaller have almost no contact with a chaplain for months on end. Just as in civilian life, Satan uses ridicule to deter all but the hardy souls from opening the Book in the presence of others, and for many men, privacy is virtually non-existent.

In the face of danger, some men in our Armed Forces with a smattering of Biblical knowledge are even defiant. "I haven't been living in any acknowledgment of the need of God up to now, and I'm not going to be forced into pretending that I believe, just in order to be shielded from this present peril," seems to be their attitude, and to all outward appearances some die in this woeful state.

On the night before one of our bloodiest invasions on a large transport, the congregation for Protestant worship was the largest ever gathered. It was a mathematical certainty that a substantial percentage of these intent listeners would not see the sun set on the following evening. The chaplain was of the type who pride themselves upon speaking in poetic prose, with no manifest need for the Bible. On this momentous evening, he was to all practical purposes, tongue-tied. Rankling under an experience like this, one of your own boys may well become embittered, unjustly, against you and the clergy as a whole. The reverse, however, seems more probable: That he may for the first time recognize the difference between true ministers of the Gospel and those falsely so called.

Do not feel any reticence or sense of inadequacy in approaching the returned serviceman in your congregation because you did not serve as a chaplain. Many will preserve an unusually warm feeling for the fighting "Padres" who deserve it, but the chances are that their present attitude is that their military career is so much water under the bridge, and their immediate problem of becoming a civilian again is one in which you can be of as much value as the chaplain was in aiding their more painful original adjustment.

If you must initiate some welcoming ceremony for the returnees, be sure that you can follow through on it with equal significance and depth of impression when the twenty-fifth or three hundredth fighting son of your church finally gets home, as for the first. Remember that parents have long memories, and her son is always the most important of them all to his mother. An error of this type was quite pronounced in some churches in regard to the fanfare attendant upon entry of men into the service. Those who entered, late in the war received practically no notice at all.

This suggestion should be superfluous, but experience shows that there are some who need it. Generally speaking, it is probably best, outwardly to ignore any physical impairments or marks that the war has left upon your men. Individual judgment must govern, but it may be best to reserve your expression of sympathy until you feel that

you have gotten close to the man, and then preferably in private.

It may fall to your lot to nurse a fellow through a few disillusionments. As a function of his enforced and prolonged absence, he may have in his mind idealized his home and loved ones to sublime proportions. Indeed some of the more immature, imagine that all of their trials and difficulties will vanish completely the minute they return home in civilian clothes. Forewarned, you will be able to recognize the symptoms.

No doubt you have long since recognized the occasions of marriage and birth as unusual opportunities for pressing home the responsibility and compensating joy and satisfaction of making the Lord Jesus Christ the centre of the newly created relationship. Bear in mind that long months of mulling over these portentous events on the part of the young head of the household serve to redouble their weight and importance in his mind. Accordingly, the reception of your Spirit-led testimony to him assumes deeper significance.

In the quiet talk you may contrive to have with a man, regardless of the occasion, it may prove fruitful to assume him to be in the position of the rich young ruler when he cried, "what lack I yet?" Consciousness of a great, hungering lack is almost basic in the men of our armed forces, even as it might well be among our civil population. How to cope with this need is your *raison d'être*; this layman will not presume further. To those who seek first the Kingdom of God and His righteousness, we say, "He satisfieth the longing soul, and filleth the hungry soul with gladness."

## A Word Of Appreciation

The Reid Memorial Presbyterian Church, Augusta, Ga., has been richly blessed by the ministry of the Reverend Albert Sidney Johnson, D.D., during the past few months.

Dr. Johnson is a man of outstanding character, conviction and courage. Like John Knox of old, he does not fear the face of man, but fearlessly and forcefully preaches the word of God in its purity and power. Dr. Johnson is one of the leading defenders of the Faith, in all things giving the Lord Jesus Christ the pre-eminence.

Dr. Johnson came to Reid Memorial when we were without a Pastor. Under his leadership, the shortage in the budget was raised and contributions to special causes were greatly increased. During his brief ministry, 28 members were added to the roll. Many of us were brought to a new consciousness of our responsibility and we are truly grateful for the ministry of this great man of God.

Mrs. Johnson, by her gracious and charming manner, endeared herself to the entire congregation.

We pray for God's richest blessings upon them as they go to the Independent Presbyterian Church, Savannah, Ga. —Clarence E. Clark.



# Japanese State Shinto A Religion

By Rev. W. A. Linton\*

Some in this country still seem confused over the question of whether Japanese State Shinto is a religion. There has just come to us from one of our University Churches, a young peoples bulletin giving the results of a discussion of Shinto by a group of students. These Presbyterian college students reached the conclusion that "Shinto is a political and social liaison rather than a religion in the usual sense of the word."

The vital place Japan has given Shinto in her government has caused confusion. In the early days of the Meiji Restoration, Japan sought to be classed among the progressive nations of the world. This coveted place could only be obtained by guaranteeing religious freedom to all. At the same time, it seemed of first importance to preserve the spirit of "world mission" and patriotism fostered by Old Shinto. The dilemma was resolved in well measured and carefully reasoned steps.

1. During the year 1882, all Shinto organizations were divided by law into two classes, State (Jinja) Shinto and Sect (Kyoha) Shinto. (Jinja means "God house").

2. The next step was for the government to declare State Shinto non religious, while Sect Shinto, along with Buddhism and other imported religions, was declared religious.

3. The time now seemed right for the next step and so, on February 11 1889, the new Constitution was "graciously granted" to the Japanese people by Emperor Meiji. Article No. 28 reads, "Japanese subjects shall, within limit of law, not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Let's not be confused by this subterfuge on the part of the Japanese government. This new classification did not make State Shinto less religious than Sect Shinto, nor does the average Japanese today consider it less religious. Although minor differences were introduced, these in no sense changed the fundamental religious nature of State Shinto. Dr. D. C. Holtom, a recognized authority on Shinto, in his study of modern Shinto, "The National Faith of Japan," says: "The one conspicuous point of identity between the Shinto of the state and that of the people lies in the deities that are honored. (gods) of Sect Shinto and those of State Shinto are for the most part one and the same." Dr. Holtom further clarifies the issue by saying, "If religion is prayer addressed to higher spiritual powers, on whom deep dependence is felt and toward whom profound responsibility is recognized; if it is stately ceremony that involves the presentation of food and drink offerings to these higher powers, who are believed to be invisibly present at the sacred rites; if it is the seeking of inner peace and assurance in the presence of the vast uncertainties that perplex individual and nation alike; if it is the drama and art of elaborate ritual designed to express, deepen, and perpetuate sentiments of devotion to the great interests that the race and its rulers hold dear—if religion is these things, then emphatically State Shinto is religion." State Shinto and Sect Shinto are so nearly identical that the

same priest at times conducts the worship service for both. When he offers Norito (prayers) to Amaterasu-Omikami (the sun goddess) at a State Shrine, it is not religious but when the same priest offers the same Norito to the same Amaterasu-Omikami at a Sect Shinto place of worship the government rules it religious.

Another source of confusion to us Americans is the attitude a pagan takes toward the gods he worships. Some have felt that State Shinto could not be a religion since Japanese Buddhists worship at State Shrines. This is due to a misunderstanding of the pagan mind. To him it seems in no way inconsistent to offer prayers at a Buddhist temple for a sick child one day, at a Shinto Shrine the next day, and to a mountain spirit in a wayside shrine on another day. Dr. Hendrik Kraemer in "The Christian Message in a Non-Christian World" which was written at the request of the International Missionary Council to serve as discussion material for the World Missionary Council in Madras in 1938, shows very clearly that a pagan is a pragmatist in his religious outlook. He says: "Everywhere in the world, in the religious world of the Roman Empire as well as in all the great naturalist non-Christian religions, the practice of a bewilderingly indiscriminate (as we might say) assimilation was and is the order of the day." . . . "In Japan the pilgrims and tourists sacrifice their homage-coin (aisen) alike at Buddhist temples, Shinto Shrines and Roman Catholic cathedrals."

Japanese State Shinto is a state religion with tremendous implications for the future peace of the world. Dr. Kraemer states the issue as follows: "All kinds of fascism find their common centre in the conception of 'sacred Japan.' Kakehi Katsuhiko, one of the leading thinkers in this doctrine of theocratic Shinto, proclaims it a world religion. With ever more passion and emphasis voices are raised that testify to Japan's Manifest Destiny as being a consequence of the divine order of nature, to the divinity of the Emperor and to the sacredness of Japan, which has a mission to create universal peace by drawing all men and all peoples into the Kodo, the way of the Emperor. So Shinto has become a militant theocratic imperialism, in which the religious glorification of the Japanese people stirs the passions of political megalomania to fanatic extremes."

But, after all, our main interest is in the future of Christianity in Japan. State Shinto offers more dangers to the future of this church, if possible, than to the future peace of the world. Dr. Kraemer states clearly the problem facing the Church in Japan when he says: "The greatest adversary which this minority has to meet is the torrent of religious nationalism that dominates the country. The nearest analogy to the present situation of the Japanese Church is to be found in the Roman Empire in the first centuries. The same problems of Emperor-worship and socio-religious solidarity with the Empire arose then and now. One difference must be mentioned. On one hand the religious nationalism of present Japan pursues its totalitarian ideal with much greater relentlessness than was the case in the Roman Empire, and with means of organization and control perfected to a



degree that the Roman authorities could not dream of."

The Church in America must understand the issues involved in Japanese State Shinto. The militaristic Japanese government, following in the footsteps of the old Roman Empire has forced the Christian Churches in Japan, Korea and Manchuria, outwardly, to compromise on this issue that is so vital to Christianity, but there are large groups of faithful Christians in all of these countries who have not worshipped the gods of Japan. God has long since visited his judgment on the Roman Empire because the state sought to vaunt itself above God in its worship above the worship

of God. Not a few earnest Christians in Japan, Korea and Manchuria envision the early downfall of the Japanese Empire for the same reason.

\*Rev. W. A. Linton was one of our Lay Missionaries to Korea from 1912 to 1918, and again from 1921 to 1927. He received his B.D. from Columbia Seminary in 1930 and was again a Missionary to Korea from 1930 to 1940. Since 1941 he has been doing special Missionary work for our Executive Committee in Nashville serving a part of this time as Candidate Secretary. He is well qualified therefore to write on the above named subject. His address is now 143 Woodmont Blvd., Nashville 5, Tenn.  
—H.B.D.

## Woman's Work

Edited By Mrs. R. T. Faucette

### What Happened At Montreat July 11th-17th 1945

Many women of our Church are asking the question, "What happened at Montreat the week of July 11-17?" That is a natural question in the minds of hundreds of women, since they did not go to Montreat for the Woman's Auxiliary Training School. No such School was held this summer because of ODT regulations regarding civilian travel. But a small conference was held—fifty women including Synodical Presidents, 16 Synodical representatives chosen by the Synodical Presidents, the members of the Assembly's Committee on woman's Work and members of the Staff, together with guest speakers representing Assembly agencies.

Beginning with worship each morning the members of this Woman's Auxiliary Planning Conference gave thought, study and prayer to the consideration of these topics in order on the six week days: Ourselves, Our Homes, Our Church, Our Communities, Our World, Our Task. The purpose of this conference was threefold: To study the responsibility of the women for the program of our Church as outlined by the 1946 General Assembly; To plan for presentation of this program to the women; To prepare to do the task "as workers together with Him." The morning sessions included messages, from representatives of Assembly agencies, and discussion as to the practical carrying out of the program of work and study proposed. The afternoon sessions—two hours and more—were given over to further discussion of work, and to presentation of intensive Bible study, the Home and Foreign Mission study books with plans for study, materials, and observance of special weeks of Self-Denial and Prayer.

Members of the Planning Conference united with other Montreat guests for the Bible hour each morning, except Saturday, led by Dr. John N. Thomas. This hour had been provided by the Montreat Program Committee. Dr. Thomas taught in a powerful way some of the great doctrines of our faith: the Doctrine of God, of Man, of Jesus, of Sin, of Salvation, of Future Life. He was the preacher both morning and evening, Sunday, July 15.

Each evening, except Saturday, there was an address, the speakers being: Dr. James G. Patton, Jr., Dr. Wade H. Boggs, Rev. Leslie H. Patterson, Dr. H. Kerr Taylor. Following this session, the members of the conference had the opportunity to participate in planned recreation, related to the theme of the day, under the direction of Miss Bessie ("B") Lewis.

Three important reports were brought to the Planning Conference by special committees appointed to study specific matters: Our denominational work with Negroes; Group Conferences for the fall, 1945; Ways to give more definite help to new and small Auxiliaries.

These were days of real worship, intensive work, concentrated study, and planned relaxation. The fellowship possible in the small group is one of the most cherished experiences. Perhaps the idea of the conference can best be given by quoting from the report of the Committee on Findings:

"For this week of satisfying enrichment; for the well-planned, well-executed program; for the more intimate Christian fellowship made possible we would like to express our gratitude to God, to the Program Committee and all who have helped make this week possible. To us, the most significant note of this Planning Conference was the common agreement on the part of leaders, speakers and teachers that we are living in a day which is increasingly favorable for the multiplying of the number of Christians in the world and making the Christian voice the dominant voice in the world of today and tomorrow. Gone are the days when men could hope to live in that rosy-hued world of liberalism in which there was no sin, no evil, no need of conversion, no need of God. Dr. Thomas' teaching of the essential Christian truths about God, man, sin, redemption sounded the note for, and became the very heart of our thoughts for the week. All presentations, discussions and addresses seemed to say 'We've got a job to do—the most glorious job ever given to man. Let's do it.' Not, 'We've got a job to do; perhaps it can be done.' But 'Let's do it.' We will go home and put faith into action."

Those who were in the Planning Conference, by virtue of peculiar responsibilities carried, re-



turned to their duties with new determination, new zeal, new enthusiasm, earnestly seeking to put into operation new impulses, and to fulfill well the obligations that they have as "workers together with God" who had again been reminded "that in everything ye are enriched by Him, in all utterance, and in all knowledge." Once again had come the opportunity to them to go apart into a mountain to be with Him, "that He might them send forth." A keener sense of responsibility was felt this summer, for only a very small group had been apart, and upon them falls the duty of telling the others—the thousands of women throughout our Church, and of giving to those Presbyterian Presidents the information and the challenge which they had been given. Surely success is assured IF we but follow the Master Teacher, and yield our lives completely to His use and the empowering of His Holy Spirit. As one said, "I've had time to think and pray." Another said, "This has been a time of spiritual enrichment—surely an answer to my prayer for information and inspiration." While others said, "Here we have been away from the noise and news and baffled way of life; we have gained strength . . . Our lives have been enriched. We will go back to a life not so baffled."

## The Bible In Wartime

As can be imagined, 1944 was the most active year so far in the War Emergency operations. These include the supply of the Scriptures to men and women of the armed forces, the prisoners of war, to civilians both in occupied and liberated countries, and the planning for the needs of the great populations soon to be liberated.

### Scriptures For The Armed Forces

One pilot wrote to his mother: "I want to impress upon you that before I take the air I pray to God and ask His guidance and protection, not for myself, but for the crew. On several occasions when I have been in a tough spot, I've sat at the controls and prayed to God to save us, and I always thank Him afterwards."

Then he closed his letter with this beautiful confession: "Your previously heathen son, now a firm believer in God and all that God stands for."

Not every young man in the service has found God in this way—none expected such wholesale results—but no one will ever know what the Scriptures have meant to the millions who have studied them earnestly for the first time.

If each of the 2,749,074 volumes which the American Bible Society sent forth to the armed forces in 1944 could be traced down they would tell a variety of stories—like the seed of the parable: some fell by the wayside, some fell upon stony places, some fell among thorns, but some also fell into good ground and brought forth fruit, some a hundredfold and some sixtyfold, some thirtyfold. Where it was a Bible, or a Testament, or a single Gospel volume, the seed was always full of life and some of it reached "good ground."

The value of this service to the armed forces is appraised by the General of the Army in the European Theater of Operations, Dwight D. Eisenhower:

"The longer one lives close to the turmoil and sacrifice and suffering of the battlefield, the more he becomes conscious of the eternal worth of the spiritual values inherent in the Christian religion. Moreover, because this war constitutes a direct conflict between the forces of evil and those of Christian principles of human rights and dignity, every moment which increases general familiarization with those principles has a direct uplifting effect upon the soldiery and citizens of the United Nations. In such efforts I stand ready to assist."

The chaplains are the distributors of these books for the Society. They give the necessary personal touch as the books are handed out on request. From a chaplain comes this estimate of the value of this work: "You certainly can feel sure that we appreciate your efforts in this field very much. I have had several men of more religious nature tell me how surprised they are at the way their platoon-mates read the New Testament."

### Testaments For Men Cast Adrift

Testaments sealed in waterproof envelopes are still in demand as a part of the equipment for lifeboats and liferafts. Upon request from the various shipping companies the Society has furnished this year 22,631 of these books. This makes a grand total of 62,875 for the two-year period during which these books have been furnished.

To how many, and to whom, they may have spoken in lonely hours adrift at sea, no one will ever know. We are thankful, however, for the testimony given by this letter:

"I had an opportunity to use the Bible or I should say New Testament that was especially packed for liferafts. While in the water I found this packet and opened it and to my joy I found the New Testament. To the other three that were with me it was like having an angel of God come down and give us a spiritual uplifting.

"I thank you and God for this Testament. I will always be grateful for it.

"I am being sent to the U. S. for a discharge. After this I intend to study for the ministry."

### Behind The Barbed Wire

Whether it be for the quieting of anxious minds or for the relief from monotony or for the discipline of endurance, the Bible has a great gift to make to a prisoner. Said St. Paul, "Where the Spirit of the Lord is, there is liberty." So the Bible can bring freedom in bondage. Chaplains write frequently of the eagerness with which prisoners make application for Scriptures once they know they are available. Individual prisoners have written: "May I ask you for a Bible, for I have great need of spiritual help?" "Would you have the kindness if possible to send me a Bible; it will be used by many." "Would you kindly



send me Bibles and New Testaments? We have many requests now and are encouraged. It is a profound joy to find many comrades are turning toward God and Christ." "Can you send me a Bible which will sustain my faith and strengthen me in God our Saviour? We are two French Protestant miners exiled from our families and all friends."

Distribution to prisoners of war in German hands was carried on from the Society's office in Geneva, directed by M. Oliver Beguin, who also serves as Secretary of the Ecumenical Commission on Chaplaincy Aid to Prisoners of War. In 1943 and 1944 combined there were issued for Russian prisoners of war more than 1,500 Bibles, Testaments and Gospels. M. Beguin reported that supplies had been sent to practically all British, American, Serbian, Dutch, French, Belgian, and some Polish camps in Germany and German-occupied territory. It was a satisfaction to read in a recent report of a YMCA visitor to several work camps how regularly he reported all the men in the unit had their Testaments.

There were issued to German, Italian, and Japanese prisoners of war in the United States and abroad approximately 13,000 Bibles, 43,000 Testaments and 200,000 Gospels. The large increase in the prisoners of war in France brought urgent requests from chaplains. "I am serving one of the largest prison enclosures in the European Theater of Operations and could use thousands of Testaments printed in the German language," wrote Chaplain Kistler. "I could go into the compound this minute and inside of an hour distribute 500 and they would go where they are very seriously needed. Please send me at once all you can spare me." And from a chaplain in Colorado: "I could easily use 400 German Testaments and find eager readers for all of them. It seems to me that here is your opportunity for the spiritual rehabilitation of Germany's warrior youth."

Through the Y.M.C.A. two shipments of Scriptures were sent to American prisoners of war in the Far East and Japanese Scriptures were issued to American chaplains requesting them.

#### Civilian Needs In Occupied Countries

One of the serious concerns of the Society has been the many thousands of people in the occupied countries of Europe for whom Scripture supplies were cut off by Nazi closing of Bible Societies, failure of paper supply, destruction of printing plants, and barriers to transportation. To help meet this situation the office in Geneva during 1943 issued to civilian channels in various countries 3,905 Bibles, 5,559 Testaments and 23,970 Gospels. The principle items were 2,000 German Bibles for Alsace and 3,130 Russian Testaments and 20,010 Russian Gospels for evangelistic workers in Poland and Germany. In 1944 there were printed in Switzerland, for both prisoners of war and civilian supply, in Czech, Italian, French, Serbian, Polish and Armenian, 9,095 Bibles, 64,770 Testaments and 26,383 Gospels

In addition other quantities were being printed in Sweden, the United States and Britain.

## Historical Foundation Fund Growing Steadily

Within the last year there has been going forward throughout our General Assembly a campaign for funds that has been given little publicity, yet through the persistent efforts of a group of people, Historians of local, Presbyterian and Synodical Auxiliaries, real progress is being made. It was reported in June by the Historical Foundation, through the Curator, Dr. Thomas H. Spence, Jr., that the funds for providing a new home for the Foundation had reached the total of \$21,499.42, of which amount \$12,832.14 is in the hands of the Treasurer of the Historical Foundation, and \$8,667.28 contributed, but still in transit. In addition to that amount, there is available \$25,000 originally appropriated by the Mountain Retreat Association.

On July 9, 1945, a report submitted to the Treasurer of the Committee on Woman's Work indicated that the Auxiliaries have given a grand total of \$16,866.36, of which amount \$7,322.14 has been received by the Treasurer of the Foundation, the balance being reported.

Each Synodical Auxiliary has shared in this gift, North Carolina having made the largest gift of \$3,131.12, with Appalachia second, \$1,761.34.

Attractive certificates are awarded Presbyterian and Synodical Historians who obtain a contribution to this building fund from every Auxiliary in their Presbytery or Synod. The first three certificates were awarded to:

Mrs. J. B. Ligon, Historian, Woman's Auxiliary, Piedmont Presbytery.

Miss Elizabeth Dobbs, Historian, Woman's Auxiliary, Brownwood Presbytery.

Mrs. R. M. Firebaugh, Historian, Woman's Auxiliary, Indian Presbytery.

Provisional description of the proposed structure indicates that the new building will contain as its main units, working quarters for the staff, public rooms for visitors and students, a vault, and stacks for the storage of materials. It will front on Assembly Drive, at the point where that Drive is joined by Lookout Road. The rear approach on Georgia Terrace will make it possible for the Foundation to be visited without climbing. Building materials of stone, steel and concrete will be employed.

In addition to these main units, there will be a general office, an office for the Curator, and rooms equipped for the preparations department. A reading room for general use and a large room set aside for the Woman's Auxiliary will be important and readily accessible sections of the building. Tentative plans include two large rooms for study. A museum, for the large collection of items of Presbyterian interest already assembled by the Foundation, will prove of interest to visitors. A conference room is also contemplated. The ground floor at the lower end of the building will house the photographic division, receiving, heating, and rest rooms.

This building will be a place of much interest to the women of our Church, as they have shown genuine interest in the Historical Foundation



through the years it has been in existence. It is with joy and thanksgiving that they are sharing in this Building Fund and are contributing largely to its success. In the room which will be devoted to historical materials of the Woman's Auxiliary, one central feature of this collection will be the **History of Churches and Woman's Work**, that great collection of manuscript histories which is the product of the combined efforts of several thousand women. When properly displayed as a whole in an attractive setting, this History will continue its service of pleasure and instruction to the hundreds of visitors who, each year, consult its various volumes for information on those congregations in which they have particular interest.

It is proposed to make the new home of the Historical Foundation the best of its type, one worthy of the finest tradition of our Church, and one that will most efficiently serve the interests of the Church.

It will be encouraging and helpful to the Treasurer of the Historical Foundation if funds now "reported" but not received will be forwarded promptly. These are probably being held locally for later sending. Send funds as soon as collected in order that an up-to-date record may be reported by him.

## The Student Loan Fund Available

Since it was opened in 1911, the Student Loan Fund has made loans to 2,873 young men and 2,378 young women, a total of 5,351 loans amounting to \$680,850.12, to Presbyterian young people who attended Presbyterian Colleges. In this Fund memorial scholarships have been established by churches, organizations and individuals. The scholarships are in varying amounts, ranging from \$600 upward. They are a revolving fund. As soon as the young person who has borrowed from one of these scholarships graduates or goes to work the loan is to be repaid on a convenient monthly basis.

The thousands of young people who have been aided thus by the Student Loan Fund in securing their education, have taken their places as useful citizens and valuable church members. The value of an education under Christian influence and in a Christian atmosphere cannot be overestimated.

Loans from this Fund are now available for deserving students who are ambitious for a college education. The qualifications for a loan are (1) membership in a Presbyterian Church, U. S., (2) attendance at one of our own Presbyterian Colleges, (3) completion of one full year of college work, (4) recommendation by the session of the Church and the faculty of a college.

At the present time the maximum amount of a loan is \$100 per year.

For additional information write: Wade H. Boggs, Secretary, 410 Urban Building, Louisville 2, Ky.

## A Youth For Christ International Is Formed

Winona Lake, Ind., July 27.—Youth for Christ leaders from all over North America met here July 22 to 29 to adopt a constitution, fix policies, and outline plans with a staggering, world-wide significance.

After building their international organization in a session that had taken half the night and all the following day, they elected Dr. Torrey Johnson of Chicago as their president, chose eleven regional vice-presidents from the United States and Canada, and selected a prominent Christian business man as their treasurer.

Dr. Johnson in accepting his election to the post, said:

"We're together, and together we'll do the job that God wants done for the youth of America and for the whole world.

"There are four things that Youth for Christ International must do," Johnson said. "First, we must continue to send out all kinds of help to Youth for Christ groups throughout North America. This means speakers, advertising, talent, and every possible assistance.

"Second, we must invade all of the English-speaking world with the Gospel through Youth for Christ.

"Third," Johnson continued, "we must get 'geared' to carry on city-wide revival campaigns, with an emphasis slanted especially on youth. Fourth, we must face squarely the challenge of war-ruined Europe, and youth around the world who need to know Christ.

"Already, young people are volunteering to go with the Gospel out to Germany and Japan, as well as other nations. Recently a young man said to me, 'Just as soon as you are ready to send Youth for Christ missionaries, I want to go to Berlin with the Gospel—just as my father preached the Gospel there years ago!'"

Daily sessions of this first International Conference were in the nature of "workshop hours", where problems were solved, and a real Bible challenge presented to the more than 600 young people attending from scores of cities. Night program featured a typical Youth for Christ rally each evening with a half-hour broadcast presented each night by a different city, thus affording a sample of the streamlined programming that is so popular with young folk attending these Saturday night spiritual jamborees. One typical broadcast featured in quick succession a trio . . . solo . . . smooth melodies from a "consecrated saxophone," and a testimony from a convert only 24 hours old in the faith!

The constitution and policy statement pointed out that the Saturday night youth rallies held in over 5,000 cities and communities was not to be a "church service," and added that the association was not set up as a new church, a new denomination, a new missionary society, or a new religious school.

Instead, the group announced that they would



throw their full weight behind existing organizations and work in a spirit of congenial fellowship and cooperation with all who are in agreement with the spirit and aims of Youth for Christ.

Next to the joy of knowing that Dr. Johnson would be willing to devote full time to the work of Youth for Christ International for the coming year, leaders said the high spot of organizational sessions came when the planning and budget committee recommended that Youth for Christ International should maintain a central office, provide advertising service, and a constant flow of all kinds of help to local youth for Christ groups; foster an aggressive missionary emphasis throughout the world; set up national Youth revivals, and establish Youth for Christ world-wide during the next 12 months—all with a recommended budget of \$200,000.

Proof of the way the directors felt about it was that they raised \$10,000 in cash and pledges among themselves on the spot, and guaranteed that offerings from their Youth for Christ group would be forthcoming to meet the need of this world-wide

challenge.

In an impassioned plea to the many directors of Youth for Christ met here, Charles Templeton of Toronto said:

"If we'll see the need of saving young people in the midst of a generation gone mad, we can't help giving everything we've got to put this program across the seas and into the hearts of youth of every race.

"Let's bite off more than we can chew, with the assurance that if we chew our part, God will do the rest!"

A list of elected officers follows: Torrey Johnson, president; Richard Harvey, St. Louis, vice-president; other vice-presidents: Robert Pierce, of Seattle; Hubert Mitchell, of Los Angeles; Rex Lindquist, of Denver; George Wilson, of Minneapolis; Ed Darling, of Detroit; John Huffman, of Boston; Walter Smyth, of Philadelphia; Dan Iverson, of Miami; Watson Argue, of Winnipeg, Can.; Charles Templeton, of Toronto. Treasurer, Walter Block, president of Quaker Stretcher Company, Kenosha, Wis.

## God's Picture Of A Happy Man

By Rev. Marion G. Bradwell\*

(Psalm 1)

Happiness is never found by searching for it—it is a by-product of the life surrendered to the will of God. Man has scaled mountains, crossed seas, descended into the depths of the earth, and sped through space in quest of happiness. But his efforts have been as futile as those of the little boy searching for the rainbows end, if happily he might find the pot of gold. The many alluring advertisements beckoning man to this place or that, to this fad or another, are but a stupendous witness to man's pathetic failure—until some have said with the heathen philosopher: "Call no man happy until he is dead." But has God put this desire for happiness in the breast of man only to mock him? I do not think so. For God has revealed to us the path of his will and purpose for our lives—and it is beside this path that the flowers of happiness bloom. God's picture of a happy man is to be seen in the life of a man who walks with God. That picture is clearly painted for us by God's own hand in the first Psalm, for the word blessed in the opening exclamation literally means, "Happy". So that we might translate the opening sentence, "Happy is the man." What then does God say are the qualifications for being happy?

Passing over the negative picture with which this Psalm opens—the man who would be happy cannot take the advice of the guilty, he must not be content with associations with evil men, he must not link his life with those who scoff at all that is pure and noble and holy—we see that God says that the happy man is one who willingly submits his life to the revealed will of God for him. That is the underlying, fundamental idea back of the Psalmist's words, "But his delight is in the law of the Lord and in his law doth he meditate day and night." Thus with a few graphic strokes

is summed up the one trait that man must have in order to be really happy. It does not mean that a man must become a scholarly recluse who spends his days in searching out the great truths with which God's book is filled. It means that the happy man is one who takes God's revelation as the guide of his life. He humbly confesses his need and lack of wisdom, and eagerly submits his will and desires to what God has revealed to him. Day and night he learns—and he practices, he makes the revealed Word of God become flesh in his life.

A modern counterpart of this man who is pictured here is to be seen in that flaming missionary hero, C. T. Studd. Let his biographer tell the story, "Things would begin to move about 2:30 or 3:00 P.M. "One-leg" (his servant, so called because one leg was stiff) would wake up as regular as clock work and the first sound would be the beating of the sticks together to knock off the burnt ends, and then the long gentle phoo-oo-oo as he blew the sparks into flame . . . Then on with the kettle and soon a cup of tea would be made. By this time Studdy would be awake. The tea is handed him, the boy goes back to sleep again. A Bible is taken down from the shelf, and Studd is alone with God. What passed between them in those silent hours was known a few hours later to all who had ears to hear." That is the secret of C. T. Studd's thrilling and happy life.

God says, then, that the man who would be really happy must allow the will and word of God to find expression in his life.

As a result of such an attitude and such a desire a man's life will become rooted in and nourished by God—and therein man finds his highest happiness. Another figure is here used by the psalmist to set forth God's picture of a happy man. "And he shall be like a tree planted by the



rivers of water that bringeth forth his fruit in his season; his leaf also shall not wither and whatsoever he doeth shall prosper." Perhaps the writer had in mind the gardens of King Solomon, or Eden, the Garden of God. At any rate there are two figures here which beautifully illustrate his thought.

The life which would be truly happy must be planted—firmly rooted—in the life of God so that when the storms sweep down upon it it will not be uprooted and torn asunder. How this should give us pause today! Storms are abroad in the world. The rain of hate is pelting down upon mankind! Violent winds are ripping the roofs of security from above us!

Now is the time to take stock of our spiritual preparedness for the days that lie ahead. Now is the time to sink the great tap-root of our lives deep into the life of God so that when the rains descend, and the winds beat, and the floods rise our life will be firm and secure. You will remember how calm and serene was the life of our Lord when the storm of hate and suffering broke about Him. What was His secret? Was it just innate heroism? Was it just manly fortitude? Was it only a reckless contempt of death? No. The tree of his life stood secure and serene and happy, in the highest sense of that word, because it was deeply rooted and grounded in God.

But that other figure also deserves our thought. This tree of which the psalmist speaks was constantly green. Through days of drought and burning heat its foliage remained as green as in the days of early rain and later rain. Its roots drew their sustenance from the stream of water by which it was firmly planted. What a picture of a life nourished by God! What happiness a man must possess to pass through days of barrenness and need and yet have his life always green and fresh! Again the life of Jesus furnishes us with our illustration. The disciples left him one day beside a well outside the city of Sychar while they went into the city to buy food. When they left he was tired and weary and thirsty. But they were amazed upon their return to find him refreshed and satisfied. In reply to their questions, he said, "My meat is to do the will of him that sent me." The life of Jesus was a tree planted by the rivers of water. Days of drouth may lie ahead of you. The springs from which you have been drinking may dry up until they are pools of dust. Today, then, push the roots of your life down into the living waters of God, for our lives can remain green and fruitful only so long as we draw nourishment from the life of God.

Again, passing by the negative picture in the closing verses of the Psalm, we find that God pictures the happy man as walking in the way with which He Himself is familiar—"For the Lord knoweth the way of the righteous." Here then is a firm basis for a happy life, to bask in the unshine of the knowledge of God, to be assured that whatever our condition or circumstance God knows about us. Yes, a God of wisdom and love knows about us. Cannot that thought set the bells of happiness ringing in our hearts until all those disquieting voices of gloom are driven out? "The Lord knoweth the way of the righteous." It is the way with which He is familiar. It is the path in which He Himself may be found, and in His

presence "there is fulness of joy." Happy is the man who knows that God knows the way He takes and walks along that way with him! Joseph Conrad, in one of his essays, quotes from a letter of Sir Robert Stopford. Stopford was one of Lord Nelson's men. He was commander of one of the vessels with which that great hero of the British navy chased to the West Indies a fleet nearly double in number. When describing the experiences and hardships of that desperate adventure, Stopford wrote the words, "We are half-starved, and otherwise inconvenienced by being so long out of port. But our reward is—we are with Nelson!" And so it is with Christ. His presence sweetens every disappointment and gives songs in the deepest night.

Do you want to be happy—now, and in whatever circumstances life may hold for you. Here is God's picture of a happy man:

Happy is the man  
Who walketh not in the counsel of the ungodly,  
Nor standeth in the way of sinners  
Nor sitteth in the seat of the scornful.  
But his delight is in the law of the Lord,  
And in his law doth he meditate, day and night.  
And he shall be like a tree planted by the rivers  
water  
That bringeth forth his fruit in his season.  
His leaf also shall not wither, and whatsoever he  
doeth shall prosper.  
The ungodly are not so but are like the chaff  
which the wind driveth away.  
Therefore the ungodly shall not stand in the judgment  
nor sinners in the congregation of the  
righteous.  
For the Lord knoweth the way of the righteous,  
but the way of the ungodly shall perish.

\*Winston-Salem, N. C.

## BOOK REVIEWS

### THE REVOLT AGAINST GOD

Rufus W. Weaver, D.D., LL.D. Fleming H. Revell Company, New York, N. Y. Price, \$2.50.

The dominant thought of this volume centers around the conflict between culture and Christianity. The author believes with Gladstone that the welfare of mankind does not depend on the State and the world of politics, but that the real battle is being fought in the world of thought. He also believes with the British statesman that there is a deadly attack being made upon the greatest treasure of mankind, the belief in God and the Gospel of Christ. He defends the thesis that the resources of powerful military nations have been used to assault the idea of God and that these nations take the position that faith in God is a menace to both social and political progress. He affirms that there is a certain type of humanistic culture that joins this group in revolt against the idea of God and that this revolt deadens and destroys the moral restraints that an awareness of a righteous God produces. He tells us that the powers which are striving to destroy the belief in the idea of God have assumed the character of a Blitzkrieg against God and that this negating attitude has developed within the past quarter of a century a God-defying rationalism which is a



basic cause of World War II.

In a real sense this book gives us a marvelous vision of Church History based around the idea of Christianity in conflict with pagan culture. It delineates each of the major conflicts beginning with the crucifixion of Jesus and how this opposition has continued to the present day. The closing chapter is entitled "The Mind of Contemporary Christianity and the Future World." Here he makes a great appeal for evangelism. He holds that the betterment of society is conditioned upon the number and the active influence of truly regenerated followers of Christ. He believes that a better world is dependent upon regenerated believers. He writes: "The truly regenerated believer burns with an enthusiasm for humanity. He recognizes that he renders the highest and most effective social service through the sharing with others his own experience of God's forgiving grace. A solicitude for souls and moral and spiritual well-being is the acid test of the Christian in every generation. Where this solicitude has prevailed history recalls that it has been the dynamic of social betterment." The book closes with a note of hope and stresses the belief in God's sovereign power. Again he states, "God is writing in contemporary history so clearly that all men may see that evil, however strongly entrenched in a Godless culture and fortified by political power is self-frustrating and is doomed to be overwhelmed . . . The revolt against God will utterly fail." This is a strong book and should appeal to thoughtful ministers and growing Christian laymen.

—John R. Richardson.

### PROPHECY AND THE CHURCH

By Dr. Oswald T. Allis. Presbyterian & Reformed Publishing Company, Philadelphia, Pa. Pages 339. Price \$2.50.

These lectures will live in the memory of Columbia Theological Seminary for their careful scholarship, for their intrinsic importance, and for the personal charm and magnetism of the speaker. We have had no set of day lectures that were followed with such consistent and sustained attention.

Dr. Allis was investigating Modern Dispensationalism and publishing his findings in the Evangelical Quarterly even before this became a live issue in our Church. Thus his findings have been checked and re-checked by both sides in the discussion. The antithetical views are here presented fairly, clearly, and charitably.

Allis distinguishes the Augustinian view as the doctrine of one great future advent of Christ, the pre-millennial view as the doctrine of two future advents, and the Dispensationalist doctrine as three future advents. He regards "the kingdom of God" and "the kingdom of heaven" as synonymous terms each being an abbreviation of the longer phrase "the kingdom of the God of heaven" drawn from Daniel 2:44.

According to Dispensationalism the kingdom prophecies of the Old Testament enter the New Testament "absolutely unchanged": they are made to Israel the nation and must be fulfilled literally to Israel the nation. This means that the Church is a mystery parenthesis unknown to the Old Testa-

ment and that the rapture of the Church will be followed by "the restoration of Judaism."

Allis, on the other hand, shows that the apostolic method recognizes the Old Testament as preliminary and preparatory of the New Testament; that Moses and Aaron and David were types of the Lord Jesus Christ as Prophet and Priest and King, that the Cross fulfilled the Levitical system and abolished its sacrifices forever, that the true Church is the true Israel of God, that now is the accepted time, now is the day of salvation, that the great task of the Church is to proclaim the gospel of the grace of God which concerns the kingdom of God to every creature under heaven. This typical or "higher plane" method of interpreting Scripture finds its model in the Epistle to the Hebrews.

This will continue to be the authoritative book in its field and will be used both by those who agree and those who disagree with Dr. Allis. It is a worthy successor to Dr. Allis' great defense of the Mosaic authorship of the Pentateuch which appeared two years ago.

—Wm. C. R.

### Rev. O. V. Caudill Elected Director Of N. C. Planning And Building Committee

MONTREAT, N. C., Aug. 16. (Special)—Looking forward to an unprecedented period of church and manse construction the committees of home missions and of religious education of the Synod of North Carolina of the Presbyterian Church in the United States have set up a new department to be designated the joint committee of church planning and building, with Karl Hudson of Raleigh as chairman, and the Rev. Oscar Mann, D. D., of Charlotte as secretary and treasurer.

The Rev. O. V. Caudill of Elkin, superintendent of home missions in Winston-Salem presbytery, has been called as director of the new committee and he will set up his headquarters in Salisbury, moving there with his family about Sept. 1.

Church building and remodeling has been a hobby with the Rev. Mr. Caudill who has spent much time in the last ten or twelve years assisting church committees in building projects. He will be able to provide plans for building which will meet the requirements of each church and religious education plant, and will have pictures and a variety of general building plans and specifications available in his office.

### Important Announcement

Beginning with this issue we begin publication twice monthly. Our plan for the present is to leave the subscription price at one (\$1.00) dollar per year. We will begin by publishing sixteen pages with this issue and will increase the number as the need arises. We plan to accept advertising from our own executive committees and from other selected advertisers.

NO SUNDAY SCHOOL LESSONS OR YOUNG PEOPLE'S PROGRAMS IN THIS ISSUE.

THESE WILL BE RESUMED IN THE NEXT ISSUE, WHICH WILL PUT US ON A BETTER SCHEDULE.



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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 6

SEPTEMBER 15, 1945

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIALS

### The Peril Of Inclusivism

So far as we know, conservatives have never monopolized the office of prophet. Occasionally a conservative, with his feet on the ground, ventures to point out the inevitable result of certain tendencies within the church. The final destiny of the policy of inclusivism is something the conservative has been able to predict with precision.

In an interesting article in the *Presbyterian*, of the August 16th, 1945 issue, Dr. Clarence E. Macartney reminds us that just before the union of the Old and New School Assemblies was consummated, Dr. Phineas Gurley, of New York, prepared the following resolution to pave the way for the reunion of 1869: "It is also understood that various methods of viewing, stating, explaining, and illustrating the doctrines of the Confession, which do not impair the integrity of the Reformed or Calvinistic system, are to be freely allowed in the united Church, as they have hitherto been allowed in the separate Churches." To many, this resolution appeared harmless. To thoughtful conservatives it produced grave apprehension. These conservatives, loyal to our Standards, saw further into the future than those "who cannot see afar off." This resolution had its hurtful effect. It opened the gate for the hoards of doctrinal delinquents to enter.

The net result of this, and other resolutions of a similar nature, including the nefarious Auburn Affirmation, is that the Presbyterian Church U. S. A. has been robbed of its Reformed testimony. It is another solemn warning that a compromise with error will lead to grief in the end.

When the Presbyterian Church U. S. A. approached our Southern Presbyterian Church on the question of union our Southern Assembly of 1870 replied that there was no real basis for union inasmuch as the Old and New School Assemblies "was accomplished by methods which, in our judgment, involve a total surrender of all the great testimonies of the Church for the fundamental doctrines of grace, at a time when the victory of truth over error hung long in the balance. The United Assembly stands of necessity upon an allowed latitude of interpretation of the Standards, and must come at length to embrace

nearly all shades of doctrinal belief. Of those falling testimonies we are the sole surviving heirs, which we must lift from the dust, and bear to generations after us."

Commenting upon this prophecy of the leaders of our Southern Presbyterian Church, Dr. Macartney penned these significant words: "But there are many in the Southern Church, and not a few, too, in the Northern Church, who are convinced that when the Southern Assembly of 1870, in answer to the union overtures from the Northern Church, declared that the Northern Church had united in a way which would bring it in time to 'embrace nearly all shades of doctrinal belief,' it was a true prophet of what has taken place in the Northern Church. Nothing could be easier than to show, from sermons, lectures, books, and united testimonies by ministers of the Northern Church today that that Church now 'embraces nearly all shades of doctrinal belief.'" The final issue of inclusivism is that the ecclesiastical body that adopts this policy soon becomes an ecclesiastical cave of Adullam, filled with nondescripts. Instead of producing harmony such a method generates discord. A number of years ago sagacious Matthew Henry observed: "The way to preserve the peace of the Church is to preserve the purity of it." Our fathers saw the paramount importance of doctrinal purity. It is to be hoped that we shall be heirs of their wisdom.—J. R. R.

### G. I. Joe's Church Letter

One way in which the Church can help the returning veteran to become integrated into active Christian life is to be generous with his church letter, and with the letter of his wife or of his widow who have been dislocated from the home church by the war. Perhaps, G. I. Joe was not as regular in his attendance before the war as he should have been. Perhaps he was away from the home church working and was negligent about carrying his letter with him. Yet some of these men have found God's hand in the hour of their need and are now anxious to become active members where they live. The Church that is asked for the letter of a veteran or a veteran's wife or widow can be a stickler for the last letter of church regulation and decline to grant letters to those who have been away for some years. Un-



fortunately some are taking that attitude. Or the Church may and most are doing the generous thing of granting the letter to these noble defenders of our liberties and to their loved ones whether or not they were regular in their attendance and contributions as they might have been.

An incident which occurred in a sister congregation after the First World War points the moral of this editorial. "Red" had been away from the home church perhaps five years, about half of that time in the Army. He returned to the home town with a bride from a different communion and brought her to his family church with some regularity. The Pastor told Red he was glad to see him

attending church and asked him if he did not want to join. Red said: "Why, sir, I am a member. I was reared in this Church and have been a member of it longer than you have been its minister." "Oh, no," replied the Pastor, "you failed to attend for some years and we took your name off of the roll. You will have to join again." "Well," replied the veteran with some heat, "I thought if I was carrying on for you in France, you might have carried on for me awhile here." With that he turned and left the Church of his childhood, and that Church lost a man and a family that might have been both blessed and a blessing in its fellowship." —Wm. C. R.

## A Layman Looks At Liberalism

By L. Nelson Bell, M.D., F.A.C.S.

The "Presbyterian Outlook" has recently carried a series of three articles by Dr. John Allan MacLean entitled, "Liberalism in the Southern Presbyterian Church," "What Southern Presbyterian Liberals Believe," and "What Southern Presbyterian Liberals are Driving at."

These articles have presented in a frank and honest way what probably represents the general viewpoint of the so-called liberal element in our Church. In fact we expect this very honesty of statement may cause some of that group to wish he had been less frank.

The general reaction to these articles will be varied and, we hope, extensive. Certainly any discussion which will clarify the muddled thinking of our day has its place in the life of the Church. The eye of prejudice may have obscured for this writer the clear-cut statement of authoritative faith for which one longs. At best, as one read there came to mind again and again a desire to take issue with that which was said. For that reason we would state some of these reactions.

First of all we take issue with the calm assumption that to be theologically liberal is to therefore be progressive. Progress in spiritual effort is something which can, in a measure be demonstrated. Too many who have been the followers of liberal theology have confessed the fruitlessness of their efforts and some have turned back to the faith of their fathers to find the power and motive for a successful Christian ministry.

On the other hand, some of the most outstanding and successful efforts towards a modern approach to the Church and the problems of youth today are sponsored and developed by men supposedly "opposed to change or innovation." In fact it is the conservatives who have taken and used the radio in a way far more effective than anything the liberal has to offer.

Frankly, the issue between the conservative and the liberal is not one of progress in method, but rather the content of the message. The conservative insists that from the time of Paul the message has ever been the same, while the liberal, cutting loose from the absolute authority of the Bible, has a message varying with the time and teaching of liberal thinkers.

Right here it is wise to make an observation which the writer has never seen made but which we feel to be absolutely essential to our subject. Theological liberalism assumes the right to be liberal with something the conservative insists is inviolate. To illustrate; I have a legal right to be liberal with that which is my own; to give away or change my personal possessions as I see fit. However, the minute I become liberal with that which belongs to some one else the law can step in and adjudge me guilty of theft or misappropriation.

The conservative contends that there are certain essential doctrines of Christianity which no man can lawfully set aside. These doctrines are based on the clear teaching of the Bible and have been recognized as such for nineteen hundred years. When the liberal denies or belittles these doctrines; such as the Virgin Birth, the vicarious atonement, the miracles or the bodily resurrection of our Lord; in our eyes this is not liberalism, it is presumption.

Again, Dr. MacLean distinguishes between the extreme liberalism of the North and the more reserved liberalism in the South. That which he fails to observe is that the present theological liberalism of the North is but the fruit of a liberalism such as we have now, and which is surely leading to the same extremes. Nor does Dr. MacLean explain the unhampered fellowship which the "moderate" liberal of the South seems to enjoy with the "extreme" liberal of the North. In fact, it is this very lack of any expressed opposition to radical theology which has prompted some of us to raise a voice in protest in the Church. Had our liberal brethren shown any appreciable reaction against present trends the conservatives would have felt much better about the future outlook.

As one goes on to examine Dr. MacLean's statement as to what Southern Presbyterian Liberals believe it is made clear that at certain critical points theirs is a question, not an assured belief. They aver that certain stated facts of the Scriptures may have been as stated. The conservative believes they are as stated. Little wonder that the preaching of so many liberals lacks that ring of assurance which brings conviction to the hearer.



The conservative will agree that a "babe in Christ" may have a very hazy conception of many of the great truths of the Bible and theology, and he reserves a rightful place for those who have doubts on many matters. But, and this reservation is a very emphatic one, the conservative insists that it is a very different thing to elevate to positions of influence in teaching those who **teach and pass on their doubts or denials to others.**

On this point the conservative has a very clear issue with the liberal in our Church. As one scans the names of those many who are placed in the chairs of Bible in our Church institutions, and later as one talks to the young people who have come under the influence of their teaching, we are constrained to cry out in protest against the thing which is being done. For we find that instead of faith in the Bible, doubts are instilled in their minds. In doing this the liberals have been neither generous, liberal, nor wise. This same policy of seeing that the "right men" are placed in influential and strategic churches does not argue well for the future. We personally know of too many cases where a conservative man has been blocked or side tracked by influential liberals. The liberality and tolerance they exercise towards other liberals is denied to their conservative brethren. It is unpleasant to speak of these things but by so doing the atmosphere may be cleared and a change for good effected.

In his concluding article Dr. MacLean stresses what he feels to be the backwardness of our Southern Presbyterian Church. This is, of course, a matter of judgment. We agree that our Creeds, or any creeds, can be a hinderance rather than a blessing but we still believe that our Confession of Faith is one of the greatest human documents ever written. What we conservatives and the liberals both desperately need is a return to a simple childlike faith in the Bible as the Word of God and let our preaching and our living stem from that faith.

To the following sentence, "Liberals want a statement of Christian truth which is acceptable to the mind of the modern, educated, thoughtful man, who is intellectually honest," we feel there is a clear answer. We do have such a statement. Two years ago, at the Minister's Forum in Montreal, a minister remarked that no intelligent thinker could accept the historicity of the first three Chapters of the book of Genesis. We do not feel that the cause of unity, which is so earnestly espoused by our liberal brethren, will ever be advanced by such statements. To our certain knowledge there are thousands today with educational and intellectual attainments as great as those boasted of by any of our liberal brethren, men who still believe these things and who in doing so are intellectually honest.

Nor can we subscribe to the contention of the liberal that the "fragmentation of the body of Christ is unnecessary and sinful." The undue stressing of denominational lines is certainly wrong but we are convinced that the various denominations have reached and developed Christians in a way one Church would never have done. This can be practically observed in any community where the various denominations minister to people of different educational, social, economic and even

racial backgrounds as no one group could hope to do.

The "sinfulness" of the situation is not in the "fragmentation" but rather in the deviation from the teachings of the Bible. The impotency of the Church lies not in lack of outward unity but in a lack of belief in essential verities.

Dr. MacLean is greatly disturbed at the prospect of reoccupying China by "128 different boards, with 128 sets of secretaries, with 128 different campaigns and 128 plans to propagate 128 denominational creeds. May God help the Chinese—even if helping them means convicting us of the sin of Christian disunity".

Surely Dr. MacLean does not think this represents the method of Christian work in China in the past! The writer shared in the work of our Church in China for twenty-five years and knows rather intimately the general policies of the various denominations in China. The Bible has been the Book given the Chinese, not a set of creeds. In our own Missions we have sought to make Christians not Southern Presbyterians. At the same time, we have naturally, and we think rightly, presented the Presbyterian form of doctrine as what we believe to be the system taught in the Scriptures but this presentation has been minor as compared to teaching the saving doctrines of grace, etc.

Frankly, the real problem of future work in China is with those who would assume ecclesiastical control of Christian work and who clamor for a united Church to make this control possible. It is significant to note that this effort comes from the "Liberal" side of the theological fence but its effect will be to stifle independent evangelical effort.

Finally, Dr. MacLean has used one of the most effective arguments conservatives have against the over emphasis of the social aspects of the gospel. He says, "Many of us are grateful that the Methodist Church and other denominations crusade for a Christian world order." It is a simple matter of historic fact that the evangelical power and influence of the Methodist Church has waned as her emphasis on social problems has increased. Therein we find a lesson to ponder well.

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## We Have Put Nothing Into It

"He continued in prayer to God." "And as he prayed his sweat was as it were great drops of blood." Has our season of prayer any resemblance to these? Does it suggest energy and sacrifice, even to the point of blood? Are our intercessions weighted with purpose and have we the demeanor of an armed man cleaving his way to some shining palace of gold? How much do we put into it? Many of us have scarcely begun to pray at all. We have only played at praying. It has not been a MIGHTY business. **it has been only a harmless convention.** We have put nothing into it, and therefore we have taken nothing out. We have "prayed amiss."

—J. H. Jowett.



# Theological Liberalism

By Rev. Wm. C. Robinson, D.D.\*

Every theology treats of God and man but each gives the priority to one of the two. The order in Calvinism is God first and man second. In Liberalism it is man first and God second.

We regret very much to see the banner of theological liberalism lifted over one of our Southern Presbyterian periodicals. In the past our spiritual forebears have used terms designed to magnify the whole or some aspects of God's saving action or revelation and of our response thereto. **Augustinianism** placed the emphasis on His saving grace, **Reformed** on the need of a faith and life reformed according to His Word, **Evangelical** stresses the Gospel.

In more recent days, the **Theology of Crisis** proclaims Divine judgment and grace; while its more current designation **The Theology of the Word** recognizes the living Word, the Risen Redeemer as the One who speaks through the faithful preaching of the Bible. The **Christus Victor Fellowship** presents Christ as the triumphant Lord and King. The **Agape-Motif** magnifies the New Testament conception of love and issues in a theocentric religion. Canada has its **Trinitarian Theological Society**, Dubuque its **Crisis Christology**, Princeton its **Theology Today**, H. Kraemer his **Theological Realism**—all of which seek to bring out some truth which the living God has made real for us men and for our salvation.

The term **Theological Liberalism**, however, awakens in our breast no echo of God's saving revelation or intervention for our salvation, and calls forth no deepened obedience to the Christian faith. Its direction is rather away from the saving revelation in Christ toward the dry wilderness of arid rationalism. It plumbs not the depths of Divine dominion established by loving communion. It tells not of the yoke that is easy and the burden that is light. It sings not the song of Moses and of the Lamb, it proclaims not the reign of grace. Across its banner is emblazoned not **theonomy**—the law of God established by the Gospel of His grace—but **autonomy**—each man a law unto himself. Theological liberalism magnifies not God and His Word, but man and his reason. Indeed, the current issue of the Union Seminary magazine reviews a volume which uses "liberal" in the sense of counting the idea of God superfluous. (USR lxi;4:407).

Speaking of the Christian conflict with Nazism, Dr. Hromadka says: "The liberal theology in Germany and in her orbit utterly failed. It was willing to compromise on the essential points of divine law . . . It had made all the necessary preparation for 'the Germanization of Christianity.'" (**Doom and Resurrection**). Speaking for French and Swiss Protestantism, Dr. Paul T. Fuhrman says: "It is interesting to hear American liberal 'Protestants' now thundering against Nazism which is simply the inevitable logical product of modern German humanistic 'religion.' German theological liberalism itself prepared the ground for and laid the surest foundations of Nazidom; and this was done in a twofold way: on the one hand, Jesus Christ was emptied of all transcendental and divine content; on the other hand

'Man' was placed at the center of 'religion.'" (**God-Centered Religion**). Rosenberg and Hauer thanked Schleiermacher and Ritschl—the prophets of German theological liberalism—for taking the foundation of religion away from a Jewish Book (the Bible) and for placing it upon the Deutsche-Germanic-Aryan spirit.

We are not forgetting that the Southern Presbyterian spokesman for theological liberalism puts many qualifications in his acceptance of theological liberalism. We would describe his position as a halfway house between the evangelical Calvinism in which he was spiritually reared and the theological liberalism toward which he seems to be moving. Yet it is significant that with other terms before him, such as progressive conservatism, he has chosen **Liberalism** as his banner. It is also significant that the Editor of the **Outlook** in one of the issues containing the articles on **Liberalism** quotes with approval a favorable review of the activity of Dr. Henry Sloan Coffin in opening the doors of the Presbyterian Church, U.S.A., to such full-grown, theological liberalism as that set forth in the volume, **Theological Liberalism—An Appraisal**.

While we are thankful that the Southern Presbyterian Liberal does not go so far as these men we believe that the term **Liberal** when used in theological circles carries with it certain implications. First, a theological liberal seeks freedom from theological tenets—sometimes from a Calvinistic Complex, sometimes from the Christological formulation of the ancient Church. In 1933 Dr. J. A. MacLean wrote in the **Presbyterian of the South**: "Should the Ministry be Muzzled? A Declaration of Independence." In 1944 he wrote: "Wanted an Evangelistic Creed. How can we overcome the Calvinistic Complex." Secondly, theological liberalism emphasizes the human reason rather than the Word of God as the seat of authority in religion. Dr. MacLean asked for "a comprehensive reasonable statement adequate for intellectual men of our own day." His ambition is "to present religious truth in an intellectually acceptable form to thinking men." Thirdly, theological liberalism when it is fullgrown rejects the Christological formulation of the ancient Church. This is at least one of the reasons for the great hue and cry against creeds. In his history of dogma Harnack tried to show that the Christological formulation of the ancient Church was wrong—that Christ was not an eternal Divine Person, but only a human temporal person. This usage of the word "liberal" is found in an article in the **Presbyterian of the South** Febr. 8, 1933, where Dr. E. T. Thompson, writing particularly of their Christology, describes the Unitarian and the Universalists as "the two most liberal churches in America." This humanitarian Christology is distinctly taught by Dr. Van Dusen in **Theological Liberalism—An Appraisal**, and by Dr. Hocking in **Living Religion And A World Faith**. It was the presupposition of a recent attack in the American Theological Committee on the Christological Foundation of the World Council of Churches by Dr. Craig of Oberlin. The last named scholar definitely rejected both the pre-existence and the post-existence of Christ as mythological, and con-



demned the doctrine that Jesus is God. We are delighted that Dr. MacLean still believes that Jesus Christ is both man and God (we should prefer to say both God and man), very God of very God. We would, however, like to remind him and the men of his movement that New England Unitarianism did not begin as an attack upon the full Deity of Christ. It began as "Liberal Christianity" with an attack upon the Calvinistic doctrine of man, particularly upon what is conceived to be Calvin's doctrine of human depravity. Southern Presbyterian Liberalism has been vigorous in its Pacifism and its call for American disarmament—both of which are based on an inadequate doctrine of the fall and man's consequent depravity.

The repeated affirmations as to the belief of liberalism in personal immortality is not particularly reassuring. Platonists and Kantians also believe in personal immortality. Indeed, this one article was all that Continental theological liberals held of Christian eschatology in the nineteenth century—limiting their belief to what was philosophically defensible. As Nygren, *Agape and Eros*, shows personal immortality was shared in the second century with the Platonists, but Christian leaders like Irenaeus stressed the resurrection of the body in order to maintain the theocentric character of the Christian faith. The vagueness

of the statement about the liberal belief in hell leaves plenty of leeway for double talk about eternal punishment. Their statement on the Virgin Birth of Christ sounds like the acceptance of a beautiful story because it has a musical resonance, rather than a conviction forced by the evidence. The Church is called to declare the whole counsel of God for His glory and man's salvation. In so doing she properly offers the Babe in the arms of the Virgin as well as the Saviour on the cruel cross and the Lord risen for our justification.

If the liberal spokesman will give us the reference from John Calvin as to Luke's alleged mistake we can examine the matter and ascertain whether the statement of Calvin's doctrine of inspiration made by Dr. T. C. Johnson needs modification. But as a historian we must protest against a study of Luther and of Calvin that can bring from these great Reformers only a straw or two to support theological liberalism. Let us rather read Luther until we understand and preach his *Sola gratia* and *sola fida* and Calvin until our pulpits again resound with his *Soli Deo gloria*. The genius of these Reformers is the antipodes of theological liberalism.

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## How Germany Got That Way

By J. A. Baldwin\*

Before World War I, America received a large part of her dyes from Germany. Also many other material substances have come from there through the years. Happy would we be if the story could end there. Unfortunately it cannot. The simple fact is that deadly ideas have come to us from Germany, ideas that have done England, Scotland and America greater hurt than has come from her bombs and bullets. To most of our people, the seriousness of this situation has not been realized at all. An individual or a small group has from time to time vigorously protested; but, in reply, self-confessed scholars in well-endowed seminary chairs or important pulpits have given an indulgent smile, or deprecating gesture, and a few regretful words that some of our ignoramuses could be presumptuous enough to question the words of "wisdom" from the "great scholars" of Germany. And we have persisted in sending our young men over to get these ideas. When thoroughly indoctrinated, they have returned not only with the ideas but too often with not a little of the conceit that we have seen in the typical German.

But very briefly what are the hurtful ideas? Simply that the Bible is not at all what we have been accustomed to think it is—a divine message—but rather that it is a purely human document, to be regarded and treated as other purely human documents. It began with the first five books of the Bible. These, according to them, were not written by Moses nor in the time of Moses, but several hundred years later, and constituted an ingenious fabrication by a group or groups of priests for their own selfish purposes, and per-

petrated upon a gullible people as coming from a more or less mythical leader named Moses. Gradually, the whole Bible came within their "scholarly" cognizance. It was inevitable that Jesus would, in their opinion, lose His Deity and be simply a mere man, though, of course, a good man and an inspiring teacher. I think it may be safely said that in all the pages of history no other such prostitution of scholarship can be found.

How did Germany get that way? Things do not just happen. This did not just happen. There was a historic background. Anyone interested in this subject at all cannot afford to overlook this background. Throughout the centuries, there have occurred from time to time periods of opposition to the supernatural in Christianity. Perhaps the most widely extended of these outbursts had its culmination in Europe in the Eighteenth Century and was known as deism. This belief admitted a rather vague recognition of God who probably created the world, but who had had little or no supervision since. And such a thing as a Heavenly Father knowing and hearing and caring for those who look to Him in faith was entirely foreign to their belief.

The two most prominent men of deism were Voltaire of France and Frederick II of Prussia. Voltaire wrote voluminously and thus exerted great influence. But Frederick was King of a small but compact little country; the most important, with the possible exception of Austria, of the very small divisions of Germany. He secured later the addition to his name, "the Great"



—largely because he had illegally and unrighteously seized by force of arms from Austria the important Province of Silesia. Now Frederick the Great was obsessed with two ideas. The first was that might makes right, and the one important thing to him was to increase his might by building up a great army so that he could from surrounding nations take whatever he wanted, and upon others to impose his will. His second obsession was so to affect the thinking of the people called Christians as to make them accept his ideas as to the value and importance of force, especially with regard to the extension of Prussian power. It has been said that every institution is the lengthened shadow of a man. It may be said that Germany is very largely the lengthened shadow of Frederick the Great. It is well known how the greed for power which obsessed Prussia finally absorbed all Germany, and how all (or a very large proportion) of the Germans became so obsessed by it that they wanted to make the whole world subservient to their bidding. How they have gone about this persistently and patiently through the years, without regard to any moral restraints, has been revealed to the world especially since the global war broke out.

But the second and subsidiary idea that obsessed Frederick is not generally known. He determined to change the religious thinking of the people so that it would not interfere with his ambitious schemes of appraisement. With characteristic fore-sightedness he concentrated his efforts on the schools of Prussia. He put deists as teachers in the schools and colleges. Especially were able deists put in to teach the Bible so the Bible would be made to teach what he wanted it to teach. He had a long, and a worldly sense, a successful reign which ended just before the beginning of the French Revolution. His successors in large measure followed in his footsteps. The great Wesleyan revival which, even during his reign, greatly affected England, and ultimately America also, scarcely touched Germany. These great revivals had to a large extent rooted out deism in England, Scotland, and America. But not so in Germany. On the contrary that country had become more and more paganized until during the latter half of the last century that monstrosity that has come to be known as higher criticism was evolved. This was for them a most desirable scheme because it furnished for them a Bible without any divine moral sanctions.

We can see how natural it would be for Germany to be so affected, but how has it come about that England, Scotland, Canada and the United States have been so inundated with these pernicious doctrines? We do not have to look far to find the answer to that question. The Germans are admittedly a forceful, vigorous people, and skilled propagandists. So they were not reticent in letting the world know that German research scholars had discovered very important facts about the Bible that had escaped all the saints and scholars of the past. Because of these reports, Germany became the Mecca towards which bright young Biblical students turned their faces. There these young men hearing only the views of those German Professors became inoculated with this deadly virus, and returned to their native land to fill important pulpits and well-endowed seminary chairs to infect the minds of the people. Such teaching in Germany for three or four generations has produced a nation of pagans. Remember

that Hitler had the nation as a whole behind him. But there are many noble exceptions. Valiant heroism both among the Lutherans and Catholics has furnished brilliant illumination in a nation of sordid darkness. May we not express the hope that these may prove to be the foundations upon which a new Germany may be built after this terrible war is over? In the English-speaking countries this teaching has not made of us a pagan people. Our teachers did not take such extreme positions as the Germans. They generally took a position of compromise. Then too, we were too well grounded in the faith for that. Too many had felt the divine fire in their own souls. But it has definitely done one thing—it has given us a greatly diluted gospel and the effect of that is apparent everywhere. It has quietly but all too effectively opposed a vigorous evangelism and a higher Christian experience. The newspapers are reminding us daily that we are living on a low spiritual level. Will we get out of it? Faith tells us that we will. It can only be done by a great religious awakening. As that got us out of deism, so may it get us out of higher criticism or modernism. But revivals come generally when other agencies break down, and men and women realize their own helplessness and cry out in agony to the only sure source for help they know—to God. There is no virtue in suffering in itself. There is in it no power of regeneration. What it does is to melt down our covering of self-sufficiency. Then face to face with God we are in a position to receive His cleansing power. There are many encouraging indications that this is taking place in our own country and throughout the world today. The Bible is being accepted as never before in our generation as God's message to a heartsick world.

\*Charlotte, N. C.

## WAS IT RIGHT?

By Rev. Daniel J. Currie, D.D.\*

Some years ago there was a merger of The Cumberland Presbyterian Church into The Presbyterian Church U. S. A. Some of the Cumberland Presbyterian congregations did not favor the union. Naturally they thought to keep and use their manses and church buildings. But The Presbyterian Church, U.S.A., with all its wealth, claimed their property and took it from them by court action—i.e. Civil court.

The same thing happened some years later when a merger was effected between The Methodist Episcopal Church and The Methodist Episcopal South. Here too there were some who disapproved of the union. Naturally they wished to keep their parsonages and church buildings. Here too the case was taken to the Civil court and they too deprived of their property.

A similar thing happened when certain ministers and congregations withdrew from The Presbyterian Church U. S. A. because of its Modernism and in order that they might send their mission gifts through safe missionary channels. Here again the same thing happened. The Presbyterian Church U. S. A. demanded their church property and secured it by action of the Civil court.

Thus the large wealthy Presbyterian Church U.



S. A. has—by the action of the Civil courts—come into possession of property for which others gave time, thought, prayers and money (often with sacrifices).

Here are facts of church history that the public ought to know, face fairly, and answer honestly. Especially should the members and officers of the Southern Presbyterian Church know them and answer them in the light of God's law in the eighth commandment and not in the light of man-made laws.

Who owned the church property of which these real protestants were dispossessed? The thing made belongs to him that makes it. God's ownership of creation rests on the fact of creation. "The earth is the Lord's and the fulness, the world and they that dwell therein. For He hath founded it upon the seas and established it upon the floods"—Ps. 24:1,2. The people above, who had the property taken from them made that property

theirs by honest effort or occasionally by purchase. They made that property their property for their own convenience in the worship of God and the extension of His Kingdom, and not primarily for the upbuilding of a denomination.

True, property was taken from them legally, by law; but it was man's law. And there is a higher law than man's and that is the law of God. There are more ways of breaking the law of honesty than by taking another's goods under cover of night. Man must be honest with man; especially Christian with Christian and Church with Church; and real honesty is measured by divine law not human law, be it civil law or church law.

"O Liberty! Liberty! How many crimes are committed in thy name!" Sometimes it may be said: "O Religion! Religion! How many crimes are committed in thy name."

\*DeFuniak Springs, Fla.

## The Fayetteville Declaration

By Rev. Robert Ervin Hough, D.D.

A recent article by a Federal Council expert of Fayetteville, N. C., on the question of the Presbyterian Church, U. S., remaining a member of the Federal Council contains some rather bold and startling statements. Under the caption, "No Compromise," the author declares that the patience of the pro-Council group is exhausted, and that henceforth there is to be no more tolerance of contrary views on the subject, however conscientiously held.

It is always advantageous to have an authorized statement of the principles and methods involved when considering any controversial issue. There is then little room for uncertainty and misunderstanding. This service has been rendered by the author of the aforesaid article, for he has been proclaimed publicly an authority on the subject. His declaration, therefore, is not the fulmination of an irresponsible, uninformed, and unauthorized exponent who has spoken out of turn, but of one competent in all respects to speak for all who share his position.

Having at hand such a dependable statement on the issue, a few observations seem to be in order.

First, the pronouncement would seem to indicate the pro-Council advocates have concluded that they are so strongly entrenched in their position as to be able to dictate unconditional surrender terms to those who conscientiously object to continuing membership in the Council. The group has grown so great and strong, they have evidently concluded it is no longer necessary, or even desirable, to cultivate the support and co-operation of those of contrary views. In their estimation, the time has passed when it is deemed expedient for them to tread lightly and speak softly when the question is considered. They have reached the pinnacle of power and influence and can boldly say to all who differ with them, "Henceforth we shall brook no compromise." Tolerance and forbearance toward those who can-

not agree with them can no longer be expected; patience has ceased to be a virtue and drastic measures have become a duty. That seems to be a fair and just interpretation of the content of the article.

Second, it appears that the Pauline principle of tender solicitude for the well-being of those who cannot see eye to eye with them is to be tossed aside as antiquated, according to The Fayetteville Declaration. In the church at Corinth there were Christian brethren who believed the custom of eating meat offered in sacrifice to idols was contrary to their position as professed followers of Christ, and they could not conscientiously indulge in the practice, nor could they bear to see other believers do so. But Paul had no such scruples. What did he do when the matter came to his attention? Did he say, "We progressives see no harm in the custom. We like to be liberal and friendly with those of other faiths and practices. It is for the good of the community and the progress of the work not to be so narrow. We can eat meat and be none the worse by so doing; and having arrived at this conclusion, and feeling ourselves to be in the majority, we propose to keep right on eating such meat regardless of other people's conscientious convictions." Paul took no such position, but declared that he, and those who thought with him, had liberty to forego the practice and would do so rather than disturb and divide the church over non-essential issues. Keeping the bond of unity in the spirit of love was to Paul of far more importance than forcing a division in the visible body of Christ.

But it now appears that Paul's lovely and Christ-like practice does not fit into modern conditions, and is changed to read: "Let him go along with us, or drop out; our patience is exhausted. If he cannot eat meat with us, it is just too bad, for meat is more to us than the state of his conscience." Paul is thus put in the position of being mistaken in his dealing with his non-conformist brethren at Corinth. He should have issued an



ultimatum of "No compromise," no more patience, no further tolerance.

Third, the declaration seems to intimate that the principle of "No compromise" may be applied to other controversial issues. It stands to reason that if it is to be applied to the Federal Council issue, it also may be applied to the Union question. If there is to be no compromise in refusing to submit the Federal Council issue to the Presbyteries for "their advice and consent," it may be argued, why submit the Union question? What is the objection to letting the people speak on the matter? Is the general run of laymen and laywomen of the church at large incapable of forming and expressing an intelligent and Christ-like judgment on controversial matters? Are these problems too complicated for them to understand? Are the rank and file of the people of the church to be considered so backward and unprogressive as not to be worthy of confidence on so vital a matter as the changing of the entire structure and form of their own church? Are these matters of such extreme importance that they can be handled only by experts? The delegation to the experts the decisions of these great issues may win for the experts a few temporary victories, but such tactics will not make for peace and harmony in the church at large, but rather breed contention

and division, and the latter state will be far worse than the one from which our expert friends propose to save us.

Fourth, after all, may it not be that The Fayetteville Declaration of "No Compromise" was dictated rather by a sense of weakness than of any conscious strength of position? The unwillingness to submit the issue to the Presbyteries may very well stem from the fear that the verdict of the people will not be according to their liking. The one who is truly strong is both willing and anxious to have his position passed upon by the entire constituency and abide their decision. Sometimes even experts have been known to whistle in the dark to keep up courage.

By all means let the Presbyteries speak whatever verdict they may see fit to return. Let there be no compromise in this respect. The churches, big and little, should be consulted. No church should be denied the right to pass judgment on all issues of such moment. If these things are of God they will stand the test; if they are of men, and not for the best interest of the cause, they should fail. Let the people—all the people—have full information and be permitted to pass judgment accordingly. As to that position let there be no compromise.

## General Church News

**Rev. Harry W. Myers, D.D.**

**By Rev. Charles A. Logan, D.D.**

In the passing of Dr. Harry W. Myers the Southern Presbyterian Church has lost one of its most distinguished missionaries. He died at the home of his daughter in Bronxville, N. Y., August 5, 1945, and was buried in Lexington, Va. He was in Japan for 45 years and survivor of six months as prisoner of the Japanese, returning to the United States on the "Gripsholm" in August, 1942. Following that he made addresses at the General Assembly, Montreat Conferences, Florida Chain of Missions, Chautauqua, and in churches throughout the country. In these many speeches there was never a trace of bitterness against the people among whom he worked so long and loved so well.

Harry White Myers was born in Lexington, Va., on May 20, 1874, the son of Mr. Henry H. Myers and Mary Ella Nelson Myers. He was graduated from Washington & Lee University with honors in 1893, and received his Masters Degree the following year. He took his theological training at Louisville Theological Seminary, graduating in 1897. He married Miss Grace Field of Lexington, Mo., and together they went to Japan. He engaged in evangelistic work in Okasaki, Tokushima, Toyohashi, and Kobe. He was a teacher in the Kobe Theological Seminary for 25 years, succeeding Dr. S. P. Fulton as its President. He was pastor of the English Speaking Union Church of Kobe for many years. The home of Dr. and Mrs. Myers was open to all missionaries passing through Kobe to China and Korea and Manchuria, and thousands have enjoyed their hospitality. During

his years of teaching he influenced and trained two hundred (200) Japanese preachers, and among them is Dr. Toyohiko Kagawa whom he baptized and who called him his spiritual father and lived in his family for years.

In addition to Mrs. Myers he is survived by two sons, Capt. Wentworth Myers, A.A.F. Mitchell Field, and Henry N. Myers, of Greensboro, N. C., a daughter Mrs. George Dickely, of Bronxville, N. Y., a brother, Rev. C. F. Myers, D. D., of Greensboro, and a sister, Mrs. H. W. M. Drake of Port Gibson, Miss.

"For all the saints who from their labors rest,  
Who Thee by faith before the world confessed,  
Thy name, O Jesus, be forever blest,

Alleluia! Alleluia!

From earth's wide bounds, from ocean's farthest coast,

Through gates of pearl streams in the countless host,

Singing to Father, Son and Holy Ghost.

Alleluia! Alleluia!"

—Bishop William W. How.

### First Presbyterian Church

623 North Amelia Avenue  
DeLand, Florida

Aug. 26, 1945.

Dear Friend:

Please send us the names of any boys or girls who are coming to Stetson University this fall.

Advise us if they sing in choir, or are leaders in Young People's work, or if they can cut stencils and do mimeograph work; could they do student



work among the University students; we would like to employ part-time student workers to visit among the students.

Sincerely,  
Rev. J. M. McKnight.

## Atheist Sues To Bar Bible

### Goes To Court To Stop Religious Instruction In Public Schools In Illinois

Weekday religious instruction in the public schools of America is jeopardized by a suit in the Circuit Court of the city of Champaign, Ill., in the opinion of "United Evangelical Action" (Cincinnati). In its August 15 issue Dr. A. Ray Cartlidge, pastor of the First Presbyterian church of Champaign, explains in an article the basis of the approaching suit which is beginning to arouse nationwide interest. Suit is being brought by Mrs. Vashti McCollum against the Champaign (Ill.) school board seeking to stop the weekday religious education classes in the Champaign public schools.

Mrs. McCollum states in her mandamus petition that she "adheres to the school of thought known as 'rationalism,' including atheism; is not a believer in any religious creed or doctrine, and accepts no part of any Bible as true where such part is not in accord with reason."

The immediate cause of the suit, Mrs. McCollum claims, is that her son, James Terry McCollum, aged 10, has been subject to "segregation, ostracism, ridicule, hostility and embarrassment." Dr. Cartlidge explains in his article that in the schools of Champaign there is no discrimination in the weekday religious classes, and no compulsion. All three religious groups—Protestants, Catholics, and Jews—are represented and have their classes.

Page 272: Van M. Arnold: Change number of communicants from 33 to 329.

Page 280: Dwight A. Sharpe: Change number added on certificate from 119 to 19.

Page 290: Chauncer Acrey: Change to Chauncey Acrey.

Page 314: Mississippi Presbytery: Change number of ministers to 13. North Mississippi Presbytery: Change number of ministers to 18.

Page 341: Jewel Ridge and Jewel Valley: Change both to Jewell.

Page 368: Gaw, Warren B.: Change 3915 Northwestern Parkway to 3519.

Page 370: Heaton, Geo. W.: Change Roxbury to Roxboro.

Page 377: McCaskill, Ralph E.: Change Summer-ville to Summerton.

Page 378: McLean, S. B.: Change 703 East Kingston to 705 East Kingston. McMurphy, Stonewall J., D.D.: Change H. R. to H. R., S. C. McPheeters, C. A., Ph.D.: Change 403 East Nineteenth Street to 403 East Tenth Street.

Page 379: Metts, Louis B.: Change to Metts, Lewis B.

Page 389: Van Saun, Arthur C., Ph.D.: Insert Washington, Ga., as Postoffice. Walker, R. P., D.D.: Change 315 North Ninth to 315 West Ninth.

Page 393: Rev. H. E. Pressly: Change address to Taxco, Guerrero, Mexico.

## Minutes Of General Assembly Presbyterian Church U. S. 1945

### ERRATA — REVISED

Those who have copies of this volume are authorized and requested to make the following corrections. Four corrections are included which were not on the original list.

E. C. Scott, Stated Clerk.

Page 45: Next to last line: Change second period to comma.

Page 159: Line 28: Change scutive to secutive.

Page 194: James Stewart Meacham: Change Los Angles to Los Angeles.

Pages 226 and 380: Morgan, Kenneth J.: Change to Morgan, K. J. "K" is for Kingsley.

Page 230: Pierce Danis: Change to Pierre Danis.

## Christianity Is Not A Religion

By Rev. W. G. Neville\*

Dr. Robert E. Speer made the above statement before his Montreat audience. Knowing that this might cause bewilderment he went on to explain . . . and what a beautiful and satisfying explanation—

**Religion** is defined as man seeking God. **Christianity** is not that at all. It is just the opposite. It is GOD seeking **man**.

And so, may we praise His Name that our hope is different . . . It is based on a certainty, on His longing for us, His infinite LOVE that will not let us go.

And so, it may be true that any religion will do if you haven't **Christianity**. But until, and only when one has **Christianity** is **Salvation** assured.

\*Missionary to Brazil.



## Charlotte Churches Decide Not To Unite

Since there is such wide spread interest in the proposed union of the First and Second Presbyterian Churches of Charlotte, N. C., it is felt that the following will be of interest to our readers.

"The Joint Committees from the First and Second Presbyterian Churches Charlotte, N. C., after due and prayerful consideration have come to the mutual conclusion that it would be unwise to deliberate further, looking to the merger of these two churches."

This information was received from Mr. H. C. Alexander, who was chosen by Committees from both Churches to moderate their meetings.

## Ministers Of Norfolk Presbytery Protest The Reception Of Rev. Donald G. Miller, Ph.D.

(The following excerpt from the Minutes of Norfolk Presbytery has been sent to us for publication. Minutes of Norfolk Presbytery, 129th Stated Session, Pages 16 - 17. Meeting in Norfolk, Va., Apr. 17, 1945. Editor.)

"A certificate from Dallas Presbytery, dismissing Rev. Donald G. Miller to Norfolk Presbytery was read and found in order. He was then examined on experimental religion and his views touching theology, the sacraments and church government. The examinations were sustained separately; and then, on motion, the examination as a whole was sustained, after which he was enrolled on the signing of the obligations.

The following brethren voted against his reception and presented the following statements showing their reasons for dissent or protest:

"Until the Presbyterian Church in the United States modifies its position relative to the Sovereignty of God, the Decrees of God, and the Mode of Baptism to harmonize with the views of Dr. Donald G. Miller, I have no other alternative than to dissent from the action of the majority receiving Dr. Miller into the membership of Norfolk Presbytery.

If there is a real need for modifications, I think that a very great service could be rendered to our Church by Dr. Donald G. Miller."

Signed:

J. Wesley Lehmann.

"1. Dr. Miller replied in answer to an examiner, that he disagreed with the Standards of our Church at Question 20 of the Shorter Catechism and Question 68 of the Larger Catechism, as he denies that the number of those who are specially or "effectively called" is limited; and he denies that God leaves some who are not thus called. Dr. Miller says this limited call would be "arbitrary" in God. On the other hand the Standards state that "all the elect and they only are effectively called," in which our Church holds that God is never arbitrary, acting without fixed rules and standards. In other respects the views of Dr. Miller on the distinctive points of our Standards in their summary of Biblical teaching oppose what is commonly known as Calvinism and fit the system of Arminianism.

2. Dr. Miller stated that the mode of baptism practiced on Christ and by His apostles was "probably immersion," contrary to our Standards which state that "baptism is rightly administered by pouring, or sprinkling water upon a person." (Conf. of Faith; Ch. 28; Par. III.)

Signed:

Willis Thompson.

"Having voted against the reception of Dr. Donald G. Miller into the Presbytery of Norfolk we want to record our reasons for protesting against the action of the majority as follows:

It is our opinion: 1. That he does not accept the doctrine of the sovereignty of God as defined in our Standards, especially as touching the decrees of God and particular election.

2. That his views of baptism are contrary to the Standards in that he stated that Christ and his Apostles were "probably" baptized by immersion.

3. That his views are especially dangerous because of his prominence in the Church as a whole, and because of his position as a professor in Union Theological Seminary.."

Signed:

Harold McQ. Shields.

W. W. Groves,

## Youth For Christ

Youth for Christ leaders in Los Angeles, Calif., are planning for a Hollywood Bowl rally this fall at which 5,000 young people from Greater Los Angeles are expected to gather. On July 23 seven thousand youth thronged the Shrine auditorium for the Jubilee celebration. The All-Nations choir sang and the Salvation Army band played. Dr. Charles E. Fuller of the Old-Fashioned revival hour, was chief speaker.

## Negro Children To Be Guests Of White Presbyterians

CHICAGO—For the first time in Chicago's history, local Negro boys and girls will spend two weeks in the homes of downstate Illinois white families.

Duplicating the Vermont experiment begun last summer, 45 Negro children, all of them members of Presbyterian churches here, will be the guests of white Presbyterian families in Ashton, Franklin Grove, Hersman, and Danvers, all small Illinois communities. They will attend a white children's vacation Bible school.

### A Social Venture

The project is sponsored by the committees on social education and action of the Illinois Synod of the Presbyterian Church, U. S. A., and national headquarters in Philadelphia in co-operation with downstate Presbyterian ministers and the Rev. Nevin Kendell, the white assistant pastor of a Negro Presbyterian church here.

Mr. Kendell stressed that the plan was in no sense "a farm child labor project," but a religious and social venture. He said the children will be guests free of charge in the white homes and will be entertained "just as if they were the out-of-town relatives of their white hosts."

—The Church Times, July 21, 1945. U.S.A. Presbyterian Publication.



## Leaving The Federal Council

It is good news that one denomination, though not a large one, has severed its connection with the Federal Council of the Churches of Christ in America. At its recent triennial meetings in Philadelphia, May 23-24-25, the Reformed Episcopal Church voted officially to leave the Federal Council, of which it had been a member since 1909. The Reformed Episcopal Church is composed of some 100,000 members, and has synods in the New York, Philadelphia and Chicago areas and in the South. One of its most illustrious members was Dr. James M. Gray, the former president of the Moody Bible Institute. Among the present members of the Church who took part in the discussion in Philadelphia, and who believed that the Church should withdraw from the Federal Council, were Bishop William Culbertson, D.D., dean of the Moody Bible Institute; and Frank E. Gaebelein, Litt.D., headmaster of the Stony Brook School, Stony Brook, L. I. The action of these men and their colleagues, among whom were Bishop Higgins and the Rev. Robert K. Rudolph, D.D., of the Philadelphia area, is to be highly commended, for the point at issue was the Modernism of the Federal Council. It would be well if other denominations would follow the good example of the Reformed Episcopal Church. The Scriptures, church history and modern experience show that the best remedy for apostasy is excision or complete separation. When church leaders take a bold stand against it, it helps greatly to clear up confusion among the rank and file of church members. —Editorial in Sunday School Times, July 28, 1945.

## Children In Chicago Attend Interracial Bible School

### 'Advance In Brotherhood' Proves Successful

CHICAGO—A group of 170 boys and girls, half of whom are white and the other Negroes, Japanese-Americans and Filipinos, have been studying here this summer in the largest daily interracial Bible school ever conducted in Chicago.

Sponsored by the Presbyterian Church in the U.S.A., the project enrolled children from three to 18 years of age, and includes not only Protestants and Roman Catholics, but Buddhists and Jews. The faculty, representing several denominations, is also interracial. Classes are held in a Negro Methodist church.

Mrs. Naida Axford, a Methodist minister and a Sunday School teacher at Olivet Presbyterian church, supervises the classes, and the Rev. Alva Tompkins, pastor of Olivet, and chaplain of an interracial government housing project, is spiritual adviser.

"There has been no segregation of any kind within either the classrooms or the playgrounds," Mrs. Axford said. "There has been no friction and the children have studied and played together without displaying any racial prejudice."

The Church Times, July 28, 1945. U.S.A. Presbyterian Publication.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### LESSON FOR OCTOBER 7

#### The Christian Way Of Life

Scripture: Matthew 22:36-39; Mark 12:28-34; Luke 10:25-37. Devotional Reading: Colossians 3:12-17.

The best discussion we have ever seen on the subject of Love for God and Love for Man, which is the Christian Way of Life, is found in Abraham Kuyper's great book, *To Be Near Unto God*, and many of our thoughts in this brief discussion are to be attributed directly or indirectly to Holland's master statesman, theologian and mystic.

#### Love For God

Look at the word, "**Love**". Love seems an easy matter to the superficial mind. Of course we love ourselves and God, if we believe in God. Perhaps it is not so easy to love our neighbor. But the truth is that it is far more difficult to love God than to love our neighbor. Where there are ten people who love their neighbor, perhaps there is one who really loves God.

Love for God is put first by our Savior in these passages. It is very necessary for us to examine closely and find out what it is to love God. And the first step is to realize that it is **not** the **easiest** but the **hardest** thing to which Faith calls us. "To love God is to abandon everything that separates

us from God, and every moment of our life to live wholly for God. Our heart is from God, our soul is from God, our mind is from God, and all our powers are His property. Hence we bring God nothing. We but return what belongs to Him."

In Isaiah 57:11, (Dutch Version), the prophet says: "Thou hast lied, for thou hast not laid Me upon thine heart." It used to be the custom of lovers to wear each others pictures upon their hearts. It meant that they had given each other heart and hand. To thus lay God upon our hearts is to make our choice and place Him on the throne of our whole inner being of heart, soul, and strength.

The **first** duty of every man is not to serve God, but to **love** Him. We forget this.

Let us now look at the words, "**with all**". Notice how this little "painful" word is repeated. Sound creeds and blameless walk are both good and indispensable, but the "marrow of religion" is fellowship with God and the word "**all**" describes that close and unbroken fellowship which is commanded here.

#### "With All Thy Heart"

The Scripture speaks of a "cleaving of soul to God," as when the magnet draws the steel so closely that there is no air between. Every child



of God has enjoyed brief moments when he was so overcome or drawn by the love of God for him that everything was removed which might be between his heart and the heart of God. It is like the power of attraction in nature. Love is not something to be explained, but felt. "As the sun draws the flower bud upwards, and by his cherishing warmth makes it to unfold, so this love of God draws you up to Himself and fills you with most blessed sensations that make the heart leap with holiest joy."

Our love is drawn out by many things—even flowers and animals, but only reaches its perfection in human relationships, the highest being that of husband and wife. But there is a higher, holier and richer love than this; it is the love which knits our hearts with the heart of God. God has come down to earth as our Savior and in Jesus we have Him in a form that calls forth our love.

### "With All Thy Soul"

The difference between heart and soul is seen in Jer. 4:10 and 18. "Reachest unto thine heart, (4:18), "Reachest unto the soul (4:10). The impulse to love must spring from the soul; it is expressed by the heart, but starts in the soul. With the heart we can be sweetly moved, but still not have the deeper love of the soul. We may see a marvellous picture, or hear a touching recital of human suffering and need, and then in an hour have forgotten all about it. It has not touched the soul. "It is all comprehensive: Thou shalt love the Lord thy God with all thy soul. It means that there shall be no single utterance of life in you except such as springs from your love for God."

### "With All Thy Mind"

How can the mind, which is given us to think, ponder, understand, be turned into an organ of love? Let us apply this to three spheres of thought-life:

(1) Scientific knowledge and research should be controlled by love for God. This is God's universe and not only is the "undevout astronomer mad," but the **unloving** scientist is also mad and foolish. We cannot think God's thoughts after Him unless we love Him. "All science, however much disciplined and learned, that leaves God out of count, that awakens doubt about His existence, or dares to defy Him, is no science, but **sin**." Think of the **sin** of the so-called science of evolution!

(2) Doctrinal standards are good. Scientists are few, but every man is called upon to confess his faith. This we do in doctrinal creeds or statements. God should be the center of all such creeds, and our love to Him the motive behind them. To glorify God and enjoy Him forever, we must, of course, **love** Him.

(3) The many activities of mind in our daily vocations and social life. In all our thoughts and in all our plans, for profit or pleasure, Love for God must take the supreme control.

### "With All Thy Strength"

All our powers are to be consecrated to God. It is a big mistake to think of a minister loving God more than a carpenter, or a missionary more than a mother in the home. The humble and the "high" calling must both be controlled by love. "A mother in the bosom of her family has as sacred a calling to love God with all her strength as a nurse or a

woman missionary in the foreign field. False dualism, which relegates the mother or the servant to common life and pronounces the nurse sacred, does not feed the love for God, but poisons it."

Three forms of sin are found here: "neglect, misuse, and abuse of our powers." Every star has been placed in the heavens to shine for the glory of God: they perform their duty, but man neglects it. If we love God, let us **shine**. Think of the **misuse** of talents! How much wit has been used **not** for the glory of God, but for His dishonor. When we hear some of the programs which come over the radio we realize the depth of degradation to which the modern mind has been lowered. How men are abusing their God-given talents and brain power!

### Love For Man—Our "Neighbor"

We have little space left for this important part of our lesson, but we need only to **read** and **heed** the Parable of The Good Samaritan, with which Jesus illustrated and enforced this part of the two Great Commandments.

One of the best outlines of this parable we ever heard was given in a Commencement address at Mitchell College. (We have forgotten the name of the speaker). He called it The Three Philosophies of Life and these were the main divisions of his splendid address: (1) The Philosophy of the Thieves—What is **yours** is **mine**, if I can get it, (2) The Philosophy of the Priest and Levite—of Selfish men—What is **mine** is **mine**, and I will keep it, (3) The Philosophy of the Samaritan—of the Christian, if you please—What is **mine** is **yours**, if you **need** it.

Two things to remember in Conclusion:

(1) Remember that Christ is The **Great** Samaritan. He found us robbed and bleeding and dying in sin. He gave, not medicine or money, but **Himself**, to pay our ransom, to cure our sickness, to set us free.

(2) Remember that if we ever **love**, either God or Man, it will be because **He** first loved us.

## LESSON FOR OCTOBER 14

### The Home A School Of Christian Living

Scripture: Deut. 6:4-9; Luke 2:51-52; Ephesians 5:22, 25; 6:1-4. Devotional Reading: Proverbs 4:1-7.

For the next three lessons we take up the subject of The Christian Home. No subject could be of more importance to us in America today when the Home is threatened as never before.

The Home should be a school where we are taught wisdom (See Devotional Reading—Prov. 4:1-7), the wisdom which comes down from above and teaches us how to live here and now, and how to obtain eternal life. Such wisdom is certainly "the principal thing." Is it so regarded in our homes in America? Many of the early homes of this country had this as their ideal. Has the glory departed from America?

Our first passage is the great and well known command of God through Moses, statesman and leader, the greatest man of the Old Testament. It gives us the foundation for national greatness—



### The Word Of God In The Home, Or The Text-Book Of Our School

He begins with the passage we studied last Sabbath on Loving the Lord our God. Then he turns to "these words which I command thee this day."

The Word of God in our hearts. If we love the Bible there will be no difficulty about our giving it the proper place in our thinking and planning in the home. Most people have Bibles; many people reverence the Bible; are there few who really love this precious Book?

The Word of God on our tongues. There are two things we do with our tongues: (1) teach, (2) talk.

"Teach them diligently unto thy children." We wish these words could be drilled or burned into the minds of parents. We seem to pay so little attention to what our children are reading, much less carry out this command. If this one injunction were heeded it would transform our home life. The funny paper has taken the place of the Bible in many homes.

"Talk of them." What is the subject of conversation in most homes? Even in our best homes do we often turn our minds to God's Word? Dr. Kuyper has a fine book on "When Thou Sittest in Thine House." "When we walk by the way." The home here takes its influence into street and shop and social life. As we write these words there is an evangelistic meeting in progress in Mooresville, and the Evangelist urges the people who come to bring their Bibles. Walking the street with a Bible is a fine testimony for the Lord.

"Bind them for a sign upon thine hand." These hands of ours would be honest, clean, industrious, kind hands, if the Word were written in spirit upon them. Would all work not be done better? Would not our labor problems be solved?

"Be as frontlets between thine eyes." How blind, how near-sighted, we are! The Word would open our eyes to the duties, opportunities, privileges, and wonders of a real home. The Home seen through the eyes of the Bible is a minature Heaven.

"Write them upon the posts of thy house." These words remind us of Jesus' words as He concluded the Sermon on the Mount. (Matt. 7:24-27). There are many verses of Scripture which would make strong posts for our houses.

"On thy gates." The best protection a home can have is the Word of God. We used to build stockades to keep wild beasts and Indians from destroying our homes. Modern "wild beasts and Indians," spiritual enemies of the home, can best be kept out by the Bible. We also want to keep the children and dear ones in, and the Bible, like a good gate, keeps the evil out and the good in.

These words of God through Moses have never been surpassed as a recipe for a strong and influential home.

### The Model Child, Or Pupil Jesus Christ

The next thing after the text-book is the child. Our passage from Luke 2:51-52 gives a glimpse of the Home life of Jesus.

He was subject unto them. This was a part of

His Humiliation. He took the place of a real child, and subjection is part of a child's training.

He grew as a normal child; in wisdom, stature, and in favor with God and man. Are our children growing as He grew? Or are they developing only in certain ways? What about their spiritual growth? The home should be the place where our children grow as He grew. To have such a home, the Holy Spirit must be in our hearts and lives. The Christ Child was, of course, a perfect child, and we deal with sin in our children, but the ideal remains.

### Rules For The School (Eph. 5:22,25; 6:1-4)

Paul in this passage is giving us some of the Rules, or guiding principles, for the home. They include every member of the family.

There is a proper subjection and reverence on the part of wives. The Bible teaches very plainly that the husband is the head of the home. To be the real head, worthy of respect and reverence, we must have the right kind of character and ourselves be in perfect subjection to our Heavenly Father. It is impossible to reverence some husbands, and pretty hard to be subject to them.

There is love on the part of the husband. This love is mutual. Paul tells young women to love their husbands. So deep and sacred is this love that it is compared to the love of Christ for the church.

There is Obedience on the part of the children. If Truth makes the home Strong—the truth of God built into its very structure; if Love makes it Sweet; then Obedience makes the home Beautiful. Nothing spoils an otherwise beautiful home like disobedience. How can we expect or demand obedience from our children unless we as parents obey our Father?

Patience, kindness, and training on the part of fathers (and mothers, of course). How often we injure the disposition of our children by "nagging" and the wrong sort of teasing? God gives us wisdom, patience, and faithfulness!

We feel that we ought to include verses 5-9 in our treatment. We have servants in many homes today. In England all the household came to family prayers in many of her homes. Would we not have better servants if we included them in our school for Christian Living? Perhaps the servant problem would not be so acute and troublesome.

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Because a Donkey takes a Whim  
To Bray at you, why Bray at him?

\* \* \* \*

Alert old Rats are harder far  
To catch than Kittens think they are.

\* \* \* \*

Who scans the ground may find a Golden Purse;  
Who looks around will find a Universe.

\* \* \* \*

To lose a Part may save the loss of All;  
A Stumble oftentimes prevents a Fall.

Youth's Companion



# Woman's Work

Edited By Mrs. R. T. Faucette

## What Fingerprints?

There has recently been renewed and more intense presentation in the literature of our Church of the importance of teaching the Word of God to the children in the home.

In letters from chaplains we have also read how the boys who have had this teaching instinctively turn to God and are comforted by faith which the boy who hasn't had the teaching does not seem to be able in many instances to appropriate. These untaught boys have been a heart-ache to the chaplains who have tried so hard to help them in their great hour of need, and many of them have gone out into eternity without knowing what God hath said concerning salvation and many others will return to us as a challenge.

Many Christian boys themselves have written back to their loved ones of their lack of fear and their complete trust in their Lord though the world seemed crumbling around them. We have heard from these loved ones of their thankfulness that they had realized from the beginning of their married life the importance of putting the Word of God in the hearts of their children and after realizing this they had been faithful in instructing the children in the home and going with them to Sunday School and sitting with them in the Family Pew.

One such mother whose son paid the Supreme Sacrifice in the Battle for Germany has shared parts of the last four letters received from her boy. We are bringing these portions to you, praying that they will show the importance of instructing the children in the Word of God and establishing real Christian homes. There is nothing in this world which this mother would take in exchange for the knowledge that her boy had God-given comfort in the trying days of battle and her surety that he is safe for eternity.

Below are portions of his letters, even the last he ever wrote.

Fort Bragg, N. C.  
Sunday, Sept. 10, 1944.

Dearest Mother:

We may leave Fort Bragg any day now, so I want you to promise me that you will not worry. We are not going to do any worrying at all, are we, mother, dearest, because we are not going to forget God, are we? Remember that verse: "Fear not, only believe." That is a verse you must remember, mother. Long, long ago I committed myself into God's care, so I am now under His guidance. There is a definite plan for my life, only God knows it, but nevertheless there is a plan and everything works according to that plan. This plan for my life is for the very possible best, so whatever lies ahead also is working for the best consummation of this plan—let's never forget that, consequently, there can be no worrying on our part at all, can there? "Though I walk through the Valley of the Shadow of Death, I will fear no evil, for Thou art with me." I am not afraid,

mother, dearest; your faith is as strong as mine, isn't it?

Fort Bragg, N. C.  
September 11, 1944.

Dear Daddy:

You wonder if we are anxious to go across—no one is in our outfit, but we do not whine and complain because we know it is our duty and we have to do it. People seem to think that the young soldiers are eager and anxious to go to combat. Maybe some camp soldiers, who aren't even in the shadow of the boat, may talk like they are, but when the time comes to go, their story will change. We're not blind; we know that it will be a long time before we come home again, we know also that it will be rough and rugged in combat. The whole life of a soldier overseas is hard and you are far away from your loved ones in a strange country. It won't be a bit of fun, and we know it, so we aren't anxious to leave this country, but it is necessary for us, as soldiers, to do the duty of every soldier, so we don't question why, we just go, confident that we will come back some day, not too far away, we hope. Everything is planned and no worrying on our part can possibly change that plan.

At Sea.  
Sunday, Oct. 7, 1944.

Dearest Mother:

I am writing this from aboard ship, well out at sea by now. I am sitting on deck enjoying a truly beautiful day. It seems almost impossible to realize that this is anything but a pleasure cruise except for the guns on the transport and the military gear that accompanies us. We had church service on deck this morning, mother, and it is really inspiring to observe the earnestness with which the men worship now—I have no doubt that some of them are taking the first interest in religion that they have shown in many years, perhaps in all their lives. I'm so terribly thankful that my interest in God and in the Church has sprung from you, and that here in the eleventh hour I'm not desperately grasping at a "fox-hole" religion. Often at night time at Fort Bragg I used to go by the Post Chapel and stop in to kneel for just a few minutes of prayer—I used to feel so very close to God, there in the silence of that pretty little Chapel, and I would pray against the days that lie ahead. Please, mother, dearest, I have no fear; don't you either.

Somewhere in France.  
Oct. 23, 1944.

Dear Mother and Daddy:

We had church service yesterday morning behind a little French farm house. The chaplain had improvised an altar out of some empty boxes. We didn't have a portable organ or any musical instrument and yet it was one of the best services I have ever attended—the singing of the hymns was spontaneous and wonderful; you could tell the men were worshipping with all their hearts. I could not help being struck with the thought that the scene



changes so quickly; it was just a short time ago that I was sitting in an army barracks in the States looking at pictures in "Life" of fighting men worshipping the whole world over and it all seemed so far away—now we are the men in the picture. As we worshipped yesterday, I was wondering what you were doing there at home—I knew that daddy would be worshipping at church in some city in his territory, and that mother would be at our Church, both of you praying for the safety of your two sons even as our chaplain prayed for the safety and the comfort of mind of our loved ones at home.

Southern France.  
Nov. 26, 1944.

Dearest Mother and Daddy:

This week I have had the most wonderful experience, I have spent two nights in houses—the first night I slept in a hay loft buried deep in the sweet-smelling hay. The farmer heated a big tub of water and I got to wash my hair and take a sponge bath and then last night was even better, as I slept in a real bed, the first time since I left the States—oh! it was wonderful—I just sank down in the wonderful mattress and the world and all its worries passed right into oblivion. These people were overjoyed to have us liberate their town; the Jerries all "pulled out" before we arrived and the people were waiting in the streets—they shouted and shook our hands and have been wonderful to us. The people in this house have given us bread, apples, milk, and even some cheese—they are wonderful to us. It seems such a shame that we have to shoot up their houses a little in clearing out snipers. Seldom indeed are the mail calls when Pvt. Taliaferro does not receive at least one letter from his dear parents, today was no exception. It is wonderful to have this constant touch with the home I love so dearly. I know my letters are just as welcome at that end. I realize that despite all the dictates of common sense and reason, your hearts cannot help but worry when there is a protracted silence, so I am so thankful every time I slip a letter into an envelope addressed to my beloveds. On this mail call was my first letter from Hubert—he couldn't tell me where he was other than overseas. How wonderful if we could meet somewhere. Daddy, I hope by now that you are home enjoying a much deserved rest until the first of the year. You can imagine how very much I would love to be there with you, going up to our mountain place, tinkering or just working around home doing some of the things we used to do in the past. Remember? I remember all those times so fondly, all those and many more—happy idyllic days—I wouldn't take anything for those memories. I'll write again soon, I always hope.

Your loving son,  
Gilbert.

## The 1945 Bible Mastery Campaign

As to the Bible today, the primary need is that it be read not that it be defended. To defend the Bible and not to read it is mockery. Spurgeon said that a caged lion needs not to be defended with pitchforks and staves: "Let the lion out! It will defend itself!" Said Joseph Parker: "The first thing to do with the Bible is to read it; the second thing to do is to read it; then the third thing is to

read it." Dr. M. R. Turnbull speaks of "the value of reading the Bible as a means of studying the Bible. In fact the right kind of Bible reading is the best kind of Bible study."

The Bible Mastery Campaign, in October of each year, aims to secure such repeated reading of one Bible Book. For next October the Book is Acts. There is a simple Committal to read four chapters daily and a further (optional) committal to try to read Acts through at one sitting at least once during October.

Some ministers will preach through Acts section by section or teach it in prayer meeting. One minister wrote of the satisfaction of "preaching to a people already interested." Churches have carried on such a program for ten to fifteen years with continued interest. A pastor testifies that the largest and steadiest congregations he has had in a long ministry was in preaching through long books like John and Hebrews. The minister who has never tried it is in for some surprises, if he will faithfully saturate his own life with the Book as he asks his people to read it.

Acts presents the record of the founding of the Church and also the resources of the Church and the principles of church operation and of personal Christian living. It is "The Book Of The Holy Spirit," and definitely, according to its own words (1:1): "The Record Of The Continuing Work Of Christ." What a privilege to go back to original sources to study this Book of church principles. What minister can say that his people (or himself) knows too well what Acts presents and teaches?

Bible Mastery found a response in seventeen denominations, in thirty-six states and six Canadian provinces, in England, Australia, New Zealand, Queensland, and Hawaii. The Associate Reformed Presbyterian Church adopted it. It is being promoted by the Women's Committee of the Presbyterian (Southern) Church, U. S., representing 207,775 women. This is the sixteenth year of promotion under Seattle Presbytery.

Further information, four-page leaflet and committal forms, may be secured by sending stamped, addressed envelope to C. J. Boppell, Chairman, 2666 Thirty-seventh Avenue, S.W., Seattle 6, Wash.

## New Missionaries Given Language Course At Montreat

The prime importance of a good knowledge of the native language, both spoken and written, has always been recognized by foreign missionaries. The science of language study, however, is of recent origin and its significance was not appreciated in this country until our army and navy came face to face with the tremendous task of training young men and women to speak foreign languages.

This summer, for the first time, it has been possible to include in our orientation course for new missionary recruits, a course in Phonetics and Linguistics. The group taking the course consisted of twelve recruits for Africa, eight for Brazil, and one for Mexico, along with a couple under appointment by the United Presbyterian



Church for missionary work in Abyssinia, and three of our furloughed missionaries from Africa and one from Brazil, a total of twenty-seven. The course of study began on the morning of August 1 and closed at noon on August 17. Beginning at 8:45 each morning, two hours were given to a study of Phonetics, followed by an hour on Orientation. The group was then divided into two sections, those under appointment to Mexico and Brazil were given a beginner's course in Portuguese, and those under appointment to Africa were given a beginner's course in French. Thus each group received five hours of instruction each day, two in Phonetics, two in Language and one in Orientation.

The success of the project was due to the excellent work done by Miss Esther B. Cummings, Professor of Phonetics and Linguistics at Biblical Seminary, in New York, who taught the Phonetics and Languages. She has given her time unstinted-

ly to the work, teaching six periods each day. We are very grateful to her for helping us out in this way. Miss Cummings is not only a phonetician and linguist of outstanding ability but she is even more an earnest Christian who feels that God has called her to serve Him in this way.

We are also indebted to Dr. L. G. Calhoun, of our East Brazil Mission, who taught the course in Orientation to the group who will go to Brazil, and to Rev. T. K. Morrison, of our Congo Mission, who taught the Orientation course for the group appointed to Africa. Dr. H. Kerr Taylor, our Educational Secretary, and Dr. L. Nelson Bell, of our China Mission, also gave lectures on Orientation. Rev. W. A. Linton, missionary to Korea, and for the present assistant to the Executive Secretary of the Foreign Mission Committee, planned the Study Course and was on hand at Montreat to see that it was carried through to a successful conclusion.

## Young People's Department

By Rev. J. Kenton Parker

### Young People's Emphasis For October

#### CHRISTIAN SHARING

##### Approach To The Topic

Have you ever noticed how a girl will do when she meets a new boy? Just as soon as he calls her up and asks for the first date she will keep the wires hot calling all of her girl friends to tell them about the new flame.

Have you ever noticed how a woman will do when she has a good recipe for something or other? All the women will call and pass the word around, and soon she will be having to share her recipe with all of her friends.

Have you ever thought about why you and I live today with a comfort unknown to kings and rich men in past generations? It is because all those men who have given themselves to scientific research have shared with mankind the results of their labors.

Life today would not be worth living unless people shared what they have, and every day we gladly share our experience with others and think nothing of it. But is it not strange that when we come to sharing with others our most precious possession, our religion, we get all jittery and try to pass the buck on to somebody else. You can share ideas with people today on any thing under heaven and find them ready to talk, but as soon as you begin to talk of God and Christ the atmosphere becomes strained and difficult. Why is this?

Our emphasis for the month of October is "Christian Sharing." As we examine this emphasis we must find what we have to share in our Christian religion, how we can best share it, and why we so often are afraid to strike out and share it.

Our committee in Richmond during the past few years has not been giving us any topics for

each Sunday night, but rather they have given us a monthly emphasis each month and let us break it down to suit ourselves. So in the Journal we have broken it down into our topics, and in Presbyterian Youth the different people who presented the planning guide for each month have broken it down into their own topics. But plans under way now call for an assignment of a specific topic for each Sunday program, and when these plans are carried out the Journal will develop the set of topics as handed down by our Young People's Director in Richmond. But until then we shall have to continue breaking the monthly emphasis down into our own topics. Here is a suggested list for the four Sunday nights of October.

1. What Is Evangelism?
2. An Abiding Emergency.
3. Into the Days of Peace.
4. God's Selective Service Act.

#### First Sunday: What Is Evangelism?

##### Introduction

The General Assembly of our Church has set a goal of fifty thousand people to be won to Christ this church year by our evangelistic efforts. I wonder what crosses your mind when you hear of that goal? Do you think about traveling evangelists that you have heard? Do you think about your church and your preacher? Do you think of your personal responsibility?

Too often the big words we use to describe our Christian tasks remain definitions of the church's work instead of becoming challenges to us personally. Let's look at four kinds of evangelism that we see in the New Testament and see what part we must play personally if our church is to reach fifty thousand souls for Christ this year.

#### SCRIPTURE LESSON

1. **Pulpit Evangelism: Acts 2:14, 40-41.** On the day of Pentecost Peter stood and preached to the gathered crowd, and when the invitation was



given they who received the Word were baptized and added unto the church.

**2. Practical Evangelism: Acts 2:42-43.** Those who were members of the church were faithful in their attendance upon the services of the church, true to the doctrine of the church, sincere in the prayer life of the church, and genuine in their fellowship with the church; therefore their life together made an impression on the people round about. The life of the church together must be real enough to maintain the respect of the world.

**3. Personal Evangelism: Acts 8:26-40.** Philip left a big meeting in Samaria to go down into the desert and deal with one man. He did not call on Him to turn over a new leaf and do better, he did not call on him to join the church, he simply preached Christ to Him as man to man.

**4. Parental Evangelism: 2 Timothy 1:4-5; 3:14-15.** From these brief references it seems that in the home Timothy was taught the Word of God by his parents and brought to the place where he was just ready to receive the Lord Jesus Christ when Paul came along.

Are these four types different and distinct? No, they are one and the same. No preaching from the pulpit will be effective in winning men to Christ unless the life of the church members is faithful and consistent enough to commend Christ to the world. Almost every one who ever comes forward in a meeting has been dealt with personally, prayed for, and brought by some one who is personally interested in his salvation, and in the home the seeds of true conversion are sown. Our job is to win men to a saving faith in Christ, and it can not be done by preaching alone. Pulpit evangelism must be backed up by the practical evangelism of consistent Christian living, the personal evangelism of personal interest, and the parental evangelism of a Christian home.

#### Suggestions

A chaplain recently wrote that the men who were coming back from the war would be used to attacking and taking objectives that were tremendously important and that were of vital importance to the welfare of their fellow soldiers. This chaplain said that if we were going to hold these men for the church after the war we would have to give them objectives in the church that were just as important and vital as those they were used to taking in the war. The other day I asked one of the leaders of our denomination what objectives we had in the church's program that were that important, vital, and challenging. He replied, "Put them to work at personal evangelism. It takes as much courage to go after a fellow for Christ as it does to go into battle." There is the real battle front. Our church must reach men for Christ, and its effectiveness depends upon you and me reaching men personally. How shall we go about it?

**1. We must know the Lord ourselves.** How can you face a man who is lost and introduce him to Christ unless you know Christ yourself? How can we know for a certainty that we have truly been born from above, born again?

**a. The Word says so.** John 3:3 and 1 John 5:1; Romans 10:9-10. If we trust Christ for salvation sincerely and confess Him before men, then God says that we are born from above. Take God at His Word.

**b. The Spirit says so.** Romans 8:14-17. When we have truly believed the Spirit bears witness in our hearts and something inside us just wells up in joy and peace calling upon God as Father, conscious of His presence.

**c. The Life says so.** 2 Corinthians 5:17. When we are born again our lives are changed. What once we loved we no longer like and what once had little meaning to us now becomes precious.

**2. We must know the Word of God.** We are not sent to tell people what we are, what they ought to be, or how we think. We are sent to give them the Word of God. How can we give it to them if we never read it ourselves?

**3. We must love people.** We must speak in love if we win men to Christ. But, you say, what if I don't love people? If you will fix your heart upon what Christ has done for you on Calvary, think much of what it means to be lost, and obey Christ by doing what He says you will soon find that the Spirit has spread His love abroad in your heart. If you will do these things in the spirit of believing, obedient prayer the love will come.

A very helpful booklet on this whole matter was prepared in 1943 by the General Assembly's Committee on Evangelism. It is called "A Handbook on Evangelism for Ministers and Members." Get it and use it.

We have taken more than the proportionate amount of space for this program, but it is the most important and fundamental of all. It is where our church is failing more than at any other place. Prepare your program by presenting the approach for the month, have some one present the Scripture lesson, and then go through the fundamental requirements for doing personal work one by one, discussing what they mean and where you may have failed. The program should be closed with a prayer of dedication in which each one in the group who is willing should promise the Lord to speak to at least one soul every day in behalf of Jesus Christ.

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Misfortune is a Wind that, rising higher,  
Blows out the match, but fans the Steady Fire.

\* \* \* \*

Where clean-cut Men are met,  
A Promise is a Debt.

\* \* \* \*

He flew among the Crows; then was it not  
The Blackbird's fault, that he was shot?

\* \* \* \*

God's Road is all Uphill; but do not tire;  
Rejoice that you can still keep Climbing Higher.

Youth's Companion



# Children's Stories

## For The Lost

Hello Girls and Boys:

A few years before you were born, ask your father or mother, a young man left the shores of Georgia in a plane. He wanted to be the first person to fly alone from the United States of America to the United States of Brazil.

A day went by and no word came from him. The second day no word came. Then the third day passed and it was feared that he was lost. His loved ones, his friends, the whole country became alarmed.

Now, what should be done? You know! Yes sir, that's right . . . that's the thing to do—Go, look for him. And that is what was done. Messages were sent out. Money was raised. Groups were organized. All were anxious to save that brave young man.

The oceans were scoured, the jungles were searched. Days went by, weeks, months and now, years. Yet he has not been found.

Our Saviour JESUS told us to go and seek the lost. Do you know what a missionary is? Well, a missionary is a person with a Message. As Christian boys and girls, men or women—wherever we live—we are called, yes commanded, to give the message of Jesus and His love; to tell others that Jesus gave His life to save those who would look to Him, trust in Him. May we take this message to our friends, yes—to those who are not our friends. Wherever they are, those who have not The Light of the world are in darkness. They are in the jungle of sin and there is an ocean between them and God.

We should pray for those who are lost. May we give as we pray, for our gifts will help make the message known. May we go if He calls. May we never fail The Saviour who prays for us, Who gives to us and who came to save us from death into Life eternal.

Your friend, in Him.  
W. G. Neville.

Garanhuns,  
Pernambuco,  
Brazil.

## God Wants The Boys

By Johanna Seigmann

Everyone loves to see boys who are cheerful, ambitious, devout, patriotic and heroic. Let us notice some Bible characters who were such.

Isaac, we are told, was a cheerful boy for his very name means laughter. Every Christian boy is happy and cheerful, and through his life he brings joy to others.

Joseph was an ambitious boy. Such boys are always in demand. No one cares to employ a lazy

boy. In his dreams we can see what his ambitions were.

Samuel was a devout boy, for he ministered before the Lord in the Temple, being only a child, yet dressed in a linen ephod. We need boys today who are devout, spiritual and holy in God's sight.

Then we have David and Daniel. These boys were patriotic and heroic. David was not afraid to fight the giant and help God's side to win. Daniel was not afraid to stand by his convictions and purpose in his heart that he would not defile himself with the king's meat.

What the world needs today is boys who will fight sin, stand for the right, be true to their God-given convictions and be heroes for God.

If God could use Isaac, Joseph, Samuel, David and Daniel, surely He can use every boy that will come to Him and let God use him just as He sees best, for "God wants the boys." —Christian Life.

## God Understands Chinese

A little Chinese girl lived in a school where missionaries teach. When praying one night she said to the missionary: "Do you think God understands Chinese?"

"Oh, yes," replied the missionary. "Why do you ask?"

"Because," said the little girl, "sometimes when I feel bad I like to pray to God in Chinese, and I wonder if He understood, just the same as English."

"Of course," said the missionary, "God knows every language, and it is not the words we say as much as the feeling down deep in our hearts that make us want to speak to Him. He says in the Bible: 'Before they call I will answer, and while they are yet speaking I will hear.' So speak to Him in any language and He will hear."

—World Conquest.

The student, learning where Treasure is,  
Must work with Pick and Spade to make it his.

\* \* \* \*

Who takes upon his Back without a Groan  
Another's Trouble pushes off his own.

\* \* \* \*

The Pup that runs to Everybody's call  
Will travel much, but Won't Arrive at all.

\* \* \* \*

Shall a man in Utter Blindness  
Repent of having done a Kindness?

Youth's Companion



## Why I Want To Be A Missionary

By Bessie Hancock\*

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Proverbs 3:5, 6.

As I look back over my life and see how the Lord has led me I can say with the hymn writer: "All the way my Saviour leads me, what have I to ask beside." Can I doubt His tender mercies who through life has been my guide. It is true He has not always led in the ways I have chosen for myself. He has shown me it is not in man to direct his own paths. His way has always proved to be the best way.

God saw fit to place me in a family of nine children. My mother found time to teach us God's Word and I learned to know Christ as my personal Saviour at an early age. Our uncle was a missionary to China and it was during his visits in our home I first felt God's call to be a missionary.

After high school I would go on to college and prepare to teach, but God had different plans for my life. After several attempts to enter college and He closed the doors I entered nursing school. This was not, however, until I had worked three years to enable my younger brother and sisters to finish high school. My every need was provided for the three years of nursing school. When time came for the next step He opened the way for me to enter Moody Bible Institute.

During the period of waiting and nursing school my missionary vision became rather dim. At Bible School through the study of God's Word and the hearing of missionaries my vision was broadened. I saw the whole world as the mission field, the United States, South America, Asia, Africa, China, Europe and the Islands of the Sea. "For God so loved the world He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." John 3:16. Yet, how could they know "God so loved them" unless someone told them and I could go to only one place. Where would He have me serve?

China having been my first choice I began looking in that direction. The need of China loomed greater and greater in my thinking and I was sure that was the place for me. Last summer I was at Montreat as a candidate for China. My appointment as a missionary came in October with no field of service named. The Foreign Mission Committee suggested I change my field of service as I was prepared to go and the door to China was closed. Africa to me was the place of greatest need next to China, and if China was closed I wanted to go there, provided it was God's will. China appealed more to me and I did not want to go to Africa. During the days I was seeking God's will, in the matter a leaflet entitled, "How I ascertain the will of God" by George Mueller, came into my hands. Mr. Mueller's first point was, "When we have no will of our own in the matter nine tenths of our trouble is over." the statement struck home, so to speak, for I had a very definite will in the matter. I opened the Bible to read, as the second and third points were to consider circumstances and to seek the leading of the Lord, through His Word and by the Spirit, and the verse in Proverbs 20 was brought to my atten-

tion, (verse 24), "Man's goings are of the Lord, how can a man understand his own way?" After I was willing to say, "Not my will but thine, O Lord" God soon showed me Africa was the choice for me.

As I stand on the threshold of Africa my motives for going are the same as they were for China. The Word of God commands me to go, Matt. 28:19, 20, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world." Our Lord gives us the command five different times in the New Testament. The love of Christ constraineth me to "go". "After all He has done for me how can I do less than give Him my best and live for Him eternally." The need in Africa invokes me to "go". The people are suffering from physical disease; are in mental agony because of fear, and have no peace of heart because they know not the Lord Jesus Christ who alone can save them from their sins. With my medical knowledge I can help meet the physical need, but that would not be enough reason for me to leave home and loved ones to go so far. I could find nursing enough at home. By ministering to their physical needs their hearts can be opened to receive the Gospel. In other words medical work should be only a means to an end, the end of bringing lost men and women and children to know the Lord Jesus Christ as their Saviour.

I consider it a privilege to go as an Ambassador for Christ. No, it will not be easy, but He has promised to go with me, and He goes further still, "Even He putteth forth His own sheep, He goeth before them." John 10:4a.

We that go forth are counting on you at home to stand behind us by prayer. For we go not in our own strength, and if we were we would fail, but through Christ who strengtheneth us we can do all things."

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him and He will direct thy paths.

\*Miss Hancock is a member of the First Presbyterian Church of Galveston, Tex., and is under appointment by our Committee to sail soon for the Belgian Congo, Africa.

## Am I My Brother's Keeper?

By Joe L. Ray\*

I believe that I am my brother's keeper.

My belief stems from something inside me, I think, as I do not remember ever having arrived suddenly at this conclusion. It seems as though this belief has always been a part of me; as though God had planted this idea in me even before I was born.

Since I believe I am my brother's keeper, I believe that it is my duty to help my brother to attain the same station in life that I enjoy, with all the riches that God has given unto me. I believe that my brother should have these privileges of well-being physically, spiritually, mentally, and economically.



So, I am going to the Belgian Congo.

I believe that there is no such thing as local prosperity economically, spiritually, mentally, or physically.

Suppose, for example, that we divide a town or community into two equal parts according to population. Then suppose we set out to continually improve the scale of living on one side of the railroad tracks and completely neglect the other side of the town. We would progress very little before we would realize that the side of town that we had neglected had not stood still, but was going down the scale of living and was tugging and grasping at the improved side of town to pull it back down the scale. And we would all go back together.

As surely as fluid seeks its level in a test tube, so do the component parts of man's society. One man cannot progress very far unless he is willing to take some others with him. Neither can a community, nor a state, nor a nation.

In this great nation we cannot continue to boast of our "American way of life" unless we are willing to reach out and pull other peoples along with us; yes, even force them to rise up and follow us.

The same principles that apply to our economic life apply also to our spiritual life.

We cannot continue to progress toward the goal that God has promised us unless we step along the way and help others that are lagging. Help them to their feet and provide an arm for them to lean on as we travel the way together.

I believe all this.

I believe that my brother's status in life, regardless of creed, color, or nationality, is my responsibility. I believe that I stand no chance of entering the Kingdom of God unless I attempt to get my brother to the gate with me.

I believe that I am my brother's keeper, so I am going to the Belgian Congo.

My business here at home is building. My business in the Congo will be principally building.

Being appointed as an unordained missionary, I do not plan to minister unto my brother spiritually, except by trying to live the kind of a life that will be an example for my brother.

I hope to absorb all of the problems of the evangelist, foreign to his work, so that he may have more time to minister unto my brother spiritually.

I hope to absorb all of the problems of the teacher, foreign to his or her work so that he or she will have more time to educate my brother to the extent that he can lift himself up from the hell of superstition and fear in which he lives his daily life.

I hope to absorb all of the problems of the doctor and the nurse, foreign to their work, so that they will have more time to minister unto the physical ills of my brother and gradually make him into a healthier man.

I hope to incorporate some of our methods and principles of construction into the buildings in the Congo that I believe will reduce the cost of

construction as well as the maintenance, and provide a better and more comfortable building.

I hope to so work with my brother in the Congo, that he will absorb my knowledge of construction and there-by build for himself and his family a better and more healthful house.

I have a responsibility to God, to the Committee Of Foreign Missions and to you who make this work possible to keep myself fit physically, mentally, and spiritually.

I plan to keep fit physically and mentally engaging in various hobbies, one of which is ornamental and detail wood-work. This hobby will also provide a touch of home, as we have left it, transplanted into our new surroundings.

Another hobby which will serve a dual purpose is hunting and fishing. I am informed that the Congo abounds with game and fish, which will provide recreation as well as meat for my table.

I cannot help feeling a certain sense of guilt when my well-meaning friends speak of the sacrifices that I am making in going to the Belgian Congo, because I feel so sorry for those who are not given the great opportunity that is mine for service to God and to humanity, but I dare not tell them so in as many words.

\*Mr. Ray lives in Mission, Tex., Route 3, Box 1, but is under appointment by our Foreign Mission Committee and is awaiting passage to go to The Belgian Congo, Africa, as one of our Industrial Missionaries.

## Why I Am Going To Brazil

By Rev. Sidney Anderson, Jr.\*

I wish to tell you briefly some of the reasons why I wish to go to Brazil. Three years ago I would have found it exceedingly difficult to have stood before my church and given them all the reasons why I had accepted the call to work there. To be sure, I felt that God had led me there. As time went on I was more convinced and often reassured that God had led me there. When I left three weeks ago I could look back over the past three years and see some of the reasons why God had led me to that church. Since leaving I have seen other reasons, but even tonight I would not attempt to tell anyone all the reasons why I went to Barnett Church. On my part it was an act of faith and the reasons why I was going were known fully only to God.

Tonight I feel very much the same way about Brazil. I have heard of the spiritual needs there. I have thought of those needs with an open mind wondering if God would use me there. Inwardly I feel that God would have me go.

So first of all, in telling you why I wish to go, let me tell you the reasons for which I am not going. It is not my intention to go to Brazil to teach the Brazilians the so-called "American way of life," American culture, or even the American form of democracy. Other men can go and they do go for these things. These things, as good as we may think they are, are surely numbered among those things that are not eternal and one day they shall pass away. The work of the missionary is something else—he is an Ambassador of



Christ, not America and its social structure.

Paul saw in a vision the need of Christ in the land of Macedonia. Having seen the need both he and Silas go immediately into Macedonia. Seemingly they had been in this foreign land only a few days, but even in that short time the people had learned their mission for we read in Acts 16:17 "These men are the servants of the Most High God who show unto us the way of salvation." For us to go to Brazil for any other reason would be to betray the Church and its Head. We go to Brazil because we are the servants of Christ, seeking to proclaim to those there the way to God. Christ has said, "I Am the way." As it were we go that we might introduce Him to the people who know Him not. We go that we might tell the people that it is only through Christ that they can have forgiveness of sins, peace with God, and eternal and abundant life.

We go that we might proclaim a gracious and merciful Saviour who bids men to enter the Kingdom of God through repentance and faith in Christ.

We go to tell men what God has done, what He is doing, and what He has promised to do in the future for those who love Him. We go to proclaim that our God is a covenant making God and whose promises are ours through faith in Christ. We go to tell men what God can do for them.

We go to tell men that they can have real communion and fellowship with the living God, with His Son Jesus Christ, and with His Spirit. By the Grace of God we hope to get to our work in Brazil and work there as faithful and obedient servants.

\*Present address: Farmville, Va., but under appointment by our Foreign Mission Committee and awaiting passage to Brazil.

## BOOK REVIEWS

### THEREFORE STAND

By Wilbur M. Smith, D.D. Published by W. A. Wells Company, 131 Clarendon Street, Boston 16, Mass. Pages 614. Price \$3.00.

The scholarly editor of Peloubet's Notes and Professor of English Bible in Moody Bible Institute presents a vigorous plea for a strong apologetic in this critical hour of the Christian faith. Dr. Smith has laid tribute on the best writings of the Anglo-American world in sounding this ringing call. The sharp contrast between the pessimism of skepticism and the peace and joy in believing constitute a telling argument for the faith. The Resurrection of Christ is vindicated in thorough fashion. "The day of judgment" is a Scriptural phrase that ought to be used to emphasize a dreadful final day of judgment for mankind—as a continuous protest against any kind of monism obscuring and obliterating the definite line between good and evil, truth and falsehood, right and wrong, holiness and wickedness. This volume will be used as parallel reading in Apologetics at Columbia Theological Seminary this year.

—Wm. C. R.

### THE MISSIONARY AND ANTHROPOLOGY

By Gordon Hedderly Smith. Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.50.

The design of this book is to stimulate interest in the study of man and especially so-called primitive people. It is adapted primarily for missionaries and should serve a useful purpose in giving them a background of the people they hope to reach. Such a book will undoubtedly help solve many of the problems a missionary will meet in his field of labor. The author served as a missionary to French Indo-China under the sponsorship of the Christian and Missionary Alliance. There he engaged in missionary work among Cambodians and with the aboriginal tribes-people. In recognition of his magnificent contribution to this country the Royal Geographical Society of London elected him a Fellow.

Although this book is based on elaborate scholarship, it is written in popular style. It is saturated with a fine enthusiasm for the missionary enterprise. He has endeavored to make anthropology which is literally the science of man, to be a hand-maiden of missions. There is added to the excellent Bibliography a very helpful Glossary. Anyone not familiar with technical anthropological terms will be very grateful for this addition. Any Christian who reads this book will be better informed as well as entertained and inspired.

—John R. Richardson.

### DICKIE AND DONNIE ON THE FARM

Allene Albrecht. Concordia Publishing House, St. Louis, Mo. Price, 50c.

All children love a story and Dickie's and Donnie's experiences on Grandfather's farm will furnish many hours of entertainment for pre-school children as they look at the colorful pictures or have Mother read it over and over again. Children in the early grades will enjoy reading it for themselves. A small paper-back book of twenty-eight pages, it teaches one of the most important lessons of early childhood, that of unselfishness. This is a good suggestion for a gift.—Lucile Liddell.

### THE MASSANETTA ECHOES

Compiled and Edited by Wm. E. Hudson, D.D., Box 684, Staunton, Va. Price \$2.00 plus postage.

During the summer of 1944 records of all the addresses of the Massanetta Springs Summer Conference speakers were made and submitted to them later for correction and approval. This volume contains a transcription of these addresses. The speakers were leaders in the Presbyterian, Methodist, United Brethren and Reformed Churches. Although some of them do not belong to our Calvinistic family there is an evangelical note sounded in each address.

In our judgment the outstanding message in this volume was given by Dr. Donald Gray Barnhouse, pastor of the Tenth Presbyterian Church of Philadelphia on "The Sufferings of Christ." This message is thoroughly Biblical and searching in application. Another strong message was delivered by Dr. Andrew W. Blackwood, professor of Homiletics in Princeton Theological Seminary, entitled "Rebuilding A Nation For God." It is based on the career of Samuel as a leader of God's people. Dr. Blackwood aptly defines a leader



as one who "guides the people in doing the will of God." Another striking address is by Dr. Robert E. Speer on "What Kind Of People Are Entitled To Talk About Peace?". This is an expository message based on the last chapter of II Peter.

It is estimated that more than 50,000 people attended these conferences held during the 1944 session. The influence from these meetings will be extended to even a larger group through the publication of "The Massanetta Echoes." All who were not able to attend these conferences can now receive much good for a small investment. These messages will stimulate the mind and warm the heart of any earnest Christian.

—John R. Richardson.

### PASCAL—GENIUS IN THE LIGHT OF SCRIPTURE

By Emile Cailliet. Published by Westminster Press, Philadelphia, Pa. Price \$3.75.

Dr. Cailliet is recognized as the greatest living authority on Pascal. Some time ago we reviewed his book "The Clue To Pascal" and pointed out the contribution the author has made in guiding our minds into a fuller understanding of Pascal. The present book is larger and contains much new material not found in the former volume. The author has the advantage of being not only a good philosopher but also a trustworthy theologian. Some time ago this renowned scholar and writer was interviewed and he made this statement: "The only interesting feature about my biography is that when we were yet without strength in due time Christ died for the ungodly and I was one of them." This characteristic humility and reverence we find in each chapter of this book.

Professor Cailliet has the very highest admiration for Pascal. Any open-minded reader who follows him will end with high esteem for both the author and his subject. Moreover such a reader will end with an increased appreciation of the Bible that dominated the life of Pascal and also molded the life of the author.

This book should appeal to the intelligentsia of our day. Dr. Cailliet is able to speak to the modern educator. In his introduction he states, "It may be that the time has come for university professors to be once more reminded of the fact that 'science without conscience is but ruin to the soul.'" This volume should be an incentive for further study of Pascal. The author has promised a third volume under the title "The Heart of Pascal." We are looking forward to this volume with eager interest.

We hope this volume will be widely read by our Presbyterian constituency. It will give fresh understanding to certain aspects of the Christian faith and new insights leading to a fuller apprehension of the Bible. Every Biblical Christian will be grateful for a work of this kind. The Christian Church will profit by a restudy of "this man of the Bible, clutching by the lapel of his coat the free thinker, who will shake into consciousness the lost sheep who turns his eye away from the only thing that counts in this world: the problem of human destiny and that other so completely inseparable from it, the problem of individual salvation."

—John R. Richardson.

### WORLD CONFERENCE ON FAITH AND ORDER

The Report of the American Theological Committee on "The Nature Of The Church" is now published in book form by Willett, Clark & Company, Chicago, Ill. (127 pages, paper cover, price 75 cents). Order through your regular Book Store, or by mail (postpaid) from the office of the American Secretary, Washington, Conn.

The Report summarizes the studies carried on by the Committee since its appointment in 1939, under these four heads: The Historical Beginnings Of The Christian Church; The Norm Or Standard Of Authority For The Church; Unity And Diversity In Christian History; The Function Of The Organized Church.

Eleven Denominational Statements follow the Report, setting forth the conception of the Church held today in each communion. The volume concludes with an Historical Statement about the appointment and work of the Committee by the Chairman, Dr. Geo. W. Richards. An index is provided.

### HAVEN-HOUSE

By James W. Kennedy. John Knox Press, Richmond, Va. Price, \$2.00.

Mr. Kennedy is the rector of All Saints Episcopal Church in Richmond, Va., and apparently has had extensive experience in helping men and women who have anxieties and doubts. Haven-House is a mythical term representing any place where men and women find Christ and His power for Christian living. It is written especially for troubled souls. These stories were originally given on a daily devotional radio program in Richmond. Throughout the book emphasis is placed upon what God can do to make all things new to those who turn to Him.

The author had a fine opportunity in the chapter "Interlude—Not So Strange" to make a contribution to theological thinking but failed to seize it. Certain questions as: Why did Jesus die?, What is incarnation?, What is the Holy Spirit?, How are we born again?, What is the Christian religion?, What is the soul?, What is really meant by the word "predestination"?, etc. are raised but the answers given are too sketchy and superficial. We appreciate good intentions, but good intentions and good theology do not equate. He apparently quotes with approval such absurd statements as "The Bible would never have been written unless man had discovered God, bit by bit; unless man had engaged in the never ending quest for the answer to the great questions of life and death, many of which are still unknown; unless he had desired to express what others had discovered of God added to his own overwhelming desire to express as best he could in mere words his innermost experience of God. The Bible pictures the dawn of man's consciousness as something as yet to be attained as he took his first step upward." We would recommend this book only to Christians with mature spiritual discernment. Many of the quotations and illustrations are good, but since the book contains serious deficiencies in spiritual discrimination, it can not be approved in toto.

—John R. Richardson.



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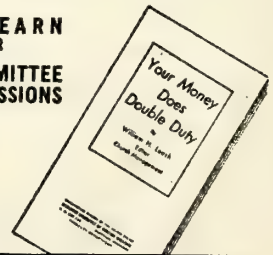
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# **THE SOUTHERN PRESBYTERIAN JOURNAL**

*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

**Volume IV — Number 7**

**OCTOBER 1, 1945**

**Yearly Subscription \$1.00**

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**Did Our Lord Jesus Reverse The Old Testament?**

**Evangelism By Education — Dead Orthodoxy**

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIALS

### Church Paper Week

Our General Assembly has asked that the week of October 14-21 be observed in our Church as Church Paper Week. This time will offer a wonderful opportunity to our people to get the papers of their choice into the homes of all church families.

The Southern Presbyterian Journal is now published twice monthly with the price remaining for the present at \$1.00 per year for the twenty-four issues. A Church News Section has been added as well as a Children's Page. The regular Sunday School Lesson Treatment and the Young People's Program Material, together with our Woman's Work Department, certainly give a well-rounded Church Paper.

See that the Canvass is made in your Church and that The Southern Presbyterian Journal is brought to the attention of your people. We will send you as many sample copies of The Journal as may be needed for this purpose. A postal card request will bring them free and postpaid.

The regular issues of The Southern Presbyterian Journal will be of great interest to all who love our Southern Presbyterian Church and are interested in its continued Spiritual Ministry. We feel that a church which for eighty years has served the people of the South in friendly and helpful co-operation with other Christian bodies, that has a Confession of Faith to which all its members can subscribe, with a record of missionary achievement probably not surpassed by any other church, has demonstrated its right to continue its life and work as a denomination. The Southern Presbyterian Journal is persuaded that this is the desire of the vast majority of the members of the Southern Presbyterian Church who love and support its work and institutions.

The Southern Presbyterian Journal accepts without reservation the standards of the Southern Presbyterian Church contained in the Confession of Faith and the Catechisms. It understands that these standards — to which the Ministers and Elders of the Southern Presbyterian Church have subscribed—teach the full inspiration of the Scriptures of the Old and New Testaments; the Virgin

Birth of Christ, the eternal Son of God; His substitutionary Atonement; His bodily resurrection from the dead; His ascension into Heaven and His present ministry there for us; and that this same Christ is coming again to judge the quick and the dead.

The Southern Presbyterian Journal believes that the mission of the Church is spiritual and redemptive, and that it should not be used to promote the political, economic and social teachings of any group, or extra-church organization, on which Christian men have a right to differ, and which are outside the Church's responsibility as an evangelizing agency. We feel that much pressure is being brought to bear through various **interdenominational** and **co-operative** groups to break down the historic positions of our beloved Church. We have spent much time in the study of these various **agencies** and **groups** and their relationship to and influence upon our Church and some of its committees.—H.B.D.

## Peace

The pacifism which followed World War I did not cause World War II, but it **made it possible**. This is an unpleasant fact which many wish to ignore.

The use of the atomic bomb, coming just at the close of the recent war, has demonstrated the ultimate in destructive forces which will be unleashed should a new war come.

From 1918 to 1941 the influence of the Church was exerted again and again to promote pacifism, hoping in that way to avert war. To many of us this was not only a tragic misconception of the mission of the Church, it was also a mischievous effort to influence national policy.

What shall be the attitude of the Church now? Does God have a programme and if so what is it?

There are certain things which would seem axiomatic and it is strange how we so often ignore that which should be obvious. God **does** have a plan for peace and it is clearly taught. This plan follows a certain sequence but only too often we seek to change this divinely ordained sequence.

God's plan for peace is three-fold. **First**, man must make peace with God. This comes in no



other way than through faith in His Son, our Savior.

The **second** step is the God-given peace in the heart, the "peace of God" which passeth understanding and which the world cannot take away. It is the peace which continues despite difficulties, sorrow, poverty, suffering and any and every possible combination of circumstances. It comes only to those who have first made peace with God.

The **third** step is peace with our fellowmen. When men are right with God world peace will be assured, not before. In our great desire for international peace we seek every possible man-made scheme to establish world peace. It will be far more profitable for us to follow God's plan.

Towards the establishment of world peace the Church has the primary responsibility. But, that responsibility will not be discharged except as we carry out the God-given mission of the Church which is to bring men to know God and His Son.

The Church does not ask for the abolition of our city police forces and sheriff's departments. Let us recognize that international responsibilities demand the maintainance of strong Army, Navy and Air forces, and let us leave their operation to the constituted governmental authorities.

If we will center our programmes and activities on nation and world-wide programmes of evangelism, the type of evangelism which preaches sin and the eternally lost condition of the sinner, and at the same time presents the one and only way of salvation; then and only then will the Church fulfil her mission. We may do much else but if we ignore that one thing we will have failed miserably.

—L.N.B.

## The Outlook

### Liberals And The Resurrection

In one of his articles on Liberalism in the Southern Presbyterian Church Dr. J. A. MacLean says: "Liberals believe in the resurrection of Jesus, of course, but are not especially concerned about the nature of his resurrection body." This sentence must be read in its context. If the writer had been talking about most Liberals it would be nonsense to say that "of course" they believe in the resurrection of Jesus. Most of those to whom the theological title **liberal** belongs do not believe in the resurrection of Jesus in any miraculous or supernatural sense.

Dr. MacLean means, however, that the Southern Presbyterian Liberals "of course" believe in the resurrection of Jesus. His fling at the nature of the resurrection body is nonetheless disconcerting. It is the more so since his periodical includes on its board of contributing editors a prominent U.S.A. minister, Dr. Ilion T. Jones, whose Easter message in *The Presbyterian Tribune* rejected both the objectivity and the historicity of the resurrection of Jesus. And this fact could scarcely have been unknown to *The Outlook* since Dr. W. M. McIntosh read the aforesaid Easter message to our General Assembly in 1942. Are *The Outlook* Liberals, then, so far indifferent to the nature of the Resurrection of Jesus that they care not whether it was objective or historical? More important still, was Jesus indifferent to the nature of His resurrection body, or did He not

the rather eat and drink with His disciples after His Resurrection, and bid them handle him and see that He was flesh and bones, and show them the nail-pierced hands and feet? Is the New Testament indifferent to this question or does it not rather speak in detail of the empty tomb, of the fact that His flesh did not see corruption, of the third day, of the numerous appearances, of the post-resurrection teaching? Does it not even make the acceptance of the Resurrection of Jesus a prime condition for salvation? —H.B.D.

## Did Our Lord Jesus Reverse The Old Testament?

In the recent articles on Liberal Theology in *The Outlook* the author asserts that Jesus "actually reversed" the ideas of certain Old Testament writers "as when he said: 'Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, Love your enemies.'"

The first part of the statement Jesus quotes is from Leviticus xix:18. This verse reads: "Thou shalt not take vengeance, nor bear grudge against the children of thy people: but thou shalt love thy neighbor as thyself: I am Jehovah." There is nothing said in the verse or in the context about hating the enemy. The previous verse teaches that thou shalt not hate thy brother in thy heart. The 34th and 35th verses of the same chapter extend the neighbor to include the strangers that dwell in the land. The negative inference "and hate thine enemy" was supplied by Jewish teachers, which may be partially explained (though not justified) by the goading they were receiving under Rome's totalitarian yoke.

Jesus reversed these rabbinical interpretations, not the Old Testament writers. —Wm. C. R.

## Evangelism By Education

Instruction of the young Christian is a matter of prime importance in the Church. This work often begins in the Sunday School and continues into the special classes held in some churches to indoctrinate those who are candidates for Church membership.

As important as this is, however, it is not in itself sufficient. Personal salvation is, and Church membership should also be, a matter of a definite transaction between an individual and God.

It is here that we believe much of our present-day evangelism fails. We educate our young people only too often into membership in the Church, but fail to bring them to that clear place of decision where they recognize themselves as lost sinners and accept Christ as their Savior.

Evangelism by education is much easier than evangelism by personal conviction. Both must be of the Spirit. Neither should be neglected.

—L.N.B.

## Dead Orthodoxy

Orthodoxy is important but it is not in itself sufficient. We are told that the devils also believe and tremble.

Some of the most unlovely people we have ever



known have been people of unquestioned orthodoxy in theological belief.

By now it should be clear that we do not hesitate to enter into controversy, where we believe controversy will help clear our thinking and implement our faith. But, at the same time we are ever reminded that controversy and orthodoxy are not ends in themselves.

We believe God has given us a testimony and a witness. We believe these things are vital in Christian faith and teaching. For that very reason God give us each one the love and humility to see that that for which we contend is not a dead orthodoxy but a living faith which expresses itself in purity of life and purpose!

To contend for the fact that Christ is the only Savior is not enough. This becomes real only when we show that He has saved us.—L.N.B.

### TO THOSE WHO WANT TO HELP WITH THE MINISTRY OF THE SOUTHERN PRESBYTERIAN JOURNAL

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7. Your cash contribution will help greatly, as all monies so received go right into The Journal's ministry. The Southern Presbyterian Journal Company is a non-profit corporation and uses all funds received for the furtherance of The Journal's ministry.

8. Pray for us and give us the benefit of your constructive criticism at all times. —H.B.D.

# The Construction Of A Strong Inner Life

By Rev. John R. Richardson, D.D.\*

"That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man." Eph. 3:16.

Many of the religions of mankind deal primarily with the externals. This is obvious even to one who has only a general acquaintance with the systems of religion which have claimed the world's attention. To a large extent this was true of the religion of the Pharisees during the time of Christ's ministry here on earth. They emphasized ceremonials, rituals, forms, feast days and fast days, but had very little to say regarding the inner life.

It is obvious to any reader of the four gospels that Christ had an entirely different view of religion. He dealt primarily with internals such as motives, desires, imaginations and thoughts within the heart. He taught that no man was better than his interior. "As a man thinketh in his heart, so is he." He also affirmed that the evils of the world are due to the corruption of the inner life. "For out of the heart proceed evil thoughts, murders, adultery, fornications, thefts, false witness, blasphemies; these are the things which defile a man, but to eat with unwashed hands defileth not a man." Our Lord emphasized therefore, in both His teaching and preaching the importance of the inner life and gave specific instructions for the construction of a stable inner life.

The construction of a strong inner life is a difficult task. It would be a mistake to give the impression that it is an easy matter. To produce

a stable inner life requires the supernatural power of God and also the highest and most strenuous efforts of man himself. The inner life is complex and fragile. It is sensitive and delicate. It is easily marred and wrecked.

There is no short-cut method for the construction of an enduring and dependable inner life. It is a lifetime job. It is also a costly undertaking. It requires severe self-discipline and the faithful application of certain principles day after day. It is because it is so costly that many are afraid to attempt it or once they attempt it soon give it up. But it is worth all that it costs. There is nothing so valuable as the inner life. It determines your future. It decides your destiny. O. Henry the short story writer, recognized this in his book *Whirligigs*. He has a chapter that he calls "The Road We Take." This chapter relates a story of Bob Tidball and Shark Dodson who were two train robbers. The Sunset Express stopped at a water tower twenty miles west of Tuscon. The robbers stole \$20,000 from the express car. Shark Dodson came from a farm in Ulster County, New York. He ran away from home at seventeen years of age and came to the place where the roads forked. He said, "I studied about it for one half hour and then I took the left fork of the road. That night I ran into the camp of a wild west show. I joined up with them and went west." Then appeared this significant statement, "I have often wondered if I wouldn't have turned out different if I had taken the other road." "Oh, I reckon you'd have ended up about the same," said Bob Tidball cheerfully philosophical. Presently we



find this illuminating remark that reveals the importance of the inner life: "It ain't the roads we take; it's what's inside of us that makes us turn out the way we do." O. Henry was at his best when he brought out this truth, that it's the quality of our inner life that makes the big difference in life.

All earnest people are deeply concerned about the problems of human behavior. The answer to these problems is to be found in the construction of a strong inner life. This, therefore, is a great subject and one that should be interesting to every serious minded person.

The Bible is God's blueprint for the building of the inner life. As we examine this blueprint we find there are two kinds of factors in the construction of a strong inner life. The first is the divine, and the second is the human. Let us note them now in order.

## I. DIVINE FACTORS

### Regeneration

God takes the initiative in the building of a strong inner life. This step is usually called by Christian theologians "regeneration." If one does not like this term it may be called "a new birth" or "a new creation." By this term the Bible signifies a new heart and a new spirit that God creates within the heart of an individual.

Here is the starting place for the construction of a strong inner life. Here is where Christ started. Here is where He used the word "must." To begin at any other place invites tragedy, disappointment and disillusionment. The Christian religion does not agree with Rousseau that man is by nature good. Christianity affirms that the natural man's inner condition is in a state of rottenness and for an enduring inner life to be constructed there must be a supernatural creative act of God. This creative act of God upon a soul in which He produces the new life and changes its disposition to make it move in a different direction, is that radical internal change that is necessary for a strong inner life. Any system of thought, any process of education or religious education that ignores this fact is destined to failure.

Next to our Lord, St. Paul is our greatest authority on the inner man. He wrote extensively upon this subject. He knew what it meant in his own career. He knew that the success of his work depended upon the implantation of this new life by God into the souls of men. This was the foundation work for the whole inner life. What God has put first we must not ignore or give a secondary place.

### Absolution Of Guilt

God's part in the construction of a strong inner life is further experienced in His absolution of guilt.

It is impossible to build a stable inner life until the fact of unresolved guilt has been adequately dealt with. By this absolution the inner life becomes adjusted to God. He who is not adjusted to God is not properly adjusted to the world or himself. The consciousness of unabsolved guilt will make it impossible to develop the inner life. Nothing is more destructive and deteriorating. Modern psychology is teaching this fact as emphatically as ministers of the gospel. A promi-

nent physician in Edinburgh once said to me: "If I were a minister I would deal more with the problem of guilt and the fact of the forgiveness of sin because I have seen how the fact of guilt robs a personality of confidence, power, joy and fellowship with God." Every good physician or psychiatrist knows that there must be a removal of the sense of guilt before there can be an integrated inner life. When our Lord dealt with the paralytic He started with his crippled soul, twisted because of guilt, instead of with his paralyzed legs. He knew there was a close relationship between spiritual and physical health. Maladies of the inner life produce physical illness. One reacts upon the other. Dr. Walter C. Alvarez of Mayo Clinic, in his book *Nervousness, Indigestion And Pain* stated that fully one fourth of his patients suffered physical illnesses because of spiritual upsets. Men are beginning to realize today that many bodies will never be whole until they first hear Christ say, "Thy sins are forgiven thee."

The Christian experience of Martin Luther is a classic illustration of how the consciousness of guilt must be removed before there can be a strong inner life. As we read his biography we find that this young German was troubled and disturbed within. In the year 1505 the young doctor of law was walking in a German forest wrapped in his travelling cloak, his sword by his side, with high hopes for the future in his mind. He wandered as a travelling student through the dense woods in the neighborhood of Erfurt. Suddenly the sky was overcast with black clouds and a flash of lightning struck the earth beside him. Everything was transformed into a sea of flame. He stood suddenly and unexpectedly face to face with death and with God. It seemed as though this flash of lightning had illuminated his mind as to his own position and the position of mankind with regard to eternity. He had been proud of his academic learning but now he sees how little this amounted to and the dominant thought of his mind now is, "I can not die like this for I have not been forgiven." He realized as never before that before he could become stabilized within and be the man he should be his guilt had to be cleared away.

All of us like Luther must ask, "How can my burdened conscience be relieved?"; "How may I be forgiven of my guilt?"; He was smart enough to know that he could not forgive his own sins. He knew it would be foolish to adopt the attitude of so many stupid people that everything would be all right in the end. He realized that guilt is too serious a thing to be removed by saying all will be forgotten in time. He came to see that no other human being could help him for sin was primarily against God. He saw that a physician or a priest or a human confessor was powerless to remove the burden of guilt. Just at this point Luther came to see the meaning of the Christian gospel and realized that it is a gospel for guilty sinners. Here he perceived that the gospel of Christ meets man's deepest need. His eyes were opened to see that the New Testament teaches that God has sworn by Himself that for the sake of the blood of His only begotten Son He will graciously forgive us our guilt. The moment this entered his hungry and thirsty soul he was thrilled with assurance of pardon and there came into his inner life a new power that made him one of the mightiest spiritual giants of all time.



During my ministry I have met people who have felt a sense of guilt so keenly that they could not believe that God would forgive them. Here is a simple suggestion that I offer to such. It was used by a Christian man and found helpful in his life and I have passed it on to others who have found it helpful. This Christian man was burdened with guilt and this was wrecking his life. One day he went into a quiet place. He took a pencil and wrote down upon a sheet of paper all the sins that he could recall having committed. He went back as far as he could remember and made a record of them up to the present time. Then he held this paper up before Christ and told Him that he acknowledged each of these sins to be his own. He begged for forgiveness, offering no excuses. He told the Saviour that he plead only for mercy and forgiveness. When he had finished he said that Christ had given him the assurance that his sins had been blotted out. Then he took a match and applied it to the paper and burned it and he said from that day to this he has been enjoying the full assurance of the forgiveness of his guilt and his inner life has been one of strength and joy rather than weakness and unhappiness.

#### Divine Nurture

Following the new birth which provides a stable foundation for the inner life and the removal of guilt which is the disposal of the debris of the old life, God continues His interest and help in this great work that He initiated. He watches over it lovingly and patiently. He does not do things in halves. Once He begins this good work He is pledged to complete it. All of His providence is directed to this end. The Holy Spirit works to this goal.

Responsible parents feel an obligation for the infant they bring into this world. They prepare for it before its arrival. They nurse it carefully during its days of helplessness. They provide for its every need. They hold its hand when the time comes for it to stand and take its first steps. They anticipate what is best for the child's future and leave no stone unturned that the child should have the best. Surely God does no less than an earthly parent. The development of the inner life is as much God's concern as the gift of it in the act of regeneration. His grace is active to the end that the inner life will become more and more like the character of Christ. Of course, He uses His human instrumentalities, such as parents, and teachers but behind these human agencies stands God keeping watch above His own, cultivating and nurturing this life which is as the apple of His eye.

## II. HUMAN FACTORS

#### Be Honest

A strong inner life can never be constructed apart from inner honesty. It is interesting to note that "integrity" and "integration" are related terms. The difference is small. An honest life, a life of integrity is a harmonious and unified life. A dishonest life is a divided life and soon becomes "shot to pieces." Integration, wholeness and health of the inner man must rest upon honesty of purpose. A Character in a recent novel exclaims "I am not a man, but a mob!" Why should one be a mob instead of a man? It is because of the lack of the integrating principle of undivided honesty of purpose that unifies our beings. Genuine honesty within produces strength, poise, and peace. Honesty is worth all that it costs.

#### Be Yourself

Another thing, from a human standpoint, that the Bible recommends in building a strong inner life is to be satisfied to be yourself. In the Old Testament this question is raised: "Why feignest thyself to be another?" It is foolish to try to be another person. God never made two people alike. And for this reason pretensions are irrational. It does not pay to pretend that we are morally better than we are. This kind of deception is soon detected. It does not help for us to pretend to be more intelligent than we know ourselves to actually be. There is no value in pretending something we can not back up.

Disguises and pretenses drain away strength from the inner life. It is when we accept ourselves as we are with all of our defects and limitations that we gain strength. One of the outstanding authorities on the inner life and one of the illustrious ministers of the last generation was Dr. Alexander Whyte who was for fifty years pastor of Free St. George's Church in Edinburgh. This remarkable man had a stigma that had he accepted it differently could easily have wrecked his whole career and ruined his inner life. He was born an illegitimate child. His father and mother were never married. An experience of this kind would have ruined most people but it did not ruin Alexander Whyte because he accepted himself just as he was without excuse or without trying to cover up this humiliating fact. When he was elected to the Principalship of New College in Edinburgh, which was one of the greatest theological seminaries in the world, he gave his inaugural address on the subject, "The Humiliation of our Lord." Before a large group of the most influential citizens of Scotland he came to this point in his address. He said in the humiliation of our Lord "He was born of low estate" and then he added that he knew what it meant to be born of low estate and everyone knew what he meant. He had reached the pinnacle strong in every way because he was willing to be himself and not pretend to be another.

A young man inherited a large fortune from his grandfather. He left his home town to go to the place of his new inheritance. As soon as he arrived on the scene he tried to be another instead of being himself and it was not long until he became very unpopular, was very unhappy and in spite of his wealth went back to the place where he was forced once more to be himself. He found to his sorrow that it didn't pay to try to be another person.

#### Be Unselfish

Another factor the Bible recommends is to be unselfish.

Carl G. Jung divided people's personalities into two types. One, he called introverts and the other extroverts. This is to some extent superficial as a division of human beings, because there is no one fully an introvert and no one completely an extrovert. As a matter of fact, the most selfish person we know may occasionally render unselfish acts. On the other hand the extrovert may at times be very selfish. One thing is sure, however, and that is that no introvert thinking entirely of himself can have a strong inner life. The person who gives himself and his substance freely because he loves his neighbor as himself, is a person that develops a strong inner life. Modern psychology is also teaching this truth to our generation.



We are beginning to realize afresh that man is made for helpfulness and expression, and he can never be a healthy individual apart from this design. The self-centered "sensitive" person is weak and will continue to be. The life that is centered on self is a self-destroying life. The self-centered life cannot endure. It breaks down and goes to pieces.

### Be Quiet

Still another human factor is to cultivate a spirit of quietness in life. We must heed St. Paul's advice to the Thessalonian Christians, "Study to be quiet." Relax from nervous tension! Speed and noise are hard on us! Strain is due to accelerated tempo. The Quakers have something to teach us at this point. Charles F. Andrews, the English missionary to India in one of his books made this confession: "When I first came out to India, more than thirty-five years ago, one of the welcome and wholesome changes in my life which struck me at once, as a newcomer, was the relief from the incessant strain of continual engagements. There was ample room for quiet and solitude because the pace of the daily life was slower." The long afternoon was spent indoors in the silence of the room. This time was given to quiet periods of meditation, prayer, and realization of the presence of Christ. From these quiet periods came the strength of his inner life. He realized that by taking time away from his usual duties he could take an inventory of his inner life and see where in his life was unbalanced, and how to balance it.

### Have Faith In God

Another essential factor that the Scripture brings out for developing this strong inner life is a vital faith in God. This is the most revolutionary of all convictions upon the inner life.

Our Lord commanded His followers to abandon fear. He knew that fear is one of the most devastating enemies of the inner life and that the one antidote for fear is faith in God. Frequently he said, "Fear not, only believe." Two of the greatest enemies of the inner life are fear and worry. To combat these two enemies He urged His disciples, "Let not your heart be troubled. Ye believe in God; believe also in me." To have faith in God means we believe that back of all the confusion of this world there is God the Planner and His plan. We must believe that God in His over-all plan has a place for each of us as individuals. This gives meaning to life.

We must believe that He is almighty, and His might is available to help us in our needs. I have been told that in the Alcoholics Anonymous plan this question is asked: "Do you feel that you are powerless to break this habit yourself and need a greater power than yourself to do this?" Such a faith in God makes a tremendous difference in the quality of our living.

### Guard Against Things That Cause Friction

Mr. R. G. LeTourneau recently gave an address on "Freedom From Friction." In the course of his remarks he said, "In mechanics our worst enemy is friction. It is that which causes all the trouble. I'm a mechanic—all I know is machinery. I live it, day in, day out. I like powerful machinery and I like a powerful gospel. I wish I knew as much about the laws of friction between men as I do about the coefficient of friction of the different materials. The most efficient engine

we have today, the Deisel motor, converts only about one-third of its potential power into mechanical energy. Two-thirds is wasted. Your automobile doesn't do more than half as well—it gives only one-sixth of its potential—and a lot more is lost in transmitting the power to the wheels. Friction is responsible. The railroad steam engine is even worse. Only about one-sixteenth of the potential power of the fuel it consumes is transformed into mechanical power. The other fifteen-sixteenths goes to waste."

In like manner friction causes inefficiency in the inner life. Frictions within or frictions without are responsible for unmeasurable troubles. Just take what we call "grudges" for an example. They are a form of friction and how they drain our energies! Someone has said, "It isn't the first cost that makes a grudge such an expensive luxury. It's the up-keep." Then he added, "In the first place you will have to spend a great deal of vitality on it just to keep it alive. Then there is the energy required to keep the grudge at the proper temperature. You will find it infinitely cheaper to forget your grudge." This is sane advice, and is in harmony with St. Paul who wrote, "Let not the sun go down upon your wrath." The slogan "Investigate before you invest" is in order here. Investigate and you will find that grudges cost too much vitality. Friction becomes sinful waste in a human being. For the highest success in the Christian life, guard against all things that cause friction.

### Worship God!

Finally, engage frequently in the worship of our triune God and realize the abiding presence of Christ in daily life.

This should begin early in life. The earlier the better. One who began early gave this testimony: "From the services in which I joined as a child I have taken with me into life a feeling of what is solemn, and a need for quiet and self-recollection, without which I cannot realize the meaning of my life. I cannot therefore, support the opinion of those who would not let children take part in grown-up people's services till they to some extent understand them. The important thing is not that they shall understand, but that they shall feel something, of what is serious and solemn. The fact that the child sees his elders full of devotion and has to feel something of their devotion himself—that is what gives the service meaning for him."

This worship also includes private prayer. Our Lord insisted that "Men ought always to pray and not to faint." Calvin has said, "Prayer digs out the treasures that the gospel of Christ discovers to our faith." Nothing contributes so much to the richness of our living as the experience of prayer. It makes us strong to meet the many demands of life. Prayer is of decisive importance in the inner life. Prayer strengthens our faith, and as we have observed, faith in turn strengthens the inner life. This is the weak spot in most of our lives. Here is the great need of our day. Because of our failure here we are weak, and the world is quick to detect that we have not been with Jesus.

This worship further includes the hearing and the assimilation of God's Word. A real part of worship is listening to God's voice. The inner life left alone will starve. It must be fed, watered and



cultivated. The Word of God is given to accomplish these things.

It was for this inner life that St. Paul prayed that his Ephesian friends would have, and that it might become stronger and stronger. Here on his bended knee in this Roman prison he felt that this was the thing they needed most. It is what we too need most. St. Augustine prayed many years ago, "Lord, make me beautiful within." May we pray this petition with him and then add, "And also strong within." "Lord, make me beautiful and strong within."

"Finish then, Thy new creation, Pure and spotless let us be;

Let us see Thy great salvation, Perfectly restored in Thee.

Changed from glory into glory, Till in heaven we take our place;

Till we cast our crowns before Thee, Lost in wonder, love and praise."

\*Alexandria, La.

## The Elder Of The New Testament

By Rev. Melton Clark, D.D.\*

At a meeting of the Assembly's Permanent Committee on Co-operation and Union held March 20, 1945, the Drafting Committee through the chairman reported progress in their conference with The Corresponding Committee of the Presbyterian Church U.S.A. The chairman with much satisfaction and obvious gratification reported that the committee from the U.S.A. Church had agreed to change the procedure in the ordination of elders and deacons, Ch. 15, Sec. 7, P. 106, **The Plan of Reunion**.

Instead of: "**The minister** shall proceed to set apart the candidate, with prayer and the laying on of his hands to the office of ruling elder or deacon." The Drafting Committee now agrees to permit the elders, composing the session to lay their hands" on the candidate, and thus participate fully in the **ordination**.

Then they reported that as to the ordination and installation of **Ministers**, Chap. 21, Sec. 7.

They could reach no agreement as to any change in procedure. In other words, in the ordination of the licentiate of the Gospel ministry the order stands. Sec. 7. "**The licentiate shall kneel and the presiding minister shall by prayers and with the laying on of the hands of The Ministers** of the Presbytery, according to the apostolic example."

In this work the elders of the Presbytery are not allowed even to "take him by the hand, saying in words to his effect "we give you the right hand of fellowship to take part in this ministry with us."

The satisfaction expressed by our Drafting Committee with the results obtained filled me with consternation and dismay. Our Drafting Committee did not appear to realize that they have not made matters better, but worse, by this action.

The difference between the "Minister of the Word" and the "Ruling Elder" is now more pronounced than ever. The elder is a channel of unction in ordaining another elder but he is impotent, unfitted, and disqualified to take part in ordaining one who is to be a **Minister of the Word**—a **Bishop**. Look up Ch. 21, Sec. 7, in the Proposed Plan of Reunion and note the expression "**According to the Apostolic Example**."

I want our Ministers and Elders to consider this. What is the Apostolic example? What does the New Testament have to say about Church Officers? Dr. Thomas Withrow, Professor of History-Magee College, Londonderry England, has written a great book, **The Form Of The Christian Temple**. It is a treatise on the constitution of the New Testament Church. I wish that I had space to quote his entire Chapter 4, The Elder. But I will give some extracts. I quote;

"Evidence of Scripture. Read the following Scripture passages: Acts 11:29,30; 12:1; 14:23; 15: 4; 16:4; 20:17, 28, 34; 21: 18; Romans 12:6-8; I Cor. 12:28; Eph. 4:11, 12; Phil. 1:1; Col. 1:7; 4:7; I Thess. 5:12, 13; I Tim. 3:1-7; 5:17, 18; II Tim. 1:11; Titus 1:5-9; Heb. 5:12; 13:7, 17, 24; Jas. 5:14; I Pet. 4:10, 11; 5:1-4; II John 1; Rev. 1:20. Study these references carefully.

### Names Applied To Elders

Even as the temporal affairs of the Church were committed to the deacons, the spiritual affairs, in like manner, were entrusted to the second order of Church officers, usually spoken of in Scripture as the elders. The reader who runs his eye carefully over the passages of Scripture at the head of this chapter will have a fairly correct idea of what belonged to the office; the name given to those by whom it was filled, their qualifications, their duties, and their reward.

Those who filled the office receive in Scripture different names; they are called elders, bishops, pastors, teachers, preachers, ministers, stewards, and angels. Although these names are applied indiscriminately to the same order of Church officers, they are not synonymous in the strict sense of the word. Each of them described the same church officer, but presents him in a different light. **Elder** is literally an elderly person, and preserves the fact that at first it was men ripe in age and experience who were appointed. This is the name which is used in Scripture more frequently than any other to denote the occupant of the office. Bishop or overseer, is four times used of this officer. The Greek word was also used in a civil sense (see LXX. version of Neh. 11:9) before it became the designation of a Church official. Pastor, or shepherd, always implies a flock, and is the name of one whose function is to tend and to feed it. The preacher is one who simply announces the gospel; the teacher expounds and inculcates spiritual truth; the min-



ister serves God in the ministry of the word; the steward makes spiritual provision for the household of faith; and the angel is the messenger or minister of the congregation. All these terms are expressive of different aspects of the one spiritual order.

### Identity Of Elder And Bishop

In the after ages, that is, from the end of the second century, the two words bishop and presbyter, the latter of which is the Greek form corresponding to the Saxon word elder, denote two different officers; but in the first century, of which alone we are now speaking, the two terms are different designations of the same official. The following are the grounds on which we accept this statement as true:

1. The elders of Ephesus, whom Paul sent for to meet him at Miletus, are expressly designated the bishops of the flock (Acts 20:17, 28).

2. The reason assigned for Titus appointing men of spotless life to be elders in the cities of Crete is, that a bishop must be blameless. The reason thus given would be absurd if the two terms did not designate the same Church officer (Titus 1:5-7).

3. Paul, writing to the Church of Philippi, addresses his letter to the saints composing it, "with the bishops and deacons." No sound reason can be alleged for his omitting the elders, except that under the name bishops the elders are included (Phil. 1:1).

4. In writing to Timothy, the same apostle, after describing the qualifications of bishops, passes on to the deacons without referring to elders (1 Tim. 3:1-13). This would be unaccountable if the elders filled an office different from that of the bishops.

5. The same qualifications are required in both. In 1 Tim. 3:1-7 we have the qualifications of a bishop, and in Titus 1:5-9 we have the qualifications of those to be appointed elders. Six qualifications mentioned in Timothy are not mentioned in Titus, and seven of those in Titus are not mentioned in Timothy. But there are nine qualifications common to both Epistles; that is, they are stated either in the same or in slightly differing words in both, and for this reason these nine may be regarded as very important. Two of the latter—"apt to teach," and "able to rule his own house"—are specially important, because they lie at the foundation of the two main departments of duty into which the business of the office is divided. Such qualifications in both would be needless if it was not common to both to guide and to feed the flock.

6. The duties committed to the elder and the bishop are the same. The elders "tend" the flock (1 Pet. 5:2), and the bishops "feed" it (Acts 20:28); the elders "rule" (1 Tim. 5:17), and the bishops "take care of the Church of God" (1 Tim. 3:5); it was they who "laboured" among them, who "were over" them (1 Thess. 5:12); and it was "they that had the rule," who "spake to them the word of God." (Heb. 13:7).

On these grounds we rest the fact that elder or presbyter and bishop are only different names for the same Church officer. Be it carefully observed that we speak only of the New Testament Church; we do not speak of mediaeval or modern

practice for in all the greater sections of the Church a difference between the bishop and presbyter has grown up and still exists. We speak only of the Christian Church of the first century; and with regard to it, we infer from the facts now stated that the same Church officer was then known by the two names elder and bishop. We adopt without reserve the words of Bishop Lightfoot on this subject: "It is," says he, "a fact now generally recognized by theologians of all shades of opinion, that in the language of the New Testament, the same officer in the Church is called indifferently bishop and elder or presbyter." Hatch, another Anglican authority of high rank, speaks still more emphatically: "The admissions of both medieval and modern writers of almost all schools of theological opinion have practically removed this from the list of disputed questions."

Many people do not seem to be aware of the far-reaching consequences which flow from this fact, yet they are obvious even to a little reflection. If, as is now proved and candidly admitted, bishop and elder are different names for the officer who exercised spiritual oversight in the local Church, it follows of necessity,—

1. That the bishop is not superior to the presbyter by divine right; if the same name, qualifications, and work are ascribed to both, they are not different orders.

2. That the elder is not inferior to the pastor by divine right; for if they fill one and the same office, then everything affirmed of the one is necessarily affirmed of the other.

3. That ordination by a plurality of elders, the New Testament being the rule of judgment, is ordination by a plurality of bishops.

4. That a synod of bishops, the New Testament being the standard, is simply a synod of elders.

5. There was no official difference originally between bishop and presbyter; the only difference was in gifts, in labour, in usefulness, in influence, or in reward.

6. A marked official difference now exists. But this difference must be owing to lapse of time, to custom, to Church authority. From the beginning it was not so; it is not found in the word of God.

7. The bishop and presbyter were officially equal in apostolic times. In some Churches now the bishop occupies a superior, and the presbyter a subordinate position; therefore the supremacy of one to the other is a matter of human arrangement.

### Duties Of Elders

The two main duties devolving on the elder or bishop were to govern and to instruct the Christian society under his care. All elders were appointed to rule, and some of these ruled diligently, and some, in addition to ruling, "laboured in word and in teaching."

#### 1. Instruction

The work of instructing the local Church was the highest and most difficult work that devolved upon the elder or bishop. Of that Church he is an overseer appointed by the Holy Ghost. He and his brother elders are expressly commanded to "feed the Church of God" (Acts 20:28), and that means to supply the members with that



spiritual truth and knowledge necessary to sustain the spiritual life.

## 2. Government

The direction of the congregation in all its spiritual affairs was also entrusted to the elders. We infer this from a variety of facts, which go to show that its government was by divine right placed in their hands.

1. The various names given to these officers imply authority. The name elder is a name of dignity founded on the respect that in all civilized countries is shown to age.

2. That the rule of the local Church was committed in the apostolic age to the elders, accounts for the fact that in 99 A. D., the year of famine, the relief from Antioch for the brethren in Judea was sent to the elders (Acts 11:30).

3. The apostle urges upon elders to give themselves earnestly to that department of the office which they selected as their own: "He that teacheth, to his teaching; or he that exhorteth, to his exhortation . . . he that ruleth with diligence." Teaching, exhortation, ruling, are not different offices, but only different duties belonging to the same office.

4. The passage 1 Tim. 5:17 teaches that while all elders ruled, some did not perform the more onerous duty of public instruction; but it does not teach that there was any distinction of office between these two kinds of elders.

5. The language of the New Testament makes it evident that the right to rule and the authority to teach were lodged in the same persons.

From a careful examination of the scriptural evidence, as now presented, we arrive at this general conclusion: That the duties of ruling and instructing the local Church were committed to an order of officers all of equal official rank, but who, in the Scriptures, are designated indiscriminately by such names as elders, bishops, pastors, presbyters, ministers, and teachers.

We might with the greatest propriety express the fact in the words of Bishop Lightfoot, who says:

"The duties of the presbyters were twofold. They were both rulers and instructors of the congregation. This double function appears in St. Paul's expression, 'pastors and teachers', where, as the form of the original seems to show, the two words describe the same office under different aspects . . . there is no ground for supposing that the work of teaching and the work of governing pertained to separate members of the presbyterial college. As each had his special gift, so would he devote himself more or less exclusively to the one or the other of those sacred functions."

Although the elders of the congregation were officially equal, it cannot fail to be noticed that, according to 1 Tim. 5:17, some were entitled to more consideration than others. He who combined diligent rule with the laborious instruction of the people was entitled to double reward. He who was most abundant in labour, and on that ground entitled to honour, would be asked to preside at meetings of the church for worship, and at meetings of the elders for Church business. The only hint of the presiding elder given in the New

Testament is the "angel" spoken of in the early chapters of the Apocalypse. He is the "angel of the Church," that is, the messenger belonging to the Church, presiding first among his equals, and as such representing the congregation, but without any of the prerogatives or peculiarities that the third and subsequent centuries assigned him. The first century does not furnish one particle of evidence to prove that among the elders there was any distinction of office; the only distinction was one of gifts, and labours, and honour; the angel was the elder presiding among his fellow-elders *primus inter pares*, and with their consent acting as pastor when the Church met together for public worship. One step farther, and the germ of Prelacy is reached.

## Advantages

To place each Christian congregation under the rule and instruction of a bench of elders, selected from the most intelligent and pious of its own members, and appointed by the apostles acting under divine authority, seems the best possible arrangement which could have been adopted in the circumstances of that time. The apostles were limited in number, and could not have been, in terms of their commission, permanent residents in any of the Churches. There was no educated ministry available. In an age of spiritual gifts, most of the Churches had in their communion a large number of gifted brethren, well qualified, in the absence of apostles, to instruct the ordinary members. What better thing could be done in the circumstances, than to set over each Church or worshipping society the most advanced of its own members to be the bishops and deacons of those who believed? What more natural than for these pastors or elders to ask the most gifted and laborious of their number to preside among his colleagues—first among his equals?

The advantages of this arrangement were:

1. It drew into the service of the Church the best available gifts and attainments which the locality could afford, and furnished a field for their cultivation and improvement.

2. It afforded each elder a sphere of labour, and permitted him to select the department of work most to his taste, whether preaching, or teaching, or exhorting, or government.

3. It secured greater variety of instruction than if a Church had been committed to the care of a single individual.

4. The Church was not entirely deprived of instruction should the presiding elder be removed to another locality, or called away by death.

5. In the absence of an adequate supply of educated pastors, the best possible provision was thus made for promoting the faith and morals of the congregation."

I will add just a few words. The Drafting Committee of our Committee on Cooperation and Union in agreeing to the proposed plan of reunion, either wittingly or unwittingly agreed to the destruction of The Presbyterian Church.

The words "Elder" "Bishop" are interchangeable and terms in the New Testament, a true Presbyterian Church recognizes this fact, and its organization is based upon this fact. **Elders** or **Bishops** or **Presbyters** were during New Testa-



ment times elected by the people to rule and teach and care for the flock. The first century does not furnish one particle of evidence to prove that among these elders there was any distinction of office. Elder, bishop, presbyter were different names for the same office.

The bishop of Salisbury in "The Ministry of Grace" says "Throughout the early church, even at Rome and Alexandria, down to the third century the government of the Church was Presbyterian" with this opinion agree Dean Stanley, Dean Milman and Bishop Lightfoot. The word "Presbyterian" is a translation and means "Rule by Elders."

There can be no reasonable doubt that during Apostolic times and for several hundred years after, the Church believed and taught and practised, that "Elder", "Presbyter", "Bishop" "Minister" are only different names for the **same church officer.**

The only difference was in gifts, in labor, in usefulness, in influence, and in rewards.

May God help us to defend His Truth and to be true to our heritage.

Are our elders willing to give up their heritage?

\*2531 Bars Terrace, Jacksonville, Fla.

## Helping Forward The Affliction?

By Rev. T. A. Painter, D.D.\*

Zechariah 1:14,15: "... Thus saith the Lord of Hosts; I am jealous for Jerusalem and for Zion with a great jealousy. And I am sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction."

This text states a truth which seems particularly worthy of consideration in our day. It sets forth what all the later prophets declare to be true, that the Captivity was a punishment from Heaven, a judgment upon national disobedience. But it goes further and appears to make a distinction between the elements of that punishment which were of God and those that were purely the result of human wickedness. It is implied that if the heathen had gone just so far in their affliction of the captive Jews God's wrath would not have been kindled against them.

Other passages of Scripture teach that God used the heathen nations to afflict His disobedient people, yet punished those same nations for what they did. It is an easy explanation to say that in a sense everything the Babylonians did, in the circumstances, was according to God's will; and, at the same time, in a sense everything they did was contrary to His will. But that is pushing paradox to the point of actual contradiction. Zechariah makes a distribution of responsibility and gives the key to the interpretation of other passages. He believed that the Exile was of God's appointment and according to His will, but he says that there were aspects of that judgment of His people which were not according to God's will. The heathen went beyond what God intended. The punishment was aggravated by the deliberate cruelty of the conquerors. It is a fine point which easily leads to hair-splitting speculation—but there it is: "I was only a little displeased, and they helped forward the affliction." And the result? "I am very sore displeased with the heathen."

Suppose the situation is reversed and God's people (some of them, along with others), are made the instruments of His judgment upon the heathen peoples—say, those who so recently plunged the world into a riot of blood and rapine—what then? Some will not allow that, even under such circumstances, the Christian can take up the sword righteously. To their way of thinking all violence

and bloodshed, even in such a situation, is contrary to God's will. Others assume that if the cause is just (and most of us, doubtless, believe that the cause of the Allied Nations was just), and there is clearly more of right on one side than on the other, then God, of course, is entirely partisan, even to the point of overlooking and excusing the weakness and wickedness of those who are the agents of His justice.

This text comes to us with at least this clear teaching: "Granting that you are engaged in administering God's justice, you may all too easily go beyond what carries out God's will and that brings down upon you the judgment of Heaven."

We should guard against a self-righteous attitude. We may indeed too readily lose sight of our own faults and sins while contemplating the sins of our enemies and seeking to assess the enormity of their guilt. It is by no means easy to fix the line which marks the distinction between God's punishment of the aggressor nations and His punishment of the more peaceful nations. Strikingly God's mercies have been extended to us as a nation, and never more markedly than in the closing days of the recent dark struggle when our unworthy hands were found holding the most frightful instrument of destruction ever fashioned by the head and hand of man. We shudder to think of what might have been if it had been grasped by an utterly heartless, ruthless foe.

But through the sheer mercies of God we were delivered. We have not been guiltless. The curse of liquor is upon our land. The slime of vice is spreading more widely day by day. Our youth have been deliberately debauched. The Sabbath rest is all but a thing of the past.

The power that was unleashed in the atomic bomb shocked us into numbed horror. But that, after all, was as nothing compared with the subtle, slow-working poisons that are destroying the souls of our people. Physically speaking, man has unlocked a power that may well destroy this planet which he calls his home—at least, may destroy man himself: "A crude, an ignorant, unknowing hand has grasped the stuff of which the universe is made."



Yes, the very danger lies in the fact that that hand is so largely unspiritualized. God has been pushed aside. His Christ has been denied. The very means of channeling His redemptive grace are being largely ignored or pushed into the background. Religious leaders are calling for Christian attitudes where there are unchristian hearts.

One is reminded by a recent Sunday School lesson of God's contest with Jacob. In spite of his unworthiness God had, through the years, shown Jacob many and particular mercies, in all of which He sought a changed heart in the man. Finally things were brought to an issue at Jabbok. Through the long night the Divine messenger wrestled with Jacob but he would not yield—would not understand. Then the Angel merely touched the stubborn man and drained the strength from him. In that moment Jacob realized, in what was at once the display and the restraint of unlimited power, the amazing goodness of God. In that moment of illumination the miracle of change was consummated.

Ours has been a power-drunk world. In an orgy of blood and human misery one terrible weapon of destruction after another was turned upon flesh and blood. The world's best in mind and matter was flung with abandon into the struggle. And when we had reached the point where many were imagining that nothing further in the way of bigness or **badness** could surprise them the curtain was raised upon the horror of Hiroshima.

It seems as if God were saying to us in that moment of revealing: "See how great is the power that has been locked up in the tiny atom. But see, also, how great is my mercy. So easily could you have been destroyed; so easily can you be destroyed; so surely will you be destroyed, if hands which know nothing of goodness and restraint come into possession of the 'stuff of which the universe is made.'" Now, if never before, must men realize that it is "Christ or chaos." But the Full Christ. Not just Jesus, the matchless character and the persuasive teacher—that, but much more: The Mighty Christ, Son of God, Son of Man, crucified, raised and exalted to the Right Hand of Power.

Then, too, even those who bear the sword of God's justice may bear it in the wrong spirit and be cursed as a consequence. God's displeasure has in it none of the revolting features that so often characterize human wrath. "He has no pleasure in the death of the wicked." However striking the display of the Creator's power manifested in the atomic bomb, there remains supreme the revelation which He made in Jesus Christ. God, who created the worlds by the word of His power and who "Commanded the light to shine out of the darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Every other revelation pales into insignificance in comparison with that. Nothing can be more important than the "Good News," the Gospel of Jesus Christ; and that gospel, in Paul's striking figure, is summed up in the face of Jesus Christ. And what we see in the face of Jesus Christ—what the world needs to see—is the infinite pity and compassion of Almighty God reaching out, through the agony of His judgment of sin, for the souls of men. That must always in some measure have been upon the face of Jesus,

but men never understood until they looked upon the Cross. There "mercy and truth meet together"; there, "righteousness and peace kiss each other." That is the spirit in which God judges sin—always with a bleeding heart.

As we face the world's tragic need today, may it be in hatred of our own sins! May the goodness of God in granting us deliverance from the hands of our enemies lead us to sincere repentance that we may become the channels of His healing mercies in Christ to a sin-sick, sin-broken world!

\*Swannanoa, N. C.

## BOOK REVIEWS

### THE CONSTRUCTION OF A STRONG INNER LIFE

By Rev. John R. Richardson, D.D. The Southern Presbyterian Journal Company, Weaverville, N. C. Price 5c each or \$4.00 per hundred postpaid.

An able, meaty booklet entitled "The Construction Of A Strong Inner Life," has come from the pen of my former pupil, Dr. John R. Richardson, Pastor of the First Presbyterian Church, Alexandria, La. Originally he delivered this message before the staff of a large hospital. Now at their request he shares these materials with a wider public. In twelve pages full of Biblical truth and practical wisdom he tells what many a burdened, bewildered man or woman needs to know today. Would that every minister were skillful in the re-making of men according to the will of God.

—Andrew W. Blackwood.

### THE PURPOSES OF CALVARY

By Harry Rimmer. Published By Wm. B. Erdmans Publishing Company, Grand Rapids, Mich. Price \$1.25.

In this volume Dr. Rimmer emphasizes the results of Christ's death. The theme of the book is that God planned to accomplish certain benefits to man through the avenue of the death of Christ and these things came to pass. The book points out that these benefits to man are summarized under the following headings: Christ dies that we might have: A Divine Demonstration, A New Destiny, A New Deliverance, A New Desire, A New Dynamic, A New Dominion.

These subjects are presented in Dr. Rimmer's unique way, with irresistible logic and with a challenge to the reader to have fulfilled within himself all the purposes for which Christ died. We recommend this book as one to still the minds and hearts of those who read it, and to impart a desire for a full, well rounded Christian life. This volume will be a bananza for those who will draw on it for sermon material. —E. McKinley Weaver.

### PASTORAL WORK

Andrew W. Blackwood, D.D., Westminster Press, Philadelphia, Pa. Price, \$2.00.

The dominant purpose of this book is to generate a poignant consciousness of the importance and glory of being a faithful shepherd of souls. It seeks to recapture the holy glow that once surrounded the office of pastor. The author has succeeded not only in illuminating the duties of this office, but in providing inspiration that will serve



as an invigorating shot in the arm to help the pastor to more effectively perform his strenuous work.

Dr. Blackwood does not write as a detached theorist, but as one who has actually experienced both the encouraging and discouraging features of this kind of service. He is, therefore, in the position to emphasize the practical element in ministering to souls in normal and abnormal situations. Wise counsel is offered from both the positive and negative points of view. He tells the pastor what to do in the home and also things to avoid. He reminds the man of God that the use of tobacco may mar his influence, especially with parents of growing boys. In this connection he wrote, "If any man must smoke he need not do so in public. Some people resent that sort of

pastoral burnt offering."

While this volume is addressed primarily to the minister, it should also prove helpful to experienced pastors. Many of the concrete cases cited in this "source-book" will be of value to a pastor of any age. It comes at a most appropriate time for our Southern Presbyterian Church since we are emphasizing visitation evangelism this year. For visitation evangelism to be effective the pastor will have to take the initiative and he will find much help in this book, especially chapters entitled "The Openings For Evangelism" and "Enlisting Lay Visitors." Now that the war is over the pastor will derive much benefit from the chapter entitled "The Minister After The War."

—John R. Richardson.

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# General Church News

## Columbia Seminary

Columbia Theological Seminary opened for the school year 1945-46 with appropriate exercises in the Seminary Chapel on Tuesday evening, September 11. The opening address of the new school year was delivered by Dr. S. A. Cartledge, Professor of New Testament Language and Exegesis, whose subject was "The First Theological Seminary—And Ours." Following the exercises in the Chapel, the Faculty of the Seminary entertained at an informal reception in honor of the new students.

Only nine men are enrolled in the new Junior Class, making this the smallest group to matriculate at the Seminary for many years. Three members of the new class are veterans of much combat service overseas who have received their honorable discharge from military service within recent weeks, and it is hoped that these are but the vanguard of many others who will return from service to their country to prepare for service to the Church as ministers of the Gospel. Five additional students have been enrolled for admission to the Seminary at the beginning of the winter quarter on November 27, and there is the prospect that still others will be admitted for the spring quarter. There are two young ladies enrolled as new students in the Bible Training Course offered by the Seminary. The institution is also particularly fortunate in having six foreign missionaries of our Church enrolled for students this fall as they prepare themselves for return to their respective fields of service. The total enrollment of the Seminary is approximately the same as for last year, and an auspicious start has been made upon the work of the new session.

## Assembly's Training School

The Assembly's Training School in Richmond, Va., opened its thirty-second session on September 12, with the largest enrollment in many years, and much the largest number of graduate students that it has ever enrolled. The dormitory is filled to capacity and a few students have been placed in homes near the campus. The total enrollment is 111. Of this number forty-three are seniors and sixty-eight are juniors. The students come from seventeen states and have studied in fifty colleges and universities. About two-thirds are graduate students.

Two teachers have been added to the faculty. Miss Myrtle Williamson will give courses in Church School Organization and in Children's and Young People's Work, and will assist in supervising the field work of the students. Miss Lydia Munroe, who is also a student, will give instruction in Recreational Leadership. The Training School faculty will also be supplemented this year by professors of Union Theological Seminary and by representatives of the Executive Committee of Religious Education. Dr. W. T. Thompson will teach the Religious Growth of Children and Adolescents; Dr. E. T. Thompson, Church History;

Dr. John Newton Thomas, Theology; Miss Orene McIlwain, Worship; and Dr. John L. Fairly, the Church School Curriculum.

Dr. Herman Harrell Horne, distinguished professor emeritus of the History and Philosophy of Education, New York University, will deliver four lectures to the combined student bodies of the Training School and Union Seminary, September 18-21, and will have conferences with the two faculties.

## King College Opens Its 79th Session

On September 11, King College received new students for the seventy-ninth year of its work. Former students were received on the 12th, and on the following day the first classes were held. The total enrollment of 93 students is still somewhat less than the pre-war student body, but much more than at any time since 1942. The freshman class is almost evenly divided, being half men and half women.

New faculty members, beginning their work in King College during this college session, are: Dr. W. W. Arrowood, Professor of Bible; Miss Elizabeth England, the Librarian; Miss Nancy Wylie, Associate Professor of English and Mathematics.

It is confidently expected that First Lieutenant N. F. Young will be released from his duties in the Marine Corps, and will be able to resume his work as Director of Athletics in King College by October 1.

On January 1, 1946, Dr. G. H. Cartledge comes to King College as Dean of the Faculty and Professor of Chemistry.

General prospects for the work of the year seem very good: the remodeled library rooms allow space for about twice the number of books previously accommodated in the stack rooms, and for approximately double the number of readers in the reference room. (This reading room will now allow seating space for more than one-third the normal student body of King College.)

The Missionary Emergency Fund, a trust fund established by Major A. D. Reynolds, has recently made a gift of \$2,500.00 to the King College Library. During the coming year this will be expended for books, in addition to the amounts regularly carried in the college budget for this purpose.

## Greater Montreat College

Montreat College held its opening exercises in Gaither Hall on Wednesday, September 5, at 10:00 A.M. The building was filled to capacity with members of the student body and visitors from the community. Dr. Margaret Spencer, Dean, welcomed the students to the college and introduced them to the members of the faculty. Dr.



R. C. Anderson, President, gave the opening address.

The number of students enrolled approximates four hundred, with many on the waiting list. The faculty members number thirty-six. Seven new members were added this fall as follows:

Miss Frances Corry, Gaffney, S. C., Music and English; Mrs. Edna Randall, Barbersville, Ky., Music; Mrs. Clara Culpepper, Staunton, Va., Housemother; Mrs. Wm. A. McCauley, Tampa, Fla., Spanish and French; Mrs. Roberta Denny, Philadelphia, Pa., Business Education; Miss Lila Kirtland, former Missionary to China, Montreat, N. C., Bible; and Mrs. Agnes Moreland, Montreat, N. C., English and History.

Dr. Herman H. Horne, President Emeritus, New York University, who has a national reputation in the educational world, will deliver a series of lectures in Philosophy.

On this date, September 5, 1945, Greater Montreat College opened its doors for the first time on the four-year college basis. The Junior Class courses of study have been added to the curriculum. Next year, 1946, the Senior Class will be added, making Montreat College a four-year college.

The need for a four-year college at Montreat is finally being met and the work originally planned for the institution will be carried forward. It is now possible for the many special advantages of Montreat to be given the two upper classes as well as to the two lower college classes. A four-year college can be conducted at Montreat on the most economical basis. The present buildings, grounds, equipment and management can serve a senior college with comparatively small additional cost.

There now exists an urgent call for thoroughly trained Christian teachers and Bible teachers for our public schools, as well as for our church schools. Millions of American men and women have left home, given up their business, suffered hardships, torture and death, to conserve the things for which our Nation stands and to make it possible for even the weakest Nation of the earth to have justice and human rights. The armed forces have conquered the enemy in this fight. It is now the task of the schools and colleges and the generations attending these institutions to fit themselves to lead the thought and mold the purposes of the peoples of the world so that they may continue to be free. For this leadership there is needed the college-trained Christian man and woman with minds enlightened in the fundamentals of justice and right and a will guided and strengthened by a faith in the Prince of Peace. It was Woodrow Wilson who said: "Our civilization cannot survive materially unless it is re-deemed spiritually."

The colleges of the South have a great role to play in the building of sterling characters for this leadership. It is believed that Greater Montreat College will take its place in this necessary advancement in the life of the Church and the Nation and will render an immense service in preparing young women for the highest type of Christian work. Members of the State Department of Education have promised their full and hearty support in the upbuilding of Greater Montreat College. The student body, faculty and Trustees

of the College were unanimous in their approval of the advancement of the college to the four-year basis.

The purpose of Montreat College has been, and will continue to be, to produce the highest type of Christian women, the world's great need and the world's greatest production. The Christian mother is the hope of the home, of the Church and of the State. The teacher multiplies her life many times in the lives of those she teaches. Trained Christian leadership is always needed to guide the home, the Church and the State in the right direction. Investment in Christian womanhood is a blessing to the world and as lasting as eternity.

A quiet campaign has been started to provide funds with which to operate Greater Montreat College efficiently and to secure its perpetuity. Some progress has been made in this direction and there is absolute confidence that the enterprise will be carried successfully to its completion.

It is estimated that about \$500,000 will be needed for endowment and equipment to put the four-year college on a firm monetary basis. This is a large sum but small in comparison to the magnitude of the enterprise and the great need of the work. It is hoped that friends of the College and of Montreat will not overlook this appeal. Gifts to Montreat College can be made in bonds, stock, real estate and cash, as may be most convenient to the donor. Gifts can also be memorials in endowment funds, buildings, or otherwise. The names of donors may be preserved in tablet form as founders of Greater Montreat College.

Excellent courses in the Junior and Senior Classes have been already set up in the curriculum. Courses leading to the degree of Bachelor of Arts with an opportunity to major in Bible and Religious Education, English and Social Studies, are offered. In working toward the degree of Bachelor of Science, the student may major in Education, Bible and Religious Education, and Business Education.

Regular teacher training is offered in both Elementary and Secondary Education and splendid courses are provided for this purpose.

Special work in Home Economics can be chosen during the Freshman and Sophomore years.

A two-year course is offered in Commercial or Business Training.

A special course in Church Secretarial Work is offered which combines Bible Training and Business Education. This course equips the student for a position as Church Secretary.

New faculty members have been added to the already excellent Music Department, and courses in Piano, Voice and Choral Work, may be chosen. With Miss Mary Patterson Lord, Mrs. Clark Johnson, Mrs. Edna Randall, Miss Frances Cory and Miss Elizabeth Irwin Woodhouse are associated also Mr. and Mrs. Crosby Adams, nationally known in the musical circles of America.

The North, South, East and West, as well as three Latin American countries, are today represented in the student body of Greater Montreat College. It is evident that the influence of the institution is beginning to reach throughout the en-



tire United States and even into some of our foreign countries.

Montreat is beautiful at this season of the year. The weather is delightful and there is a happy group of girls assembled at Greater Montreat College for study.

Assembly Inn is open the year 'round and can furnish pleasant accommodations for guests at any time.

### First Presbyterian Church of Spartanburg Does Fine Work In Weekday Education Field

The First Presbyterian Church of Spartanburg, S. C. is beginning its second year in the field of weekday education. From a suggestion made by an elder that such a church plant should be used every day in the week, and through the leadership of the pastor, Dr. A. W. Dick, the school has developed. Last year about forty-five children were enrolled in a preschool group, with an average attendance of forty. The Nursery, Primary, and Beginner rooms were used through the week for these children. The hours were from nine until twelve. There were four teachers; a leading teacher, an assistant, and two helping teachers. The leading teacher and her assistant have operated a successful kindergarten in their home for several years, so there was no difficulty in enrolling the number of children desired. These teachers had the confidence and love of the parents of the city. Children of our church were first given an opportunity to register, and then the enrollment was opened to the public. During last year there was a waiting list.

The school is self-supporting. Parents pay a tuition fee which takes care of salaries, special janitor service, milk and crackers for the children's lunch, books and supplies. One of the deacons of the church acts as treasurer.

This year the preschool department has been increased to fifty-five four-and-five-year olds, and another teacher added. The first grade is another addition, with an enrollment of twenty-two. An experienced first-grade teacher was secured and a classroom prepared for this group on the second floor of the educational building. This grade is added for children who are a little too young to enter public school. This step has been taken, not because we believe in sending children to school earlier than educators recommend, but because parents are sending them and there is no school for Protestant children in the city. Every precaution—such as maturity tests and conferences with parents—is being taken in order to prevent children from being forced beyond their mental and social maturity.

The policies of the school are determined by the Religious Education Committee of the church, headed by the pastor, and the school is under the supervision of the Director of Religious Education. It has been agreed that the school in the church should encompass all the best content and procedures of the public school and kindergarten, with an added religious content and Christian interpretation of life. There has been much during this first year to encourage us. Many favorable comments have come from parents, as to their children's development, their attitude toward the church, and sensitivity to spiritual values. The attendance at Daily Vacation Bible School this year

was much greater in this age group than before, attendance at the regular Church School hour has been more regular. The church staff, from janitor to pastor, has had a very happy experience with the children. We have become a "church family." The children love the church and know those of us who work at the church as friends. This daily contact with about seventy-five children gives the church a new and deeper influence in the homes and a better understanding of the needs of the homes of the congregation. We feel that at last the church is finding one way to show that Christianity is not just a matter of one day or can be taught in one hour a week, but that it has to do with all of life.

Miss Rachael Wylie is Director of Religious Education in this church.

## DEATHS

### Mrs. Janie Morton McGehee

Mrs. Janie Read Morton McGehee died on July 5, 1945, at the Southside Community Hospital, Farmville, Va. While she had been in ill health for many months, her death came unexpectedly.

The daughter of Martha Elizabeth Daniel and David Flournoy Morton she was born in Charlotte County on August 3, 1868, and resided there all her life. In early childhood she united with Briery Presbyterian Church where her forefathers for successive generations had worshipped and where she was a most devoted, faithful and untiring worker until her death. Her kindness, unselfishness, amiability and cheerfulness, as well as her fine sense of humor and sparkling wit, endeared her to a large circle of relatives and friends who feel in her passing an irreparable loss. The pastors of the various churches in the community always found a ready welcome in her home and they will miss her loyal support.

On January 4, 1893, she married Mr. Flournoy McGehee, also a faithful member and an officer in Briery Church. Besides her husband, she is survived by one brother, James Daniel Morton, of Drake Branch, Va., and the following children: Morton G. and Read F. McGehee, of Petersburg, Va., Sgt. David E. McGehee, serving with the armed forces in India, Mrs. Cecil Lang, wife of Col. Cecil Lang, serving as chaplain overseas, and the Misses Mary, Janie and Ruth McGehee, of Keysville, Va. The lives of her children testify to the example of fine motherhood illustrated by her life.

Funeral services for Mrs. McGehee were held at Briery Church on July 6, with interment in the church cemetery.

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# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR OCTOBER 21

### Making The Home Christian

Scripture: Luke 10:38-42; I Corinthians 12:31; 13:1-13; 14:1a. Devotional Reading 6:1-9.

Two things are necessary to make a home Christian—the Presence of Christ, and the Love of Christ. If Christ is a welcome and abiding Guest in the Home, and if His Love fills our hearts and the whole atmosphere of the home, then we can say our home is Christian. The two passages we study today bring out these two aspects of a Christian Home.

#### The Home At Bethany (Luke 10:38-42)

In these few verses we catch a glimpse into one of the best homes of the New Testament—the home of Mary, Martha, and Lazarus—the home where Jesus spent most of His nights during His last week on earth.

The two sisters expressed their devotion to the Lord in different ways, Martha by serving, Mary by listening to His words. There have always been these two sorts of Christians—the one showing their love by intense activity, the other by meditation and communion. Sometimes our “much serving” gets on our nerves and we, like Martha, are apt to be critical of our “mystic” brethren, calling them lazy.

We do not feel that Mary was lazy or unwilling to do her share in the duties of housekeeping. A great opportunity had come to hear what the Great Teacher had to say and she did not want to miss that opportunity. There are times when material things take a secondary place. The Master would have preferred a much simpler meal while both sisters listened to His words.

We wonder if all of us could not get a very practical lesson from this scene. Most of us have visiting preachers with us conducting meetings. Would it not be much better if we had less care and trouble preparing sumptuous meals for the preachers and more time spent in spiritual conversation? Even a little “fasting” instead of so much “feasting” would not hurt. Sometimes our hostesses are worn out so that they cannot even attend the service that day or night, much less get the most out of the worship and message.

We believe there is a lesson here for the home. We are “careful and troubled” about many things in the home. We forget the “one thing needful,” Christ; Christ as our Abiding Guest, while we spend much time listening to His words. The feverish atmosphere of many homes, where there is no time even for the family altar, would give place to a real peace and joy that would mean so much for all those in the home. After all, it takes little to have a happy and worthwhile home if we have the one thing needful—Christ.

The church might well heed these words. The church at Laodicea had many things, but Christ was on the outside. We can have much activity, manifold organizations, all sorts of “committees”; we can be careful and troubled about what we are

trying to do to serve the Lord; but the one thing the church needs—the presence and power and teaching of Christ may be left out. I am sure that the heart of the Great Head of the Church is hungry for more Marys who will sit at His feet and listen while He speaks. He would like to say to His busy, bustling Church, “Be still and know that I am God.”

#### The Hymn Of Love

(I Corinthians 12:31; 13:1-13; 14:1a)

Christian Love has been well named, “the greatest thing in the world.” This love is to be applied in every sphere of life, but there is no place where it needs application more than in the Home. Truth makes a strong home; Obedience makes a beautiful home; Joy makes a magnetic home; but love is the tie that binds the home together and makes it the sweetest place in the world.

Love is vital. Eloquence, Knowledge, Faith, Charity, even Martyrdom, without it, are useless or worthless.

Love is so big; so many-sided. It is like the white light that passed through a prism separates into all the colors of the rainbow. Verses 4-7 show us something of the character and nature of this wonderful gift of the Spirit—the “more excellent way,” (12:31).

Love is patience; “suffereth long.” Where is patience needed more than in the home?

Love is kindness. The small deeds done in the spirit of love make the home dear to our hearts.

Envy is a terrible sin. It shows its ugly head in the home. “Love envieth not.”

Pride is an enemy of the home as well as an abomination to God. “God resisteth the proud.” “Love vaunteth not itself, is not puffed up.”

Courtesy is “to do and say the kindest thing in the kindest way.” Where can we find a better place to use it than in the home? Love “doth not behave itself unseemly.” Love makes every man a gentleman, every woman a gentlewoman.

Love is unselfish. “Seeketh not her own.” Nothing is needed more constantly and sorely, especially where human interests are so closely bound together, than this product of love.

It is easy to “lose our tempers” in the home. We can “hold in” as long as we are among strangers or business associates or public gatherings, but we are apt to “let loose” when we get home, but “love is not easily provoked.”

“Thinketh no evil.” Would not this keep many a home intact instead of going to pieces on the rocks of suspicion and gossip?

Love gets its joy from good things, things that are true. It never rejoices in iniquity. Is there not a lesson for us as we try to have our fun in the home?

In the seventh verse we have a summary of four



more big things above love. It beareth, believeth, hopeth, endureth all things. Behind the sweetness of love there is the strength of the rock. It is like "honey out of the rock."

In verses 8-12 we are shown the **permanence** and **perfectness** of Love. Other gifts are like childish toys compared to this full-grown gift of Love. Other gifts are like a mirror; love is a face to face experience. Love brings the perfection of knowledge.

Faith is necessary for a home. It furnishes a function, for mutual trust must be underneath it all. Hope is necessary for the home. It would be miserable without it. Faith and hope abide. "But the greatest of these is love."

Do you have Christ in your home? Is He an Abiding Guest? Are you treating Him as He wants to be treated, listening to His voice and words?

Is **Christian Love** the guiding principle in your home?

## LESSON FOR OCTOBER 28

### The Influence Of Christian Homes

Scripture: Acts 16:13-15; II Timothy 1:1-6; 3:14-15; Titus 2:1-4, 11-12. Devotional Reading: Psalm 101.

Suppose each one of us would make the resolution the Psalmist makes in Psalm 101:2, "I will walk within my house with a perfect heart." Would not the influence of our homes change the whole world?

It would be hard to estimate the total influence of Christian Homes. When we think of the homes in which a Moses was trained, or a home from which Samuel was sent out to be a great educational leader and king-maker, or the home of John and Charles Wesley, or some of the homes of those who built America, we can begin to realize what Christian, God-fearing Homes have meant to the world. Is the number of such homes increasing or diminishing? We may well ponder this question.

#### The First Christian Home In Europe (Acts 16:13-15)

When Paul heard the Macedonian cry, "Come over and help us," he little knew the tremendous issues involved, or that the first convert in Greece would be a woman and that the first Christian Home would be in her house.

The conversion of Lydia was a very quiet, but no less wonderful conversion. The Lord opened her heart, she attended to the Word spoken by Paul, she openly confessed her faith by being baptized. Then she invited the disciples to make her home their headquarters. When we think of this small beginning and then of the spread of the Gospel in that land, of the many churches organized, it thrills our souls, this first Christian Home in cultured Greece! Would it not be most interesting and encouraging to have a record of first Homes in other lands that have been reached by the Gospel? Who knows what prayer-meetings by river sides and Christian Homes have wrought?

#### The Home Of Timothy (II Timothy 1:1-6; 3:14-15)

This home seems to have been but half-Jewish,

and later Christian. We hope that Timothy's Greek father became a devout follower of Timothy's Saviour. With such a son, and the Godly influence in the home, we feel sure that he did.

There were two Godly women in the home; the grandmother, Lois, and the mother, Eunice. How often has it been true that the mother and grandmother have been the forces for good and for God in the home. The mother of the Wesleys, the mother of Augustine, the mother of George Washington—the list would be long, if we could enumerate even a small number of such cases.

The Holy Scriptures had a large and leading place in this home. They were taught to Timothy from childhood. They brought him wisdom, the wisdom that makes wise unto salvation. A Godly mother and grandmother with The Word of God! Here is the explanation of the influence of his home upon Timothy and upon the world through him. God give us more homes like this, more such mothers and grandmothers! Do some of our mothers (perhaps grandmothers, too), realize what they are missing in the way of reward, when they leave the children to hirelings while they waste their time in bridge parties, dances, club meetings, or work that is not necessary? A mother's throne is still the seat beside the cradle. The One Book for the home is still the Bible.

#### "Sound Doctrine" Or Teaching For All Homes (Titus 2:1-4, 11-12)

Here is some mighty sound advice for all those who wish to make their homes count for God and have an influence that will be felt the world over.

First, "aged man." What a sad sight to see sin full-grown in an old man! "To be sober, grave, temperate, sound in faith, in charity, in patience." Here is a portrait to make one rejoice. The hoary head is always a crown of glory, if it be found in the way of righteousness. Old men can be a blessing, and not a cumbrance or burden to the home. We can be not "in the way," but a light to show the way, if the glory of heaven shines in our faces.

Then, "Aged women." "As becometh holiness." To see some aged saints, like some we know, just waiting to go home and be with their Saviour is indeed a glorious sight. Their presence is a benediction, their influence like a foretaste of heaven. "Teacher of good things." We will listen to such women!

The young women. There is no more beautiful picture than a young wife and mother as described by Paul in these two verses, (Titus 2:4-5). Such women occupy places of influence and power such as no king or queen can have. They are the ones who will purify and ennoble and make powerful for good the homes of our land. These are the sort of mothers that have made America great, some of them living in log cabins and enduring all the privations and hardship of pioneers. Not just any hand that rocks a cradle, but a hand guided by love and purity.

"Young men." Surely every husband and young father should ponder these next three verses. What a noble calling, to be such a "head" of the home! If young husbands and fathers were like this, there would be no hardship in "obeying" them.



**Titus 2:11-12**

The home is pictured in these verses as a school.

The "grace of God that bringeth salvation" starts the school.

The school has a **negative** side. In such a home and school we are taught to say "No", to say no to ungodliness and worldly lusts. We are taught to fear God, which is the beginning of wisdom, and to keep the world and its desires from swamping us, to keep clean in soul.

The school has a **positive** side. Live soberly. This does not mean sadly, but with a realization that "life is real, life is earnest," not frivolity and fun. The Christian life is full of deepest joy, but also of grave responsibilities. "Righteously."

Every home should have right relations to other homes; every inmate of the home, right relations to the other members of the home. "Godly." This is the third dimension of home life and of all life. To leave God out is to make home only a flat earthly existence; to put God **first** is to lift the home up to Heaven.

The thirteenth and fourteenth verses should be added, for they give the "Blessed Hope" that inspires the home—the glorious appearing of Him who loved us and gave Himself for us and will come again to take us to Himself in the perfect Home above.

May we close our lessons on the Home with the earnest prayer that God will make **our** homes like the ones He describes for us, and that He will save the Homes of America.

## Young People's Department

Edited By Rev. W. G. Foster

### Second Sunday: An Abiding Emergency.

#### Introduction

During this month we are hearing a lot in our churches about the "Home Mission Emergency Fund." This fund has to do with meeting the needs of many communities in our southland where great numbers of people have moved in from other parts of the country to work in war plants and in new industries. When we speak of it as an emergency most of us think that it is something brought on by the war, and the urgent necessity of doing something will be over after the war.

The dictionary defines an emergency as "an unforeseen condition calling for immediate action." The unforeseen condition in this case is the influx of thousands upon thousands of people into our southland who know not Jesus Christ as Saviour and Lord; therefore they are lost. This condition calls for immediate action on our part. But when the war is over the emergency won't be over. The people will still be here in great numbers, and many of them still will be without Christ. As long as there is one soul anywhere in the world who has not heard the Gospel it is urgent that we get the Gospel to that one. So an emergency is a condition that calls for immediate action, so Home Missions will be an abiding emergency for many years to come because about forty per cent of our people have never been reached at all for Christ and the Church.

#### SCRIPTURE LESSON

Romans 10:8-15

The necessity and urgency of doing something for all these folk is seen in this passage. It sets down the chain of steps by which a man can be saved. Read through the passage, then mark the key words: confess (v. 9), call (v. 13), believe (v. 14), hear (v. 14), preach (v. 15), and sent (v. 15).

These words give us the story. A man can only be saved when he confesses the Lord Jesus before men. But he can not so confess until he has called upon the Lord in faith, and he can not call on the Lord, unless he has heard the Gospel. And

he will never hear the Gospel unless some one comes and preaches it to him, and no one will come unless that one be sent of the Lord. Therefore the abiding emergency is that people be sent out to preach the Gospel to those who have not heard. There is no other way.

Every young person who studies this lesson will be in one of three possible positions in relation to these steps: maybe the young person has never really believed on the Lord Jesus and confessed Him before men, if not now is the time for him to take this first step; maybe the young person is a real believer and a member of the church, then he should be having a real part in sending others out to preach where the Gospel has not gone; and maybe he has already done the first two steps and God is now calling him to step out in full obedience and be sent himself into highways and hedges with the Gospel message. This kind of Home Missions is an abiding emergency.

#### Suggestions

Let some one or more introduce the program and present home missions from the above Scripture lesson. Then let the group list the different groups of people in and near their church that ought to be reached and discuss how well their church is seeking to reach them. Some one could also get a copy of the Annual Report to the General Assembly of the Executive Committee of Home Missions and point out all the groups in our south that the committee is reaching and especially point out what has been done by the Emergency Fund.

### Third Sunday: Into The Days Of Peace.

#### Introduction

Most of us take the church for granted. Our church was here when we were born, it is here today, and we assume that it will be here tomorrow no matter what we do or don't do.

The true church of Jesus Christ will continue in the world until that day when Christ shall come to reign, but the organized church in a particular place or a particular country will abide only so



long as men are faithful and true to the Gospel and to the work of the church. Many people criticize the church and make suggestions about it, but the risen Christ, the great Head of the Church, has given the truest criticism and sanest advice to the church of any one who has ever spoken about it. This criticism and advice are given to us in Revelation, chapters 2 and 3. Let us take the first part of that section for our message tonight.

## SCRIPTURE LESSON

### Revelation 2:1-7

**1. Commendation: V. 1-3.** This church was a working, serving church, and to all outward appearances was a good church.

**2. Condemnation: V. 4.** The members had lost their first love for Christ, one another, and the lost. Love to Christ expressed in fellowship with believers and service to all men is the heart of the church. When the heart quits the body soon dies.

**3. Cure: V. 5.** (a) Repentance: Remember what you have been and ought to be, and turn around and be these things. (b) Warning: unless the members do this Christ says He will take away their "candlestick." This is figurative for the light that dwelt in their midst, Christ Himself. It is His presence that makes a church anything more than a group of people, and when we cease to love Him, one another, and the world He withdraws and we are then a church in name only.

### Suggestions

As we move into the future days of peace many problems face the church, and unless we solve them victoriously and cease taking the church for granted the church shall lose its rightful place among us. Some of these great problem areas are outlined for us in the Home Mission Study Booklet for this year, "These Moving Times," by Hermann N. Morse especially in chapter 5. One of the great problems will be how to truly reach the returning service man.

The answer as to how this can be done lies in two directions:

**1. We must use all the man power available.** We must not have pew warmers who feel that religion consists merely in going to church. We must not have merely those who believe in the church and wish her well. We must not even have just those working who want to work. We must list every bit of man power we have in our churches and see that every man, woman, and child has a job to do.

**2. We must use all the spiritual power provided.** Mere numbers will never do the job. We must have every one at work, but we must have every one seeking to walk in full, yielded fellowship with God that they might be filled with the power of God.

The leaders of your group or the group itself in discussion can develop this theme and spend a good deal of time on the question of what may be lacking of spiritual power in your group and what the Lord would have you do about it. Or

maybe you would want to figure out how many jobs need to be done in your church that young people could do, and how many of your young people are idle.

## Fourth Sunday: God's Selective Service Act.

### Introduction

Just before the war was fully on us our government passed a Selective Service Act. Every American was required to present himself and be registered, and then through the months the government has called on each man to serve wherever the government wanted him. It is so with us in the Church that God has a selective service act. Every one of us who believes in Jesus Christ and joins the church has registered with God, and we are to serve wherever He calls us.

Some years ago I was talking to a fellow on the streets about His relationship to Jesus Christ, and he sought to turn the force of the conversation by asking me this question, "You preachers are always talking about being called, what do you mean by that?" All of us in the church have registered and we should be ready to move out when God calls, but what do we mean and how do we know when we talk about a call?

We mean two things: First, we mean that the Spirit of God must direct all the work of God that is to be effective, and second we mean that we must be personally directed by the Spirit. Let's see these two lines of truth in the Word.

## SCRIPTURE LESSON

**1. The Spirit directs the work of the Church.** (a) By bestowing capacities for service: 1 Corinthians 12:4-11. (b) By interceding in prayer: Romans 8:25-27. (c) By creating and intensifying the spirit of evangelism: Acts 5:12-16. (d) By calling certain ones to specific tasks: Acts 20:28; 13:2. (e) By giving power to preach the Gospel: 1 Peter 1:12. (f) By directing the missionary activities of the church: Acts 13:1-4.

**2. Spirit guides us as individuals.** (a) He guides us by the example set in the Person of Christ. (b) He guides us by the Word of God through its characters and commands. (c) He guides us through the experiences of Christians of all ages. (d) He guides us by providential opening and closing doors of opportunity. (e) He guides through the counsel of Christian friends and leaders. (g) He guides us by the inner conviction born of the Spirit.

### Suggestions

This should be a well planned program leading up to a time of prayer and heart searching, a time when every young person in the group asks himself or herself the question, "Is God calling me to some place of full time service?" Your adult adviser can plan best how this can be done, or maybe you might want to invite your pastor in. At any rate be sure to emphasize the two fold point of view of the Scripture—the church is effective only when directed by the Holy Spirit, and the Holy Spirit can direct the church only as He is directing you.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar October 1945

First Week in October: Religious Education Week.  
(Started September 30).

October 7: Worldwide Communion Sunday. Rally Day.

October 8: Home Mission Study Season and Emergency Fund Campaign begin.

October 14-21: Church Paper Week.

October 21: Reformation Day.

October 28: Opening Day of Week of Prayer and Self-denial for Home Missions.

October Circle Topic: "Say So." When? In A Time Like This!

Auxiliary Topic: "Opportunity Unlimited—Now."

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## The General Assembly Speaks On The Sabbath

(Excerpts From Assembly Reports)

We would sound a warning! The conflict is now on. It is truly sad that in our Christian nation, yea, in our Christian Church, the Christian Sabbath has to be defended, and that we have to contend for the preservation of holiness.

As goes the Sabbath so goes the Church. The Church cannot long maintain its visible existence without the Sabbath. If the Sabbath Day is saved to America, the Church must save it. Nevertheless, there seems to be among the leaders and people of the Church a spirit of lethargy about the situation and danger. During the past half-century or more the increasing secularization and desecration of the Day have been clearly a drift toward a "Continental Sunday"; and this drift has not received the attention and militant concern of the Church which its importance justifies and loyalty to the Kingdom interests demands. Let us be concerned. Next to Evangelism, and, indeed, as a vital aid to Evangelism, the Church probably has no greater duty and responsibility than to declare and enforce the **command** of God to remember the Sabbath Day and to keep it holy according to the requirements laid down by God in His Word.

The manner in which the Sabbath is observed among us today is a symptom of a worldly-minded Church and a paganizing State. We cannot build a Christian Church and a Christian country on the debris of a broken-down Sabbath. When the Sabbath is lost worship ceases, religion declines, the Church apostatizes, the nation becomes pagan, and men, women and children are lost. May Church and State **remember the Sabbath Day to keep it holy.**

## Worldwide Communion Sunday October 7th 1945

The first Sunday in October is Worldwide Communion Sunday, a time when each local congregation of every evangelical denomination is asked to make an effort to have every member present at its own communion table.

It is both timely and appropriate that Christians around the world plan to gather at the Lord's Table on the same day at least once during the year; and this year we should come in true humility, having a new depth to our gratitude, and fulness to our love and consecration because of what the Lord hath done for us.

Much thought and prayer should be given to preparation for Worldwide Communion Sunday that we all, men, women, and children, may be conscious of our spiritual oneness in Christ with fellow Christians in all the world. At His Table we are one—no race, speech, color, denomination or national allegiance divides. We are united in supreme allegiance to Jesus Christ, and as we come together we bear witness to our faith in Him, His sacrifice and His offer of new life to all who believe on Him, and surely we shall set out anew to follow Him and to make Him known to all who know Him not in all the world.

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## Church Paper Week October 14-21

For many years leaders of the Woman's Auxiliary have shouldered a major responsibility in the promotion of Church Paper Week. Again this year we are calling to the attention of the women of our Church the fact that Church Paper Week, October 14-21, is a special time to stress the importance of reading church papers, securing renewals of subscriptions, and also new subscriptions.

In days such as these, Christians need to live to their utmost for Christ, declaring by their lives, their lips, their deeds, that He is Lord of all and Saviour of all who will accept Him. The most important part of our equipment for such service is the Bible and daily we need to read prayerfully from God's Word. Also we need information about His work in the world and other messages of inspiration and challenge, such as are given in our church publications. We are interested in the announcement that there are now to be two issues of **The Southern Presbyterian Journal** each month, thus making possible a larger channel of information and inspiration to its readers.

As we seek to put into action the call of the Master to be His witnesses in our "Jerusalem, Judea, Samaria, and unto the uttermost part of the earth," we are grateful for the help given by the church papers for that service for Christ.

(Miss) Janie W. McGaughey, Secretary of the Committee on Woman's Work.



## Evangelism Our Task Goals For This Year

50,000 members added on profession of faith by April, 1946, or one to every ten members.

100,000 witnesses to Christ, or one to every five members.

What does this mean to you—to your Church? If there are one hundred members in your Church it will mean that there should be added ten by profession of faith to your present membership before the end of this church year. If your Church has a membership of a thousand it would mean that one hundred should be added on profession of faith. To aid in reaching the goal before us the Committee on Evangelism and the General Assembly call the Church to a program of Visitation Evangelism. This plan of Evangelism is being used with marked success by Methodists, Evangelicals, Protestant Episcopalians, Disciples of Christ, Reformed Church of America, Northern Baptist, Presbyterian Church, U.S.A., and the United Presbyterians.

Visitation Evangelism is a simple but well thought-out plan for utilizing the lay forces of the Church. It trains carefully chosen laymen to call two by two in a friendly manner according to an adaptation from Christ's method of instructing a special plan. In reality Visitation Evangelism is the Twelve and the Seventy, and sending them forth to extend the Gospel. It may be carried out on a community-wide, interdenominational basis, or on a denominational basis including the churches of a certain area. Also, it may be adapted to a local church for an intensive effort of several days, or over an extended period as desired.

Preparation for Visitation Evangelism is of primary importance and will determine largely the success of the program. Therefore, a church will need to start well in advance of the actual dates to enlist intercessors, to prepare lists, to set up committees, and to choose workers. The Manual on Evangelism, which gives full direction for a Visitation Evangelism Campaign, can be secured from Dr. H. H. Thompson, Director of Committee on Evangelism, 529 North State Street, Jackson 36, Miss.

Women of the Church are urged to co-operate with plans made by the Pastor and Session for Visitation Evangelism in the local church, and especially to respond to the call of the Committee on Evangelism to offer themselves to assist in the community or city-wide survey, which is suggested as a part of the campaign. Above all they are called to undergird the program with continued intercession.

The fact that many of the leading denominations of America are planning to make this their major emphasis for 1946 is impressive testimony to the fact that Visitation Evangelism offers a scriptural, practical and effective method for harnessing the lay forces of the Church. Many ministers and laymen of the Church have had experience in this plan of winning men to Christ and recommend it most heartily. It is not offered to supplement any emphasis that is now being given in our Church, but rather to supplement what is being done to bring the unsaved to Christ.

## Preparing For The Home Mission Season

"The Church of tomorrow is the Church that goes where the people are today." Thus is the challenge of Home Missions sounded by Rev. Claude H. Pritchard, D.D., Executive Secretary of Assembly's Home Mission Committee. The working slogan for today in the task of Home Missions is: "Not—come and get it! But—take and give it!"

Never has the Church had such a program for Home Missions! **The church among uprooted Americans** is the well chosen theme for this 1945 Home Mission Study Season. The Church is in a changing scene, and since "the past has set the stage for today," the Church must play an important part. War has brought a challenge and opportunity of almost Herculean proportions.

In the basis book for the Study Season, "These Moving Times," Dr. Hermann N. Morse writes on "Program Emphases":

"Here we can deal only in broad principles, for the program, in detail, must be infinitely varied. There are no infallible blueprints and no simple cure-alls. There are, however, constantly recurring emphases. We select only those that are particularly germane to our theme of shifting change."

The program for extension, development, sustentation and equipment calls for financial support. The goal is for \$335,000 with \$250,000 of this amount being set aside for the Home Mission Emergency Fund.

Study materials, for every group and organization within the Church, and offering envelopes are available from the Executive Committee of Home Missions, 573 West Peachtree Street, N.E., Atlanta 3, Ga.

The dates of the Study Season are October 9 to November 4, with the week of October 28 to November 4 being designated for special prayer and self-denial. The leaflet, "God Answers Prayer," furnishes a prayer guide for the week.

The Executive Committee of Home Missions has sent copies of available materials to local Presidents, Secretaries of Home Missions, Sunday School Superintendents, and Ministers. The October issue of **Presbyterian Women** carries interesting program material to supplement the suggested material for the October program in "Auxiliary Programs."

In preparing for this Home Mission Season, study your community and see how the life of the Church can be integrated into the life of the community.

Rev. Leslie N. Patterson's article in October **Presbyterian Women** should certainly make us realize the danger of any further "lost opportunities!" **Unlimited opportunities—now!** America for Christ! Prepare now for the greatest Home Mission Season your Church has ever known.



# Children's Stories

## A DUTCH MARTYR

### A DUTCH MARTYR

It was a Sunday morning in Holland, nearly four hundred years ago; crowds of young and old were gathered together on the banks of the Scheldt, hoping that someone would come and preach to them.

But no one came, for the priests had been offering rewards for the heads of all who should dare to preach from the Bible.

At last, a young man, named Nicholas, came out of the crowd, and, springing into one of the boats moored alongside the river bank, opened his Bible and read out the story of the Lord Jesus feeding five thousand with five loaves and a few small fishes; then he began to tell them of Him who is the Bread of Life to hungry souls.

### A Strange Pulpit

It was a strange pulpit, and a strange scene; old men, women, and many young people, quaintly dressed, listened eagerly, and when all was over they went to their homes, thinking of the words of life which they had heard. All over the city the talk spread about the youthful preacher.

But it was his last sermon as well as his first. One night, before another Sunday could come around, two butchers, hired by the monks, waylaid Nicholas in the streets, thrust him into a large sack, fastened him up in it, and, before a crowd could gather hurried down to the riverside, and threw him in to die.

### What About You?

But such persecution could not hinder the spread of the truth, and the Word of God became more widely known and loved in Holland than ever, until at last the glorious light of the Gospel spread all over the land.

But think of the fight these brave men fought many years ago to give the Scriptures to the common people! Do you prize your Bible? When did you last read it? Has it led you to see yourself as a sinner, and Jesus Christ as your Saviour and Friend? —Children's Special Service Mission.

## HELP THE WORLD'S MOST PITIFUL SUFFERERS — THOSE WITH LEPROSY!



Their situation is worse today than ever before with so many appeals for help elsewhere. But we cannot neglect those whom Jesus singled out to heal. With your gift, shelter, medical supplies and preventive measures will be administered by consecrated

Christian workers and missionaries at eighty mission stations.

### WILL YOU HELP THIS AND OTHER LITTLE CHILDREN WITH LEPROSY?

By preventive measures this child shown above might have been spared the physical and mental suffering of a pathetically distorted face.

Please Send Some Amount Today!

The American Mission to Lepers, Inc.  
File 38-O, 156 Fifth Avenue,  
New York 10, N.Y.

I enclose herewith \$\_\_\_\_\_ to pay in part or wholly for the care of a child with leprosy at \$40.00 a year.

Name\_\_\_\_\_

St. & No.\_\_\_\_\_

Town, Zone & State\_\_\_\_\_

## BOOK REVIEW

### STRANGE SCRIPTURES

By Barbara M. Bowen. Published by Wm. B. Eerdmans Company, Grand Rapids, Mich. Price \$1.25.

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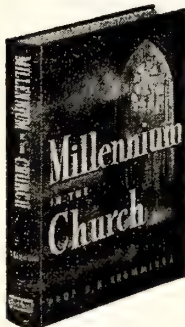
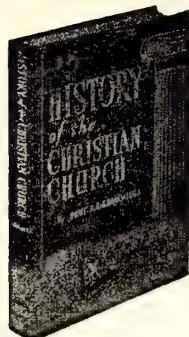
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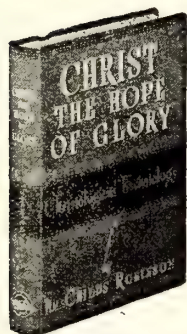
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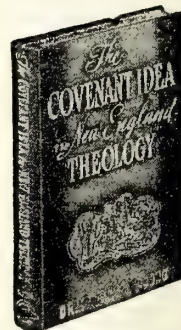
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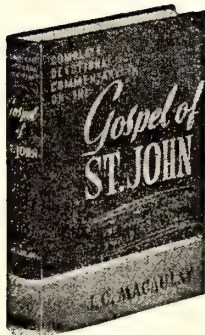


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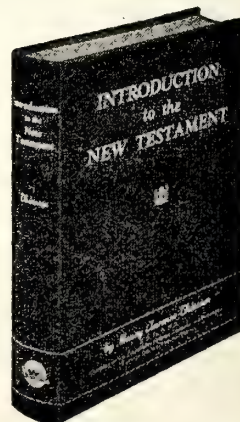


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Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 8

OCTOBER 15, 1945

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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## EDITORIALS

### No Substitute

For the Christian there can be no substitute for the daily reading of the Bible, and prayer. The Devil will settle for a compromise if we will read good books **about** the Bible rather than the Bible itself. He will try to manoeuvre us into a position where we feel we do not have time to pray. It is a personal issue with him and one we must watch daily.

Whether we are in the pulpit or in the pew, this source of spiritual strength must be tapped daily or we begin to lose power. There is no more tragic spectacle in the world than seeing a man attempting to do spiritual work in the strength of the flesh. If we are honest with ourselves we must admit that most of us have been, at some time, guilty of such folly. For spiritual food there is no substitute.

—L.N.B.

### Are Denominations The Scandal Of Christianity?

The thesis of Dr. Peter Ainslie's **The Scandal Of Christianity** was that denominations, as we have them in Christendom, constitute a scandal to the cause of Christ. He had many uncomplimentary things to say about denominations. We unhesitatingly admit that it is possible to find some features incident to the existence of denominations which are deplorable. Church history records the weaknesses resulting from the imperfect functioning of denominational life. We offer no brief for these things.

Modern denominationalism is usually traced from the Peace of Westphalia in 1648 to the present time. It is interesting to note that Christianity had its greatest growth during this era. We may compare this era with the period from the birth of Christ to the end of the Apostolic Age, or from the Apostolic Age to the conversion of Constantine (312) or from the conversion of Constantine to the founding of the Holy Roman Empire by Charlemagne (800), or from the coronation of Charlemagne to the outbreak of the Protestant Reformation (1517), or from the beginning of the Protestant Reformation to the Peace of Westphalia, and this last era will compare most favorably with the former epochs of church his-

tory when there were no denominations. Under the era of denominationalism we have witnessed the spread of democratic principles, the increase of popular education, the emergence of industrial civilization and many missionary movements promoting the evangelical doctrines of the Christian Faith.

Denominations are predicated upon the fact that each individual possesses the right to interpret the teachings of the Bible and to affiliate with those who accept like interpretations in order that these views may be maintained as a body and aggressively propagated. Today the United States Census Bureau officially reports two hundred and fifty-six different denominations. We freely admit that we believe this number to be unwarranted, but strenuously maintain that it is far better to have this number or a thousand more in addition than to be deprived of religious freedom and be forced into a sort of ecclesiastical amalgamation with an ambitious hierarchy to dictate the creed and policies of this super-organization. The existence of denominations has made it possible for Christians to express themselves in worship, in creed and in conduct as conscience directs. This liberty has been bought at a tremendous price, but it is worth the cost. Because we esteem this liberty so highly we repudiate the contention of the Roman Catholic Church and Protestant agitators of organic union that there should be external control and standardization of Christian people. We must reject absolutism wherever found.

It is to be remembered that the word "denomination" merely means "name." It signifies a devotion to the beliefs and policies of a Christian group which undertakes to give its distinct interpretation of Christianity and endeavors to propagate this interpretation. Instead of the existence of denominations impeding the progress of Christianity, a strong case could be presented to show how it has augmented the influence of Christianity. A person usually supports what he believes in. He refuses to support what he does not believe in. If a person believes in what his denomination stands for he is willing to give generously to its propagation. The existence of denominations has also inspired a loyalty to Christian causes that probably would never have been manifested otherwise. One penetrating thinker has said: "Whether it will be possible to maintain church loyalty on a large scale without denominational loyalty is a



question on which the unexplored future gives no adequate evidence."

If every Christian denomination has as its object the extension of the benefits of Christianity to others, how can this be construed a "scandal?" Totalitarianism is the real scandal.

The totalitarian type of mind has always been hostile to denominations. Protestants, except for a few Waldensians, were eradicated in Italy and Spain by totalitarians. They were subjected to violent treatment in France, Bohemia, Bavaria, Poland and Hungary also by totalitarians.

The church historian has reminded us that with the enjoyment of religious liberty in America the number of denominations is not surprising. We should rather be surprised that they are not more numerous. As long as each denomination endeavors to maintain Christian worship, to proclaim the Christian faith and to promote Christ-likeness of character it has a right to function. Those who deny this right should read what church history has to teach in regard to religious absolutism that gave way to religious toleration only after a great struggle that ultimately led to religious liberty.

We realize these things are contrary to the dreamers of ecclesiastical monopolies. For our part we believe that religious freedom with the competition of denominations is more conducive to healthy Christianity than organic church union at the expense of conviction without denominations.

It seems to us that the Christian attitude is not to deprive Christians of religious liberty, but for all to come to a higher appreciation of each other's interpretations, to a more intelligent realization of each group's special contributions and to promote co-operation and Christian fellowship to the glory of our Triune God.

—J.R.R.

## Doctrinal Preaching

By Rev. J. D. Rankin, D.D., LL.D.

The Apocalypse is instructive here. The four evangelists unveiled Jesus Christ launching his Kingdom in the world. The Book of Revelation unveils him as he carries on that work through the ages. The first splendid all-inclusive vision shows the method by which the work is done. It represents Christ standing in the midst of the Church supplying it with the light of truth by which the moral darkness of the world is to be dispelled. The vision has but one possible meaning—that the world is to be redeemed by the diffusion of Christ's teachings through the agency of the Church.

What does Christ there urge as of first importance? Organization? Activity? Enterprise? No one doubts the value of these, and elsewhere they are urged. But here where the fundamental conditions of saving the world are being revealed they are not even mentioned, so secondary is their place. The one thing that is pressed to the front is that of making known the truths of the Gospels. These churches are commended or condemned according as they are loyal or disloyal to the Word of God. It is made clear that the Word of God faithfully preached is the condition of the world's redemption.

### History Influenced By Doctrinal Preaching

History has confirmed this. Time after time great leaders of the Church have minimized or

set aside some of the fundamental doctrines of the Gospel. For a time they seem to succeed but unbelief, degeneracy and coldness of the Church followed. Origen, with learning and eloquence which are still a memory in the Church, tried to modify the doctrine of future retribution; and Clement of Alexandria tried to make the ethical teachings of Christ more important than his death. For a time they were popular but their success was disastrous to the morals of the people and the life of the Church and the hungry heart of man swung back to the old truths which, though stern and severe, have been the only ones that have satisfied the soul crushed by sin.

The Reformation of the Sixteenth Century was brought about by the faithful preaching of the great fundamental doctrines, especially the sovereignty of God and justification by faith.

### England Saved By Doctrinal Preaching

The period from 1700 to 1740 marked another great effort to sweep the Church away from the old doctrines. Universal salvation, a second probation and similar beliefs were preached by scholarly men. A flood of worldliness followed. Infidelity swept over the world. Dr. Taylor, one of the greatest ministers of his day, said that Europe was in practical heathenism. Troubled by this spiritual desolation, Jonathan Edwards began to preach the neglected doctrines of the Gospel. Other ministers followed his example. Soon one of the greatest upheavals of history was on. Bancroft called it the turning point of modern history. Green and Lecky say that it saved England from a revolution more terrible than that which came to France.

It has always been so. Dr. Townsend, of Boston University, says: "There never has been in history a revival of religion or an improvement in a nation's morals except in connection with the preaching of evangelical Christianity." The "liberal theology" furnishes no adequate remedy for the personal consciousness of sin, and above all does not supply a channel along which the Holy Spirit can go forth to the regeneration of man. The preacher of power is he who receives God's Word as divinely inspired and standing in the full consciousness of eternity preaches a full-orbed Gospel straight at the conscience of man. This is the greatest need of the present time. We have neglected the fundamental doctrines too long. The longed-for revival awaits the faithful preaching of these fundamental doctrines accompanied by earnest persistent prayers.

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# The Second Commandment

By Rev. Daniel S. Gage, Ph.D.\*

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."

In studying the second commandment, emphasis is nearly always laid on love of one's neighbor. Those who so often speak of the "brotherhood of man" rarely speak of the love of one's self. And, indeed, rarely does one hear self-love mentioned. Yet the Lord as quoted above, made the love of self both the basis and the measure of love of one's neighbor. Evidently, one can not rightly love the neighbor till he rightly loves himself. Some study of this leads to some wide conclusions in some fields, where, perhaps, the wrong basis for love is being sought. In the field of internationalism, for example, perhaps it will be found impossible to rightly, justly, treat other peoples till one has the right kind of love for one's own country. But it is the right **kind** of love of self or of nation, etc., which is to be sought. And in the Lord's words above, and often in other statements of His principles, He spoke of the right, proper, real element of the spiritual life of which He was speaking and did not set forth in detail its nature. Wisely, He left it to us to seek His meaning.

There are several kinds of love mentioned in the Bible. It will be found that they are never confused either as to their ground for existence, their respective duties, and, let us note especially, as to the sort of "**emotion**" which is the inner conscious existence of whatever love it may be. There are mentioned the love of God, of self, of neighbor, of family, of friends, of enemies, of Christian brethren, and whatever may be said of any of them, there is never any confusion. But it seems true that when any of these varieties of love is mentioned, almost any one reading of it, will generally have some correctness of understanding of the reason for such a love, of the duties which may grow out of it, and other phases of its place in life, but will far too frequently think that the emotion of love, that feeling in the heart which is the **love**, should be the same in all cases. And this frequently seems to lead to almost impossible situations. The writer heard a Professor in a Theological Seminary when he was a student ask in reference to love of neighbor, "How can one love the disagreeable, the bad, the 'crooked sticks,' the ones who are themselves very bad neighbors all with the same love,—just as we love ourselves?" This very learned Professor, was making the same general mistake,—that the **emotion** should be the same in all sorts and kinds of love.

Perhaps the strongest love of our fellows mentioned in the Bible is **friendship** love. Where is any other human love mentioned in such terms as we find in I Samuel 18:1: "And it came to pass that when he (David) had made an end of speaking, that the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul." Friendship Love is the love of soul for soul because each soul finds in the other something calling to its deepest depths, and the soul is loved

for what it is. One might also think of that disciple whom "Jesus loved." When Friendship love is joined to Family love, then we have doubtless the highest human love for another of which we are capable. None is to be compared with the Love of God. It stands supreme, on its own ground, calling for all that is in one, "**with all thy strength.**" Luke adds in the similar statement of the two great commandments. But the writer mentions these to call attention to the "**emotion**" which exists in each case—which is the heart and conscious reality of **love**. Is it supposed to be the same in all cases? Is one to **feel** toward a neighbor as toward a Friend, or to a member of one's family, a wife or child? Plainly it would not only be impossible but unnatural to command such feelings. In each kind of love, the "**emotion**" is different and should be different.

But, then, what is the nature of love of self? How does one love himself? Students of Love have often mentioned three characteristics of this Emotion. But only two need concern us now. The third,—the Desire to possess whatever is loved, for one-self, can hardly enter in a study of love of self till one has learned precisely what is the true love of self. Indeed, in what manner one can "possess" himself is a problem of first-rate importance. But it is not our intent to discuss that this time.

There are two other characteristics of all Love universally present:

1. Love always sees **value** in the one loved.
2. Love always seeks the good of the one loved.

In love of self, what is the value seen? In the case of probably everything which is right, there is the perversion or the opposite. The two most prominent perversions of true Love of Self, are, doubtless, Egotism or Conceit, and Selfishness. But the Lord always had in mind the true and right element of whatever He was speaking. What does true Love of Self see of value in one's Self? What would one take for his Memory? For how much would one sell all power of Emotions,—to become a stone, utterly unable to love, to hate, to feel pity, kindness, love, and all the rich range of emotions of which the soul is capable? For what would one sell his Reason? For what would one sell all power of service to Church, his Lord, his loved ones? Just the mention of such Faculties brings their priceless value. Or as the Lord said once in another connection **For what is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?** (Matt., 16:26).

But the true value of one's self is better judged by our Maker than by us. What is one, any one,—the lowest sinner,—the humblest,—worth in His sight? **For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.** For the "**world**," that might well seem worth while. But suppose that one were the only sinner on earth. Would He have given His Son and would the Son willingly have come to die for just the sins of one sinner? Even if He had, one might not have had faith and not been saved but would that



one sinner have been lost for lack of a Saviour? It is true, that He may have died only for His Elect. But suppose, again, that there had been but one sinner, who, however, was one of God's Elect,—would he have died for that one sinner, alone? Without doubt. Did He himself not speak in a parable of a shepherd whose ninety and nine were safely in the fold, but one was lost,—only one,—but in the mountains went the shepherd to seek and find that one which was lost. Are we not made in His image? When one in no spirit of self-praise or egotism, begins to realize the value and greatness of his Soul,—so great because so created,—he may find the first trait of Love in true Love of Self. And when one adds the possibilities of the soul,—the limitless growth in Grace open to any one who will receive it,—the promises so great that eye hath not seen nor ear heard neither have entered into the heart of man the things which God hath prepared for them that love Him. Let one study the promises for the saved and waiting soul in the world to come,—and he may begin to dimly realize the value of his own self. These are promises for the soul that is Saved. But, again, have we considered the fact that the soul is of such nature that it can be saved? The study of this would take us far afield. But if a characteristic of Love is that it sees value in the one loved,—then true Love of Self will see one's Value. And seeing this, to whatever degree it may be conceived will be, in so far, Love of Self.

But next is the second character,—that Love always seeks the Good of that which is loved. Here, then, the man who truly loves himself, will seek his own Good. Again, the discussion of this would mean a treatment far too long for this paper. In how many ways one might seek and find the Good of himself—the true Good—what

greatness this Good might reach unto,—here the promises of God in Christ Jesus overwhelm one's human imagination.

Here, then, may be the Love of Self of which the Lord spoke. The realization of one's true Value—and the seeking of one's true Good.

And then one can see that not till one has so felt toward himself can he rightly love his neighbor. Not till one has realized his Self Value will he set the true value on his neighbor, for that neighbor also has a soul of the same limitless value as his own. And not till one has learned how to seek his true self good, can he rightly seek the true good for his neighbor. For one who does not know what is the true good he should seek for himself, can not know the true good for his neighbor. And one who does not know where to seek his own true good will not know where to seek true good for his neighbor.

Right and truly, then, did our Lord make self love the basis, the measure and standard of love of one's neighbor. **Thou shalt love thy neighbor AS thyself.** Neither more nor less, but AS thyself.

But one is not commended to have the same emotion, the same feeling, toward a neighbor as for a friend, one of one's family, for God,—for no one has any such emotion toward himself. True self love is not egotism, conceit, nor selfishness, nor any such perverted feeling for one's self but the realization of one's true value and the seeking of one's true Good. Such, exactly, should be one's love for his neighbor.

\*Professor of Philosophy, Westminster College, Fulton, Mo.

## A Medal And A Miracle

By William Rule, M.D.\*

Lumbala was the next in line for the Medal Chieftainship. That means that upon the death of the old chief he was to receive the large medal from the Belgian Government which would hang around his neck to denote that he was not only the chief of his own village but that he was also the head chief over dozens of other villages and thousands of the native people in all of the surrounding country. This position carried with it a great deal of honor, authority, and wealth. Lumbala was already in the process of assuming some of his regal responsibilities. He was the judge of the local court, trying and deciding arguments among the people of his home village of Matadi, when the missionaries arrived there to conduct an evangelistic meeting on that all-important day several years ago. But in order to tell you his whole story I will go back to the beginning.

As a young boy Lumbala had come to the Mission to go to school. He had lived in the Boys' Home for a number of years, attended classes, and joined in the worship of the Church. He was an intelligent boy and had done well with his studies. He had heard the Gospel presented on many occasions and fully comprehended its import. But his heart had not been reached. He had never really accepted Christ as the Lord of his

life and he frittered away his opportunities, getting into trouble from time to time, and finally dropped out of school altogether. When he returned home he continued to degenerate, sin becoming ever more dominant and ever more heinous in his life. Drunkenness and other forms of dissipation gained such a hold upon him that he became a by-word among his own people for a life of debauchery. It was after he had been living under such conditions for a number of years that our story opens.

The missionaries held a meeting that evening in the village of Matadi. They presented Christ as the Saviour of all men's lives who will put their trust in Him. They pointed out His promise of everlasting life and they offered His power to make men free and happy. But above all they acclaimed His great love for each and every human being. At the end of the service an invitation was given to the people to make a profession of their faith and what was the amazement of the assembled crowd when Lumbala came forward and knelt to signify his acceptance of the Lord Jesus! He had been strangely moved and he stated immediately that he intended to give up his chieftainship and become a Christian evangelist! This was unheard-of! No chieftain had ever done such a



thing. The missionaries were cautious about accepting his statement, fearing that he might be drunk, and suggested that he wait until the next morning to talk the matter over. But Lumbala was convinced in his own heart and knew exactly what he was going to do. He called his wife, who was already a baptized Christian, and told her of his intention. She gladly agreed to aid and support him in this new resolve. So then and there Lumbala Nicholas gave his whole heart and life to his newly found Lord and Saviour.

In the days that followed God abundantly supplied him with the Grace needed to stand true to his purpose. Lumbala had to go back to school in order to finish the studies that he had forsaken in his boyhood. Afterwards he went to the Bible School to prepare for becoming an evangelist. Three years later he graduated with such an excellent record and having shown such devotion to the Lord's work that he was invited to remain and to immediately become a member of the faculty of the Bible School. But his heart was set on evangelistic work and from that day to this he has been going up and down the countryside and even into strange and distant sections, preaching the Gospel and performing a uniquely outstanding piece of work. Many are the souls that have been brought into the Kingdom through his testimony.

I wish that you could hear Lumbala tell his own story of his conversion. He tells of how he went to the Mission School and heard the Mission's teachings, and he says: "Missionaries cannot save you." Then he tells of leaving the Mission and of how the drinking habit took possession of him. He got a good job working for a white man, but drinking more and more, he stole money from him in order to buy whiskey. He was apprehended and sent to jail, but he tells about how even in jail he bribed the guards to bring him liquor. He says: "Even chains cannot save you." Then he tells of his life of sin at Matadi, of the injustices of his decisions when he tried the cases of his people in a drunken condition, and finally of the night that the missionaries came preaching once again the Gospel of Christ, and Lumbala cries: "It isn't until you realize that all of the great love of the Lord Jesus is **yours**, and that He freely gives it to **you**, that it finally breaks your heart!"

There is another story to be told about Lumbala. He loves his Bible and he studies it carefully much of the time. Asked one day what portion of the Scripture he was studying at that particular time, he replied that he was studying the Gospel of John, that he had been at it for three months, and that he had reached the eighth chapter! There came a day when he had about exhausted all of the material that was written in his own Tshiluba language which would help him with his Bible study. The commentaries in Tshiluba are of necessity small in size and few in number. The realization grew on Lumbala over a period of time that if he was going to avail himself of the wisdom of Biblical scholars he would have to be able to read another language. More and more he realized that that language would have to be English, the tongue in which the great bulk of evangelical literature now exists. This fact presented difficulties. The Mission has always maintained the policy of not teaching the natives English. French is the official language of the Colony. It is the language that the government wants the natives to learn and the Mission has always been happy to cooperate in teaching French and not English. Lum-

bala knew this. He knew that none of the missionaries would be willing to teach him and that if he were going to learn English he would have to get it himself. He says when he came to make the final decision as to whether to attempt the study or not that he prayed about it the whole night through. While on his knees he came to the definite decision that it was God's will for him to study English.

One of his native friends had retrieved and kept a worn-out and cast-off English Bible of one of the missionaries. Lumbala borrowed it and propping up his Tshiluba Bible with the English text over against it he laboriously began to compare the words and grammar. Weeks of this study passed by and he gradually mastered more and more of the foreign tongue. By the time his friends discovered what he was doing he had acquired an amazing command of English! Of how this came about, Lumbala himself said: "I didn't just learn English, because I couldn't have done it. This was a miracle. The Holy Spirit was my teacher."

Since coming back to the United States on furlough I have received a letter from Lumbala written in English. I want to share it with you because I feel that it will show you something of the spirit of the man better than anything that I can say about him. I will put it down here just as he wrote it. You will smile as you read some portions but I am sure that you will also appreciate it.

"... My friend in Christ Jesus, since you went away at Leopoldville, and ever since I have been here I have thought about you and your wife and the child and planned to write you a letter. I trust that you all are all well, and the little child too ... It is true, I say so, the Bible is a mirror in which man may see himself just as he is ... Thus, through these books, I want to study each lesson the Holy Spirit gives me on dealing with unbelief. It is the truth, I strive to share Jesus with others, and by the Holy Spirit's power I may bring them into fellowship with God through Christ. I real know just that God still works through the preached Word to save such as will believe. I strive to be a real preacher among my own country indeed with the power from Almighty God. I am very sure that they are human, with human hearts, and any human heart can be touched with the story of Christ and His love.

"Our worships near Lubondai station are all right. You know that there is no need to ask a Christian to pray, because one cannot be a Christian without it. No one can love our Lord Christ and not wish to speak with Him, just as a child talks naturally with his earthly father about everything that interests him, so we can talk with God.

"We also have been very glad to hear that your journey was by Air-Mail at Leopoldville, till at American. They have told us of your quick and safe journey all the way to the States. We thank our Heavenly Father also for your reaching there.

"I want to give humble thanks to Almighty God for His good Providence which has blessed and guided our work through the year 1944. The fundamental purpose of our dear Christ Jesus in the Holy Bible to bring the people into fellowship with the Lord has not changed. The year 1944 is finished, and the work of 1945 is now to face. Thus I pray the Christ Jesus will always be my leader as I go forward to next year; that I may go through with His Guidance, and I will take up my Cross



and follow Him. I am very thankful that under the Lord's care my work of 1944 has been done in His own Guidance . . .

"My wife and I and our five children having great gladness and long for you to see you again. But we send to you much love. Please remember me in my work of Personal Evangelist which I do now in Christ's name in your prayer. May the God watch between you and me while we are absent one from another, till we meet again.

"If you please give my greetings to your parents . . . And also, many greetings to all my friends in Christ, those who have the same work as I have, and to the little children of the beginning class in Sunday School if you have the good time to meet them. I never cease to pray for you all. May God bless you all and give you the strength for each day's needs and duties and great

joy in your family in Christ. Then I will close by asking the questions. May I hear from you soon, if you please? I will be glad to hear from my friend in Christ. I thank my God upon every remembrance of you. Your friend in Christ Jesus and Lord God, Lumbala Nicholas."

Surely the hearts of Christian people are stirred each time that we hear again a story of our Lord saving and changing men's lives and making of them miraculously new creatures. It is a story that can be told over and over again about many people from many lands, but like the old, old story, it never grows stale. Lumbala brings it anew to our hearts today as he shows us how the love of Christ can take a coveted medal out of a man's life but in its place perform a miracle.

\*Dr. Rule is one of our Medical Missionaries to the Belgian Congo now at home on furlough.

## Reach Every Person With Christian Teaching (WHAT DOES IT MEAN?)

By Rev. A. R. Batchelor\*

This is the goal of the United Religious Education Advance. For four years we have been promoting it in an endeavor that enlisted the local church to work in the home, the church, and the community, to the end that we reach every person with Christian teaching. We are now emphasizing the community as the object of this year's effort.

It is natural to lose sight of the needs that lie out beyond our immediate vision. The divine Son of God urged His followers to lift up their eyes and look to a field which was the world. When He gave that challenge to His disciples, the world was as large, as unknown and as mysterious as is our universe today. Yet He dared say: "Go ye into all the world." Their own personal and group problems were far from being solved. The disciples could well have spent all their time and effort in correcting these, but Jesus commanded that they reach out from Jerusalem to Judea, to Samaria, and to the ends of the earth. The interesting and challenging observation is that whenever the Church did reach out, its local growth and problems were cared for to a great extent. The early Church, small in numbers but with an outreach vision, about covered the known world. Then internal problems arose. It became necessary for the Church to state its doctrines and defend its faith. With its eyes upon itself, it stopped growing until Morrison recaptured its vision of a gospel for a world and for everybody in the world. Immediately, although the converts in mission fields have been comparatively small, the Church again started to grow. It is essential to the life of the Church that it have an outreach. Dr. Frank Brown has said that the chapel program of his churches would have been worthwhile if no souls had been won, because of its effect upon the local church. Souls were won, and the Church in losing itself for others saved its own life.

This goal of the Advance is based upon the conviction that we do have a message for needy people in a needy world. There has been committed

to us as Christians and to our churches the truth of a gospel which alone can set men free. Our task is to inspire men to have faith in God through His Son Jesus Christ. It takes faith in our message to attempt this task.

Scripture reveals the fact that there are two sources of faith. They are easy to remember.

### 1. The Living Word: Christ.

"Looking unto Jesus the author and finisher of our faith." (Hebrews 12:2). He alone can write faith in human hearts. "And I, if I be lifted up . . . will draw all men unto me." (John 12:32). When Jesus rode in triumph into Jerusalem (as He wants to ride in triumph today), there were two who heard the people sing hosannas and who passed over the palms and garments strewn in the way. One was the Living Christ. The other was the lowly ass who held Him up. Whatever our effort, in organization and promotion, in supplying literature or preaching service, our purpose must be to hold Him up that He may draw men to Himself and write faith in their hearts.

### 2. The Written Word: The Bible.

"So then faith cometh by hearing, and hearing by the word of God." (Romans 10:17). Here is the genesis of faith. Here's how it comes. Faith cometh by hearing and hearing by the Word of God. Moody said: "I prayed for faith and faith did not come. I started to read my Bible and faith came." The Word of God is a source of faith. It is interesting to note that Jesus in His discourse in John 8, gives two ways to become free from the bondage of sin—and they are the same two. John 8:32: "And ye shall know the truth, and the truth shall make you free." John 8:36: "If the Son therefore shall make you free, ye shall be free indeed." There is a sense in which it is not our task to win people. Our task is to bring every possible person under the influence of the Living Word and the Written Word. We do this in faith that they can



and will speak for themselves. As we do that, we shall win people. Our effort to reach every person with Christian teaching is based upon a real faith in our message.

This emphasis of the Advance, reduced to a minimum, means that every person in our communities receives this year some kind of invitation to attend the Presbyterian Church. We give this invitation in faith that the teaching and preaching program of that Presbyterian Church is the embodiment of Christian teaching. Unless we do believe this, we cannot and will not give the invitation with sincerity and force. There are different ways of accomplishing this goal. Several are listed in the Fourth Year Advance Manual.

If your community has not had a religious census within the last three years, one should probably be made this year. This can best be done through the Ministerial Association, with all churches co-operating in the effort.

If a census has been taken, it should be followed by a community visitation. A leaflet, "An Offer Of Service," has been prepared for use in such a visitation. It offers the services of the Church to those who are in need. There is a place in the folder for the card of the visiting church or group of churches.

Churches should be alert in grasping occasion to contact every home in the community. This is usually done when evangelistic services are held in churches. Posters are printed for store windows and cards are mailed to every home in the community. The community knows that there is a Presbyterian Church and why.

One Presbyterian Church in a smaller city had a program of community service through a series of special services. A high-class religious movie, a sacred concert by a visiting capella choir or outstanding soloist or a preacher of note were brought to the city every two months. They were free to the community and resulted in many contacts for the church.

A Baptist Church installed a set of carillon bells. A card was mailed to every home in the community calling attention to the bells as a community service and inviting those who had no church home to follow the bells. They reached every person in that community with an invitation to their church.

A Presbyterian Church last spring placed a Christian Family Week Packet in every home in the community. It was a defense area and they had the satisfaction of reaching every home.

Another Presbyterian Church hung a card on the door of every home in the community announcing a Vacation Bible School.

These are activities inspired by a faith in the message of our churches. They are efforts to bring the Church to the attention of people and people to the Church. In most communities less than half are reached by the Church.

During the last year of the Advance, we want to make sure that the Church is reaching every person in the community with its message. It is so easy to take this for granted and come far short of the goal. It is so easy to substitute a program

of "Come And Get It" for Christ's program of "Go ... Teach."

We cannot teach them  
Unless we reach them.

We cannot reach them  
Unless we know where they are.

We cannot know where they are  
Unless we go where they are.

We will not go where they are  
Unless we love and obey Christ.

Shall we say, "Come and get it,"  
When He says, "Go and teach?"

Advance Manual,  
American Lutheran Church.

Even successful churches are in danger of becoming lax along this line. When a church is debt-free, has a good membership, a fine pastor, and is giving fairly well to benevolences, the world would look upon it as a success. It has reached a status of economic security. Yet this church may be reaching a small percentage of the people in its area. Those unreached people are a force unchallenged and unused by the church.

For a more definite and intensive program of reaching people, it is recommended that churches give a careful study to Manpower Enlistment and Visitation Evangelism. Leaflets are available giving specific help in each of these fields. The first may be gotten from the Committee of Religious Education and Publication and the other from the Evangelism Committee.

Manpower Enlistment offers a program for registering, enlisting, training and using the total manpower and womanpower of the congregation. It outlines eight steps whereby people may be related to jobs and jobs to people. Its purpose is stated: "That Christ may mean more to men—that men may mean more to Christ." The plan can be used by an entire congregation or by any of its organizations. This is no experiment. It has been used to good advantage. Cards are also available to be used in inaugurating the plan in your church.

The "Visitation Evangelism Manual" is an answer to a pastor's dream for a booklet that gives all necessary information. Too often manuals present an idea but give very little specific instruction. The "Visitation Evangelism Manual" gives definite suggestions for each stage of a successful visitation evangelism campaign. Many churches are using this Scriptural plan to reach the unreached in our communities.

These are serious days. An ordinary church program will not meet the needs. We must hear our Master anew as He commissions us to reach every person with the message of the gospel. Many churches are responding. All must enlist if we are to take advantage of our privileges as members of the Church of Christ.

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# My Call To Missions

By Miss Carolyn H. Stowell\*

You have asked me to write an article for this publication dealing with my call to missions. Several of us missionary candidates and appointees studied linguistics in Montreat this past summer preparatory to going to the mission field, and I was among those who were asked to tell at the consecration service closing the Foreign Mission Conference why we are going: this article is an enlargement of that talk, and, because of its nature, must be very personal.

Before the foundation of the world, God, in His infinite wisdom, conceived of us. As He looked through the ages of eternity He planned a place which only we could fill. He loved the world, but He saw in it those who could not love Him unless we told them of His love.

His plan was for us all to be created like Himself, with freedom of will to choose to obey Him. But because the creature cannot be greater than the Creator, He also knew that we would abuse that freedom, and that this would necessitate His becoming one of us: stooping to our level, since we could not attain to His, to pay the penalty which disobedience incurred, for only thus might we be free again to be His own. He knew that people would forget, as time went on, that He had come, or think such an event too amazing to believe, or perhaps be isolated from the Gospel. And so He chose us to fill the place which He had planned among the people of this age as His messengers, to proclaim the good news of His love.

I, too, had disobeyed Him. I had not loved Him with all my heart. I had not believed the things He had written about Himself, because I had thought them too incredible.

My parents had taught me, through their fine example, to be loving and honest and unselfish. Yet we did not share together in family worship. We were encouraged to go to Sunday School, and there were taught to follow the example of Jesus, the greatest Teacher who ever lived, and to treat others as we would wish them to treat us. As we grew older attendance became optional, and we were free to decide for ourselves what we wished to believe. Somehow I failed, in those formative years, to draw into my life that "something" which makes for happiness and security of spirit and a vital relationship to God.

Often when we are farthest from God, He is closest to us, and in His great love He was even then preparing me to tell others whose relationship to Him is not vital that they, as I, need a Saviour.

College time came, and I chose Florida State College for Women, as this college, more than any other southern institution which I investigated, fulfilled every desire I had for my Alma-Mater-to-be. I did not attend church, as my time was filled with activities I considered more important.

The second year brought a few added activities, but still I was not completely satisfied, without knowing why. Early in the year I was introduced to the Presbyterian Student Worker, who invited me to attend church with her. For the first time that I can remember, I heard there the story of

Jesus Christ as more than Teacher—as the Saviour of the world. I was indignant to find that some people actually believed this! There followed a series of conversations between the Student Worker and myself in which all that we love and believe about Christ was made plain, tactfully but with assurance. This was what I needed; my hungry soul was being fed with the Bread of Life. The climax came by the end of October, 1940, when I as a human could no longer hold out against so marvelous a Book, so amazing a plan for all humans, so divine a Saviour. I could think of nothing else but the things she had told me, and deep down inside I knew they were true. I opened my heart to accept the One who had died for us all so long ago.

The rest of that year and the next were years of learning and growing. All I had hoped for and worked toward as a non-Christian was exceeded as a Christian, and I was so happy in my new life for Him.

During the Christmas holidays of my senior year I attended our church's mission conference in Memphis, Tenn. It was there the Lord showed me He had a place for me in full-time Christian work. All the experiences of the two years which had just passed could not have been for nothing, and somehow the desire for personal achievement grew strangely dim in the light of His Presence, as the same Lord who said, "Come," pleaded: "Go—my grace is sufficient for you—and lo, I am with you." I did not know then where He wanted me to go, or what type work He wanted me to do, but I could not resist His call with its challenge and its Companion.

Graduation came, and then a year in Connecticut, where I was employed by a manufacturing concern in personnel work, to save toward my training as a Christian worker, as I had no other way to meet the financial requirements of such training.

January, 1944, brought with it the conviction that I was to study for Christian work that fall at the Assembly's Training School. How I was to manage after so short a time at work, with so little savings, I could not guess. In the spring the Chairman of the Board of Directors of the Company, interested in my conviction that I was to go in spite of the difficulties involved, gave me enough to make possible the financing of the first year, with the promise of a similar amount for the second.

It was a wonderful year. All the little "extras" were provided for out of His goodness, His Word became more clear and more precious, and the vision of a life of service for Him grew in an atmosphere of faith and love. January, 1945, came, and still I did not know exactly what type of service I was to give. During the week of prayer and self-denial, when you and I and hundreds of others in our church were praying for the one hundred missionaries we needed, my vision became reality and I felt I could no longer pray and give and not be willing to go. I had talked it over before with those concerned with recruiting missionary volunteers, but had not felt the compulsion to say "yes"



without some definite, personal call, as if "Go—ye" did not apply to me at all. It culminated in a prayer meeting at which one of our missionaries spoke of the great need in Brazil among attractive, intelligent young people who had been blinded with the superstitions of a corrupted Catholicism, and among others who had no chance to hear except through those who would go to tell them of Him who loved them too. It was with mingled feelings of fear and commitment that I volunteered, and I was accepted.

There is one more year of training before I go, and the financing of that has been taken care of too. How abundantly He has poured out His gifts, material as well as spiritual!

How can I stay at home! How can I be unwilling to go to the "uttermost parts" for Him

who has given His all for me! With a world which is still suffering from the effects of war and destruction and the weakening of morale which inevitably accompanies war, how can I feel that there are enough others in a better position than I to go? When thousands are pleading for a new world, a new life, a new chance to try again, and overworked missionaries are bearing the burden an army could not manage, how can I fail to hear the voices of the little children in the big neighborhood of this world crying, "Come over and help us," and see so few, so pitifully few, answering: "Here am I, Lord, send me." We are all children of the same Father, and so I add my small voice to theirs and yours, resting my faith in Christ alone to be my strength, who has promised us His Presence.

\*Assembly's Training School, Richmond 22, Va.

## Glad Tidings Of The Kingdom

By Rev. J. Edwin Wayland\*

**"He went throughout every city and village preaching and shewing the glad tidings of the kingdom of God." Luke 8:1.**

There is no doubt but that the ministry of Jesus centered around the theme—the kingdom of God. For at the beginning of his ministry, he "came into Galilee preaching the gospel of the kingdom of God." Many of his parables were about the kingdom of God. "Unto what is the kingdom of God like?" and "Whereunto shall I like the kingdom of God?" were expressions used by him. "Because they thought the kingdom of God should immediately appear, he said therefore, a certain nobleman went into a far country to receive for himself a kingdom and to return." He sent his disciples out to preach the kingdom of God. It was just before His arrest he said, "I will not drink of the fruit of the vine until the kingdom of God shall come." And after His resurrection the kingdom of God was the subject of His conversation with the disciples. In the Gospel of Luke alone the term is used thirty-three times.

What is the kingdom of God about which our Lord spoke so frequently and also which was the subject of conversation of the apostle Paul for two years in Rome (Acts 28:31)? The answer to this question is given in many different ways. We believe that only one answer can possibly be the true one. And the true answer will prove that it is right by its fitness in every place where the term is found. Any answer that will not fit in every place where the term is used cannot be the real answer. We would like to include the term the kingdom of heaven as being an interchangeable term with the kingdom of God for this can readily be proven to be a fact.

A study of the many passages in which the term of the kingdom of God is found may tend to confuse the student. There are statements that seem to be contradictory. May we illustrate a few of these. Luke 17:20 says, "The kingdom of God cometh not with observation." Yet Mark 9:1 says, "There be some standing here, which shall not taste death till they see the kingdom of God come with power." These two passages apparently do

not agree. Another instance is found in Mk. 1:15 where the kingdom of God is at hand, yet Luke 21:31 would indicate that in the future the kingdom of God would be near at hand, when the events that precede his second coming come to pass. A third instance is found in Luke 17:21 where the Lord in speaking to the Pharisees said "the kingdom of God is within you." Yet in Luke 12:28 he speaks of those who are in the kingdom of God. These are not contradictory passages when understood in the light of the true definition of the kingdom of God.

It is the purpose of this article to show what the kingdom of God is. To find the answer our search must take us to the Old Testament to find the clue, for it was there that the Jews obtained their knowledge about it which caused them to be on the look-out for it. It was said of Joseph of Arimathea that he waited for the kingdom of God. Daniel prophesied that the God of heaven shall set up a kingdom which shall never be destroyed. Jeremiah and Isaiah identify the king of that coming kingdom as a descendent of David. He is called Almighty God and the Lord our righteousness. And Luke 1:31-33 shows clearly that Jesus is the king of whom the prophets spoke. In Jesus, the seed of David and the Son of God are the qualifications of the king of the kingdom of God. In Him was vested the authority of heaven. God's authority came to earth in Christ. Where Christ was casting out devils by the spirit of God, He claimed that the kingdom of God was there (Mt. 12:28). The kingdom of God may therefore be defined as the reign of God in the person of His son. The kingdom of God was present when Jesus was on earth and it will be present when He returns to sit upon His throne. His spirit now dwells in all those who truly believe in Him as the Son of God and they are heirs of the kingdom, which God hath promised to them that love Him (James 2:5). Thus we see the contradictions are reconciled. He was at hand and He will be at hand when He returns. He was not wearing a crown or royal robes, so could say that the kingdom of God cometh not with observation (outward show) and yet on the mount of transfiguration He displayed His majesty to His disciples (II Peter 1:16-18).



And we can understand that He meant He was in the midst of the Pharisees, when He said the kingdom of God is within you. And when His kingdom shall come the heirs of the kingdom will sit down in it. It is a most remarkable demonstration of the goodness of God that He has prepared a kingdom from the foundation of the world for His people.

Are you an heir of the kingdom? If by sincere faith in the Son of God you have become linked to Him, you can say with assurance, I am an heir of the kingdom of God.

\*Pastor of the Hopewell Presbyterian Church, Charlotte, N. C.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR NOVEMBER 4

### Fellowship In The Church

Scripture: Matthew 18:15-20; Acts 2:44-47; 4:31-37; Romans 12; Philippians 1:27-2:4; I John 4:14-24. Devotional Reading: 1 Cor. 1:4-10.

From these exceedingly rich and beautiful passages may the Holy Spirit enable us to see something of real Christian Fellowship. The Church is the body of Christ—a living organism. It should never be “rent asunder” by divisions, heresies, hatred and jealousies, but “perfectly joined together in the same mind and in the same judgment.” (Dev. Reading, I Cor. 1:4-10). This fellowship is a holy and exalted union between God the Father, God the Son, and the Christian, through the Holy Spirit dwelling in us. (I John 1:3).

#### Matthew 18:15-20

Christian Fellowship calls for **Discipline** and **United Prayer**. Sin mars our fellowship, especially sin against our brother. In verse 15-18 we have the way of adjusting our difficulties pointed out by Christ. “How many scandals might be prevented in the Christian church if this simple direction were faithfully and lovingly carried out.” (J. M. Gibson).

United Prayer is the power-house of the church. If we “symphonize” our praying, “it shall be done for you by my Father in Heaven.”

#### Acts 2:44-47; 4:31-37

Christian Fellowship means **Sharing**. In these two miniatures we see that the Early Church “had all things in common.” This was far from what the world calls Communism today. It was no compulsory sharing, but a voluntary expression of their love for each other. This form of sharing was soon changed, partly because of grave abuses, and partly because it would not work. We find deacons chosen and “collections” taken for the poor. But we have here the beginning of the great benevolent and charitable work of the church, and a recognition of the principles of Christian Stewardship so clearly taught by Christ. One of the best ways to promote and encourage fellowship is to care for the poor and needy, and we always have them with us.

#### Philippians 1:27 - 2:4

Christian Fellowship not only means sharing our possessions, but **Sharing Our Sufferings**—our

Trials and Conflicts. Adversaries abound. We must strive together for the faith of the Gospel, not being ashamed to suffer for His sake. To face our enemies successfully we must be united in one purpose, looking not only to our interests, but the interests of **Others**.

#### I John 3:14 - 24

Christian Fellowship is based on **Love**. This is the tie that binds the church together. We know that we have passed from death to life because we love the brethren. This love must express itself, not in words, but in **Deeds**.

#### Romans 12

We will treat this passage more at length, both because it is our Printed Text and also because it includes all the elements of Christian Fellowship, as we see them exemplified in

#### The Transformed Life

“Not conformed - - - but transformed.” Here is the secret of Christian Fellowship. This transformation comes from within, by the “renewing of your mind.” The life of the natural man is of the earth, earthy; the life of the super-natural man—the “born-again” man—the transformed man, is from heaven. Only such men can enjoy real **Christian Fellowship**.

May we gather from this chapter some of its glorious teachings!

1. The transformed life is a **Surrendered**, Consecrated life. (vss. 1-2) Just as the sacrifices of the Old Testament were to be Holy and Acceptable to God, so we are to present our bodies to Him. The “mercies of God”—those mercies so perfectly presented and explained in the foregoing chapters, and pointed to by the word, “therefore,” constrains us to do this. Such a Surrender of Self is “Reasonable.” Such a consecration is according to the Will of God.

2. “Christian Life is a Co-operative Fellowship” (Montgomery Trans.) (Vss. 3-8). It is necessary for such fellowship that there must be **Humility**. Pride spoils fellowship. People of the world—natural men and women—think highly of themselves, “like to be first.” We Christians must think soberly of ourselves.

The Christian Brotherhood is composed of many members, but it is **One** body. Our gifts and endowments are different; our work is varied; our places are not the same. Authority should be



exercised; also mercy. The background of the whole chapter is "the mercies of God." We should shew mercy to our fellow-Christians.

If we want a picture of a "live church"—the blood flowing warmly through its veins—we will find it in this paragraph. Here we see the difference between a "Mechanical" Church, organized and "run" by men, and a church vitalized by the Spirit of God. All is working naturally and smoothly. We hear no sound of squeaking and rumbling machinery. How different are many of our modern churches!

3. The explanation is found in the one word, "**Love**". (Vss. 9-16). A Sincere Love. A love that **Hates** evil. A consuming love for Christ will make us hate sin. The opposite is also true. Love "weds us" to the good.

A tender love. Such a tender love will make us put others before ourselves and honor them.

A Diligent love. If earthly love could constrain Jacob to work so long for a wife, how much more should our love for Christ and our fellow Christians make us work for them. Love sets us on fire within. It makes our spirits glow, so that service is a joy.

A Happy Love. Love makes us happy in our hope. The Christian's hope is enough to make us rejoice. It will enable us to be patient in affliction. Who is not willing to suffer for love's sake? Such a love drives to prayer. Love unlooses the purse-strings, makes us look after the needy, entertain the traveller and the stranger.

An Expanding Love. It reaches beyond those who love us. It makes us bless our persecutors; rejoice with those who are happy, weep with those who mourn; is the basis of all sympathy; makes us fond of "lowly folk"; sees no difference in men as far as rank is concerned; keeps us from being "big-headed" and makes us "big-hearted."

4. Love goes even further. (Vss. 17-21). It makes us not only passively meek, but actively kind. It pays back, not in the devil's coin (tit for tat), but in the currency of Heaven. It never seeks revenge, but conquers her enemies by doing good. Love leads to **Victory**.

May God give us Grace to lead such lives and have such Christian Fellowship! What a testimony to the world would such a church be!

## LESSON FOR NOVEMBER 11

### Worshiping In The Church

Scripture: Nehemiah 8:1-12; Psalm 111; Isaiah 6:1-8; Acts 2:46-47; Ephesians 5:15-21. Devotional Reading: Psalm 100.

Christ said that God is a Spirit and they that worship Him must worship in spirit and in truth. In the passages before us we get a many-sided view of this spiritual worship. "I will give thanks unto the Lord with my whole heart, in the assembly (council) of the upright, and in the congregation." Thus speaks our Golden Text.

As suggested by our Devotional Reading, (Ps. 100), our worship should be:

### A Wonderful Experience

Full of joy and gladness. "Singing", "praise," "thanksgiving" should be the predominating notes, for "the Lord is good, His mercy is everlasting, and His truth endureth to all generations." Whenever we come to God's house we should remember this. Here sin is forgiven, burdens lifted, hearts are blessed and our faces lighted with the glory of Heaven. The "joy of the Lord" becomes our strength.

Let us briefly consider the passages for today:

### Nehemiah 8:1-12—His Wonderful Word "The book"

Two things are prominent in these verses, (1) "All the people", (2) "The Book".

Worship is for **Everyone**. All have sinned and all need forgiveness; all have received blessings from God and all should express their gratitude. In the scene before us "all the people came together," all were reverent and attentive, all were deeply moved, responding with **Amens** and with weeping, rejoicing, and ready obedience to the Word. Our worship fails if it does not include all.

Worship centers around **God's Word**. There is a great deal of sentimental talk about worshipping God in Nature. This is all right **After** we learn the truth about God in **Revelation**. The Bible is the Book that teaches us how to worship. The Protestant pulpit with the open Word is the foundation for acceptable worship of God. Its place must **not** be usurped by ritual and ceremony, however pleasing they may be to men's senses, and pride. The reading and explaining of the Book will result in Repentance and Faith, and lives changed by the power of the Spirit using the Word of the Living God. Revivals begin with "the Book."

### Psalm 111—His Wonderful Works—

His Works are great, sought out of them that have pleasure therein, honorable and glorious, to be remembered by His people, for they are verity and judgment. His works show His character, His grace, compassion and power. In His works of Creation, Providence and Redemption, He manifests His glory. He is true to His Covenant with His people.

To fear, (reverence-obey-worship) such a God is the Beginning of wisdom. Tested by this standard many of our so-called learned men have not yet begun their education, have not learned their A B C's. God's glorious works, revealing His character, lead us to heartfelt worship—"His praise endureth forever."

### Isaiah 6:1-8—His Wonderful Nature

"I saw also the Lord." Worship is not complete until we have seen the Lord. We must meet **Him** face to face. His Word, His Works, but lead to **Him**. Isaiah saw the Majesty, Glory, and Holiness of the Lord. It was an awe-inspiring sight. We are overwhelmed when we catch a vision of God.

This vision of God led to a vision of self. "Woe is me." This is always the case. Only those who have never seen the Lord think well of themselves. Our sin and uncleanness become dreadful realities in the presence of the whiteness, purity



and glory of God. We see our own deep need and the need of our fellowmen.

Blessed indeed are those who experience the next part of this vision—the cleansing touch of the coal of fire from off the altar. Conviction of sin is most vital, but it leaves us “undone” indeed unless God’s Grace and power does for us what He did for Isaiah when the angel touched his lips with the coal of fire. May we linger until we too are cleansed!

The vision is followed by the **Voice**. “Whom shall I send”? Worship fits us for **Service**, if it is this kind of worship. God wants witnesses and messengers, but they must be **Clean**. Then we can say, “Here am I, send me.” Do we always “tarry” before we “go”? Do we wait until our lips are clean before we try to speak for our Holy God?

#### Acts 2:46-47—His Wonderful Church

We have here a little “snap-shot” of the Early Church—a wonderful church—a model church, a worshipping church. The picture is small, but, Oh, how beautiful—a miniature that ought to be hung in the vestibule of every church where we can see it before we enter. Their worship was a daily, continuing experience of those of one accord, not only in the temple but from house to house. “Gladness and singleness of heart, praising God and having favor with all the people.”

No one is surprised at the result. Souls were saved every day, the Lord adding to the church

daily those who were being saved. A happy, growing church, filled with **Saved** people, saved by the Lord. Is your church and mine like this?

#### Ephesians 5:15-21—A Wonderful Walk

Worshiping leads to Walking, or rather, **We Worship As We Walk**, for we are pilgrims.

Worship leads us to **walk wisely**, keeping our eyes open, looking around, never “off guard.” We seek to “buy up” every opportunity, because the days are evil.

Worship leads us to walk **In The Will Of The Lord**—not **Our** path, but **His**.

Worship leads to a **Spirit-Filled** walk. Men of the world fill themselves with wine and stagger as they walk. We are filled with the Spirit. This makes us happy. We **Sing** as we walk, making melody in our hearts to the Lord.

Worship makes us walk **Humbly**, “submitting yourselves one to another.” If we feel the presence of the Lord, High and Holy; if we fear and reverence **Him**, we will walk humbly with our God, and also with our fellow-pilgrims.

Does our worship lead to a Holy Walk? Do we worship **As** we walk each day?

Whether in the great congregation, or alone; in our homes or as pilgrims, may we **Worship** in Spirit and in truth.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For November

#### HOW LARGE IS YOUR BIBLE?

##### Introduction For The Month

The Bible that you carry with you to Sunday school every Sunday contains 66 books, 1,189 chapters, 31,173 verses, 773,692 words, and 3,566,490 letters, but the actual Bible that means anything to you may not be any larger than the shortest and middle chapter in the Bible, Psalm 117.

We Christians are not a people who worship a Book, nor are we folk who follow rules and regulations set down by a book or church. We are those who say with Paul, not “I know what I believe,” but “I know whom I have believed.” (2 Timothy 1:12). But that Person whom we know and whom we serve lived some two thousand years ago and is invisible to the natural eye today, how then shall we see and know Him? God has given us His Book and that reliable Book is the instrument that the Spirit of God uses to make Christ real to us day by day. No one can ever know Christ apart from the Word of God, and all who come to that Word with an ungrieved spirit will find there the living Christ.

Our emphasis for the month of November is

the question “How Large Is Your Bible?” We can answer this by saying that no matter how large the Bible is that we are studying, and no matter that every jot and tittle be the very Word of the living God, yet your own personal Bible is just that portion that the Holy Spirit takes and makes real and vital to your own heart and life. Every Christian should be one who is using his Bible in such a way that day by day the Spirit of the living God is taking more and more of the Bible and making it live in his life and affection. Our programs for this month will aim at showing us how the Bible can really begin to live in our minds and hearts.

#### First Sunday: What's In Your Bible?

##### Introduction

Most of us have been attending Sunday school all of our lives and feel that we are fairly familiar with the contents of the Bible, but if some one puts us to the test we shall find that we are rather like a saintly man I once heard testifying in prayer meeting that every day he turned to the twentieth chapter of First Corinthians. And once I heard a girl who was a senior in a Bible Training Institute say that that verse in the Psalms, “God moves in a mysterious way His wonders to perform,” had always been a blessing to her. And when the college entrance exams are given all over the country we see that year after year the incoming students know more and more about



many things in our life but less and less about the Bible. So maybe we just think we know what's in our Bible.

Some one has said, "The Bible contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers." You can't beat the way our own Westminster Shorter Catechism puts it, "The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man." But these statements come from those who have spent many years getting a grasp of the message of the Bible, and they have pressed years of study and experience into a few comprehensive words. Let's outline some steps that we must follow if we are to come to know more what is in our Bible and to know more what it should mean to us.

### Pathway To Bible Understanding

#### 1. Become Acquainted With The Beauty Spots Of The Bible.

The Bible contains some of the most interesting and beautiful pieces of literature that we can find anywhere, and we must first be familiar with these if we are to know the Bible. We should be familiar with the matchless stories of Joseph and Ruth. We should appreciate such poetry as the Twenty-third Psalm or the One Hundred and Thirty-ninth Psalm. We should be able to enter into that profound drama on the ash heap, the Book of Job. We should feel the tug of the high moral and spiritual teaching of the Ten Commandments and the Sermon on the Mount. We should enter into the spirit of the social and moral teachings of the great Hebrew writing prophets. And we should even be able to appreciate the humor, such as the fear of the Persians that all the husbands in the land would be hen-pecked unless the king made Vashti obey.

#### 2. Learn The Backgrounds Of The Books

The Books of the Bible are just one side of a telephone conversation, and we must know the other party if we are to understand them. The other party is the historical background and the purpose for which each book was written. We need to feel the romantic emotion of Hosea as he married the beautiful Gomer, feel his heart break when she proved faithless, and feel the surge of emotion when he found her on the slave block. Then it means something when he tells us that God is love. We need to understand how Onesimus felt as he started back to Philemon, whose money he had stolen, hoping that the letter he was lugging under his arm was his freedom and not a beating. In Philipians it does not mean much when Paul says, "Rejoice always, and again I say rejoice," until we remember that he was in prison from doing nothing but being a good Christian.

#### 3. Know The Characters Of The Bible.

A well known football coach was severely criticized a few years back because he picked an all Bible football team. He wanted Paul to be quarterback and Elijah at full back. But he was on the right line. The characters of the Bible were men of like passions as we, and the reason that God has given us the record of what He did in their lives in the midst of ancient problems is that

He might lead us to let Him do the same thing for us in our modern day problems. We must get well acquainted with Moses, Samuel, Saul, Hannah, Samson, Elijah, David, Paul, and all the rest.

#### 4. Trace The Unfolding Theme Of The Bible.

The Bible is not one book, it is a library of books, written over a period of sixteen centuries in the midst of all kinds of circumstances and for the purpose of meeting all sorts of problems. But there is an unfolding theme that gradually emerges and that theme becomes God's message to the world. When we find that theme the many books become one Book, and until the books become one Book, in all parts of which we find Christ, the Bible will not be the Word of God to us but merely a hodge-podge fruit basket of moral texts.

### Worship Program

Call to Worship: Poem, "The Book of Books," Scott. (1000 Quotable Poems).

Scripture Lesson—Psalm 119:1-16.

Hymn: "Come Holy Spirit Heavenly Dove."

Introduction for the Month and for the Evening: By the Leader.

Talks: (Let one person take each step in order as outlined above.)

Hymn: "Wonderful Words of Life."

Benediction.

### Second Sunday: How To Study Your Bible.

#### Introduction

I was at a Bible conference once and heard a missionary use this illustration. She said to the group that she was sure that whenever they went home and found some mail in the family mail box that they would not open any letters that did not have their name on it, but if the letter had their name on it they would open the letter and read it and do what it said. Then she went on to explain that the New Testament letter that she was presenting was addressed to the "saints in Christ Jesus," so if they were not saints in Christ the letter was not addressed to them. I noticed the boy next to me close his Bible. Later I asked him why. He told me that he was not a Saint in Christ and he was not going to read the saints' mail. And to my knowledge he never did after that.

Perhaps this fellow was a little extreme, but he had something. If we are going to get anything out of the Bible we must study it intelligently and remember to whom the various parts of the Bible were addressed and for what purpose. A good little guide as we study is to keep in mind the words of advice that every editor gives to up and coming young newspaper reporters. "Remember, what we want to know is who did what, where, when, and why." If we ask these questions every time we read a portion of Scripture we are beginning to get on the right track.

The great Apostle Paul was very interested that his friend Timothy develop into a strong, intelligent Christian, so he sent him a couple of letters in which he told him many things that he needed to know. Read Second Timothy 2:15. Let me paraphrase it for you. "Do your utmost to present yourself acceptable unto God, a worker that needs not to be ashamed, holding a straight



course through the word of God, not distorting the truth." This is his instruction about Timothy's Bible study habits. Let's break it up and see what he said.

**1. Attitude toward Bible Study: Study.** The idea behind the word is to give all diligence. There is no easy and short way to knowing the will of God. We must diligently study to know even as we must to know about medicine, engineering, or any other branch of knowledge.

**2. Goal of Bible Study: To show yourself approved unto God.** We live too much dependent on the opinions of men, and we need to think more of the approval of God than of men. The Bible will be a closed book unless we do.

**3. Result of Bible Study: A workman that needs not to be ashamed.** We in the church need to be ashamed of some things in our lives and of some things in the church, but when we truly study the Bible rightly it will make us the kind of workmen that do not have to be ashamed before God or man.

**4. Method of Bible Study: Holding a straight course through the word.** This means we must study the Bible intelligently and not go off on a tangent. Here are four things that we must at least do if we are not going off on a tangent and distort the word:

a: We must follow the unfolding theme of the Bible.

b: We must apply the word to whom God applies it.

c: We must give a Biblical emphasis to Biblical doctrines.

d: We must translate what we study into day by day living.

#### Methods Of Study

Some ideas might be given to the group on how best to study the Bible. Here are some methods that have proved fruitful. Some older person who has used some of these might explain them.

1. Study the Bible a book at a time. Read a whole book and study through it.

2. Study the Bible by chapters. Take a chapter and read it over and over, asking all the questions you can about that chapter.

3. Study the Bible by paragraphs. Take a Revised version and study the different paragraphs, one at a time.

4. Study the Bible by verse. Seek to break a verse up, outline it, see how it is related to other verses on the same theme.

5. Study the words of the Bible. Take a word like 'sin' or 'salvation' and go all through the Bible, gathering what is said about that truth.

6. Study the biographies of the Bible. Find all that the Bible has to say about certain characters and see how they have a message for us today.

7. Study the great prayers of the Bible, and from studying the men who prayed learn to pray yourself.

8. Study to find Christ in all the Scriptures from Genesis to Revelation, for Christ said to search them for they testify of Him, and He opened up

the Scriptures to show the things concerning Himself. (John 5:39; Luke 24:25-27).

These methods are presented in more detail in Wilber Smith's "Profitable Bible Study," published by the W. A. Wilde Co. It would be good to get it and follow through if you are interested.

#### Worship Service

Call to Worship: Poem, "The Anvil." (Christ and the Fine Arts, Page 509).

Hymn: "The Spirit Breathes Upon The Word."

Scripture Lesson: Psalm 119:89-96, 105-112.

Prayer.

Talk: The Open Bible. (Christ and the Fine Arts). (Page 505).

Introduction by the Leader: Refer to facts in talk above . . . Ask why. Then use introduction to show that we need to study properly.

Talks: 1. The Divine Exhortation to Study. (2 Tim. 2:15 above). 2. The Methods That Have Proved Helpful (Methods above).

Hymn: "Standing On The Promises."

Benediction.

## Many Roads

The end of gasoline rationing may permit some families to drive to nearby points for a short vacation. Next summer, people will be traveling great distances in many directions.

It will make a little difference which road they take. Although many roads go more or less directly to the same distant place, one may be shorter, while another may be a four-lane highway. And of course, not all roads go to the same place. There are many ways of going wrong.

Similarly also in our religious activity: there are many ways of going wrong. Some people thoughtlessly say that everybody is going to the same place, even though on different roads. But not all roads lead to Heaven. In fact, there is only one way to Heaven. Jesus Christ said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." Salvation from sin and from its penalty, and entrance into Heaven are possible only through the Lord Jesus Christ, who lived without sin, suffered the penalty of our sin, and rose from the dead to open the Kingdom of Heaven to all believers. Are you relying on this way, this only Way to Heaven? He is the straight gate and the narrow way which leadeth unto life. "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13,14).

—The Home Evangel.

## CHRIST—THE HOPE OF GLORY

### Christological Eschatology

The Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va. 1940. Pages 326. Price as advertised by Eerdmans \$3.00.

We are offering one copy of the above book to everyone who will send us in ten new one-year subscriptions to The Southern Presbyterian Journal at one dollar each.



# Young Reader's Page

## Four Wonderful Doors

By Kathryn Danforth\*

Hello, Boys and Girls! Let's take a look at some of God's doors mentioned in His Word, the Bible. Doors are very ordinary and simple things, I admit, for us to spend time thinking about. But then you will remember how often our Lord Jesus, in the stories He told, spoke of everyday commonplace things about us—things one could see and understand like water and bread, and vines and trees, and children and sleep. Through these simple things Jesus explained deep spiritual truths. And so God speaks of doors—doors that have a message for you and me.

What is a door anyway? Yes, a door is a means of entrance. Keep this in mind as you read the verses from the Bible.

Turn first to John 10:9. Jesus is speaking; and He calls Himself the door. "I am the door." Four simple words. "I," one letter; "am," two letters; "the," three letters; "door," four letters. Easy words, yes. (The youngest of you can understand them). But no more important words were ever given. No deeper truth is found in the Bible, none more important.

When Jesus says He is the door, this is figurative language, of course. He does not mean He is really a door. But what is a door? To let us in. And Jesus says: "By me if any man enter in, he shall be saved."

Who does not want to be saved from the punishment of sin! I do; and you do too, I'm sure. And God has made a way by which you and I can be saved, eternally saved, from sin's punishment—which is eternal death and separation from God. He let His Son bear this punishment for us. And now the door to Heaven is open—open to "any man" and to any boy or girl—no matter how sinful they have been. His blood can make us clean and God will take us in. He wants us all to come to live with Him forever. That's why He gave His beloved Son to die such a death. If you learn this truth about how to get to Heaven, you will have learned the most important thing in life.

"He died that we might be forgiven;  
He died to make us good,  
That we might go at last to heaven,  
Saved by His precious blood.

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven and take us in."

Now turn for the second door to Rev. 3:20. Jesus again is speaking—this time about a closed door that everyone can open. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Our dear Saviour, who died for you, waits outside your heart's door, longing to come into your heart and life to be your personal Saviour. He gently knocks and patiently waits to be invited in. He will never force Himself through this door.

A famous painter, Holman Hunt, has given us a beautiful picture about this verse. Jesus is seen standing outside a closed door holding a light in His hand. He knocks, suggesting that He wants to go inside and dispel the darkness of the place, to bring life and light and joy. The striking thing about the picture is the absence of a doorknob or any aid to opening that door from the outside. As in olden times, the latch had to be lifted from within. Now does this not picture your heart and mine? I wonder if you have ever said: "Come into my heart, Lord Jesus." He has said: "I will come in." Read John 1:12 and you will see that as many as receive Him are given the right to become the children of God. We are told also that: "He that hath the Son hath life; and he that hath not the Son hath not life." How very important it is that you and I open this door.

"What a wonderful change in my life has been wrought

Since Jesus came into my heart;

I have light in my soul for which long I had sought

Since Jesus came into my heart."

For the third door see I Cor. 10:13. This verse is about temptation. Are you ever tempted to do and say and think things that are wrong and that hurt Jesus? Things of which you yourself are later ashamed? Maybe you lose your temper at times, get mad and say cruel things. Or perhaps you are at times disobedient and disrespectful to your parents. Are you sometimes unkind to your sisters and brothers or your friends? Are you ever tempted to cheat in school or to lie? Do you sometimes entertain impure thoughts? If you are a Christian boy or girl, you don't want to do these things. But somehow it's so hard to be good! Have you sometimes felt this true?

Once a little girl, a Christian girl, was asked how she could be so sweet and good. "Are you never tempted to be bad?" "Of course I am," she replied. "Satan tries even harder to get Christians to do wrong, because he knows that hurts Jesus." "But what do you do when Satan knocks at your heart's door? Are you strong enough to meet such a foe?" "Oh, no!" she replied. "That isn't how I overcome him. Jesus has already defeated Satan. Satan has no power in His presence. And since Jesus lives in my heart, I always ask Him to manage Satan; I can't. And so when Satan knocks, expecting to overcome me, I just ask Jesus to go to the door. And when Satan sees Him there, he turns and says: 'Scuse me, I came to the wrong door.'"

Let's suppose that you were to suddenly look up in the room just where you are, and you should see a roaring lion. What would you do? Would you not seek a way of escape—a door? You would be perfectly wise in doing this. Boys and Girls, you have an enemy, Satan, "who goes about as a roaring lion seeking whom he may devour." Many times, doubtless, you have been overcome by him, because you have failed to see that God's way of escape from such a foe is Jesus. I know, and you know, that at times when we are tempted there's hardly time to pray. But like the little girl in the story just call on Jesus; just utter His dear name.



He was named Jesus, for He came to **save us from our sins**. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Prov. 18:10. Surely this door of escape, mentioned in I Cor. 10:13, is a very important one for you and me.

"Take the name of Jesus with you  
As a shield from every snare;  
If temptations 'round you gather,  
Breathe that holy name in prayer."

And now finally for the fourth door see Rev. 3:8. "Behold I have set before thee an open door and no man can shut it." This "open door" is a door of service and opportunity opened to every Christian. God does not want the service of people who reject His Son, but all who own Him as Saviour and Lord are needed of Him in His service and work. For each one of God's children there is a place to be filled; there is a work to be done; a perfect plan for each life.

Have you wondered what you ought to be when you grow up? Have you wondered what place you could best fill? Of course you have thought about this, and rightfully so. Some may even have been worried about it. Well, you can be sure of one thing: God has a place for you. He has an open

door for you to enter upon His plan for you. And God is more eager to have you enter this door than ever you could be. Just be sure you are willing for Him to show it to you and that you will trust Him that it is right—whatever it is—or wherever it may lead. You may not know all at once where the path may lead. This is not necessary. Just follow your Guide, step by step.

Ask Jesus today, and every day, what He would have you do for Him. Be faithful in every little opportunity—whether it be studying lessons, helping mother or going to church and Sunday School. Do everything as though you were doing it for Him. And when He finds you faithful in little things, He will give you a bigger opportunity—lead you on through the open door. What joy you will find in doing something for Jesus, who did so much for you!

"O dearly, dearly has He loved!  
And we must love Him too,  
And trust in His redeeming blood,  
And try His works to do."

Four wonderful doors. Learn the verses. God meant them for you.

\*Augusta, Ga.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Let's See It Through

By Rev. James L. Fowle, D.D.\*

Thank God for Victory and Peace! Thank God, too, for a new opportunity to reach the masses of our people with the gospel of Christ. It seemed for a while that the Church would be suppressed as the forces of tyranny and oppression scored victory after victory, but it was not the will of God that these forces of evil should triumph. It is the will of God that all people everywhere shall be reached with blessed Truths of our Christian faith.

The Church that has been saved from destruction now has a new chance to fulfill its mission. What will we do with this God-given opportunity? We have the wealth; have we the consecration to invest it for God in winning precious souls? God grant it. Many are making plans for post-war reconversion and employment, but the Church is praying for the conversion of sinners and the ongoing progress of the kingdom.

Many are planning better automobiles, radios and mechanical appliances, but the Church is working to make a better country and a God-fearing people.

America is the leading nation on the face of the globe, but who is leading America? Where will America lead the rest of the world?

Now as never before we must realize the importance of evangelizing America to evangelize

the world. We, who live in the South amidst so many uprooted and dislocated people, must reach them with Christian teaching.

Not as an experiment in Christian statesmanship, but as a proven necessity we appeal to our people for their prayers and their gifts for the Home Mission Emergency Fund. Our General Assembly has set aside October 8 through November 4 for the presentation of this urgent appeal. The need continues. Let us see it through. We have done much with the little that has been provided for this emergency.

About two hundred projects have been started from the gifts of the first three years to this Fund. Ninety-one lots for church erection have been purchased; 130 new buildings constructed; 86 workers have been employed. In these projects over 13,000 are enrolled in Sunday Schools and 8,000 members in the Churches. There have been 1,415 professions of faith and 2,600 additions by letter or reaffirmation. Fourteen new Churches have been organized and thirteen fields brought to self-support.

We thank God and take heart. Let this Emergency Fund be a method of expressing our gratitude to God from whom all our blessings flow. This is a Victory Campaign for God has blessed His people with peace.

\*Pastor of the First Presbyterian Church, Chattanooga, Tenn.



## Regularity In Church Attendance

By Rev. Will. H. Houghton, D.D.\*

"But Thomas . . . was not with them when Jesus came." (John 20:24). One night as the disciples waited behind closed doors in bewilderment, "came Jesus and stood in the midst." (John 20:19). What a glorious experience . . . "but Thomas was not with them when Jesus came." Poor Thomas! One of the greatest experiences of pre-Pentecostal days was not his. If others tell of it in the glory world, Thomas can have nothing to say, for "he was not with them when Jesus came." His reason for being absent will not count then.

That day Thomas incurred a loss of fellowship both with the disciples and with the Lord Jesus. Irregularity in church attendance means a similar loss. Regularity counts in the Christian life just as it counts in other things. I have heard a victrola playing a march in the classroom of a commercial college while a host of typing students practiced with a rhythmic click-click, learning the lesson that a steady pace is more effective than an irregular spurt of speed. So in God's work.

Because of his faithful witness, a shoe salesman Sunday school teacher in Boston won D. L. Moody to Christ. Of course, if he had known he was dealing with a young man who was to be a world-famous evangelist he would not have failed, but he did not know. His faithfulness was therefore the more glorious.

Again, Thomas lost an opportunity for faith. He also missed the glory of being faith famous. "Except I see . . . I will not believe," he cried. Had he seen Jesus that day he would not now be called "Doubting Thomas." There is a faith that saves, but this must be followed by a life of faith. Too few Christians get beyond the vestibule of the divine life.

Finally, he missed hearing the great commission. In his absence Jesus said, "As my Father hath sent me, even so send I you" (John 20:21).

Did you stay home from church last Sunday? Perhaps a blessing awaited you there which you missed because "you were not there when Jesus came."

\*President of the Moody Bible Institute, Chicago, Ill.

## The Bar

Written By A Life Convict In Joliet Prison  
THE SALOON IS SOMETIMES CALLED  
A BAR — THAT'S TRUE

A bar to heaven, a door to hell;  
Whoever named it, named it well.  
A bar to manliness and wealth;  
A door to want and broken health.

A bar to honor, pride and fame,  
A door to grief and sin and shame.  
A bar to hope, a bar to prayer.  
A door to darkness and despair.

A bar to honored, useful life;  
A door to brawling, senseless strife.  
A bar to all that's true and brave;

A door to every drunkard's grave.

A bar to joys that home imparts;  
A door to tears and aching hearts.  
A bar to heaven, a door to hell;  
Whoever named it, named it well.

## Evangeline Booth Of The Salvation Army Said:

Drink had drained more blood, hung more crepe, sold more homes, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide, and dug more graves than any other poisoned scourge that ever swept its death-dealing waves across the world.

"Wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

## No Honey In Wallpaper Flowers

By Rev. C. Norman Bartlett, D.D.\*

There appeared sometime ago in one of our large metropolitan newspapers a story so far out of the ordinary run of events and processes of nature as to be utterly incredible.

A man returning after a vacation was amazed, so the story goes, to find that his city apartment had become infested with bees. He tried to drive out these unwelcome guests, but to no avail; they seemed to be delighted with their new quarters. In desperation he summoned the police. The winged invaders paid absolutely no attention to the doughty officers of the law. Nor were they in the least intimidated by the presence of firemen later called to the scene. What was to be done? At last, however, it was discovered that the bees had taken the problem in hand and were solving it by dashing themselves to death against the walls of a room covered with paper that had a rich and elaborate floral design. The bees presumably were trying to obtain honey from wallpaper flowers.

Personally, we doubt the veracity of this news item and regard it as a libel on the intelligence of bees. But there are hosts of men and women everywhere who are seeking the honey or happiness in the wallpaper flowers of the world's illusory satisfactions and false promises of enjoyment. They wear themselves to a frazzle in the pursuit of worldly pleasures. When will these poor benighted souls learn that there is no peace or joy worth the candle to be found save in the Lord Jesus Christ.

In Psalm 16:11 we read: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures forevermore." In Jesus the Christian finds even in this life such pre-tastes of the bliss of heaven utterly beyond the comprehension of worldlings.

There is no honey in wallpaper flowers! Let this be one of our governing principles of life.

\*The Moody Bible Institute, Chicago, Ill.



# General Church News



## Mexican Presbytery Inspired By Meeting At Seminary

On invitation of the Austin Presbyterian Theological Seminary, the Texas-Mexican Presbytery held its fall meeting on the campus, where all but two of the ordained members of the Presbytery had studied. Inasmuch as the Seminary was not in session at the time, its facilities could be devoted to the comfort and welfare of the members of the Presbytery.

Nine ruling elders, eighteen ministers, two lay missionaries and a Seminary student were present, representing nineteen churches that are scattered from Fort Worth to San Benito (a distance of some 500 miles), and from Houston to Del Rio (about 375 miles). The men were housed in the dormitory, Sampson Hall, meals were served in the refectory, and the meetings were held in the beautiful Chapel. Some of those present had never before seen this lovely building, which was completed in 1942.

The congregation of the Austin Mexican Church, served by the Rev. E. A. J. Seddon, Jr., was host for one of the night meetings, and assisted the Seminary by serving tables, helping with meals and otherwise attending to the needs of the presbyters and their families.

The Rev. Francisco Rugerio, pastor from Bay City, was elected Moderator; Ruling Elder Cayetano Mendez, of San Marcos, Recording Clerk, with the Rev. Gregorio Valenzuela, of Harlingen, Stated Clerk of the Presbytery.

The Texas-Mexican Presbytery has always been evangelistic. For several consecutive years it led the Assembly in "Spiritual Birthrate," and reports given at this meeting show encouraging progress in additions by profession, in financial strength, and on benevolences. Every church with a resident pastor now has its own manse, and the majority of

the fields have made strides toward self-support. Progress has been made in Religious Education, with Miss Beatriz Fernandez, formerly of the Presbyterian School for Mexican Girls and a student at Austin Presbyterian Theological Seminary, doing field work among the churches the past summer. This proved so successful that prospects are bright for securing a permanent worker for the field.

The first Pioneer Camp, held in Waco for the churches in the northern district of the Presbytery, was so profitable that it will be enlarged and repeated next year with recommendation that other districts arrange similar camps. Twenty-three young people represented the Presbytery at the Synod's Youth Conference in Kerrville, filling the quota allowed by the limited enrollment.

In August a day was set aside for prayer and a special offering to aid the Spanish-speaking Department of the Seminary, and many of the churches have sent in their contributions. Next year special days will also be observed for the two other institutions of our Church in the Latin-American field, the Presbyterian School for Girls at Taft, and Texas-Mexican Industrial Institute at Kingsville.

The closing night service, held in the Seminary Chapel, centered around a missionary sermon by the Rev. C. C. Acevedo, pastor of the Mexican Church at Victoria, and the observance of the Lord's Supper. The Sacrament was administered by Dr. R. F. Gribble, Professor of Old Testament Languages and Exegesis, who has also been Acting President since the death of the late Dr. T. W. Currie, and by Dr. David L. Stitt, the newly-elected President, who had just assumed office.

This meeting at the Seminary forged another and an important link between the Spanish- and English-speaking phases of the work of our Assembly. Through fellowship and understanding, a deeper interest in each other's welfare was achieved, and more adaptation of the general plan



of the Church's work to the Latin-American field was reached. The Presbytery received new impetus and inspiration, and the Seminary looks forward to improvements in the Spanish-speaking Department, which was created at the Seminary in Austin in 1922, at the request of the Assembly's Committee of Home Missions. It is still, however, without endowment and is able to carry on its tremendously important work only by a small annual grant from the Executive Committee of Home Missions and by gifts of interested individuals and Auxiliaries.

Each Church represented in Presbytery sent a special gift to the Seminary and, according to their custom, an offering to help defray the expenses of the meeting. However, the Seminary combined these and set aside the total sum to open the greatly needed endowment fund for the Spanish-speaking Department. It is, therefore, both fitting and heartening that the initial endowment gift of \$273.23 comes from the Mexican congregations. Although this sum is small, it is a seed and the future must see it grow.

## Synod Of Appalachia Passes Resolution On Movies

The Synod of Appalachia, of the Presbyterian Church in the United States, in regular session, in the City of Chattanooga, Tenn., on Thursday, September 20, 1945, unanimously adopted the following, which they respectfully submit for attention and consideration:

Inasmuch as the popularity of, and attendance upon, motion pictures has grown to the extent where they touch and influence the lives of nearly all children, as well as adults, and,

Inasmuch as the moral standards and practices, so portrayed, we feel should be safeguarded and considered in the light of the responsibility which their success has created, to a greater extent than heretofore, and,

Inasmuch as intemperance of all kinds, by the subtle laws of suggestion, are easily planted in youthful minds, and the free use of such are common, even among many of our so-called "first-run" pictures, and,

Inasmuch as a change has recently occurred in the personnel of the guiding authority of the picture industry in general, now, therefore,

**Be it resolved:** That we, the Synod of Appalachia, hereby petition Mr. Eric Johnston, in his position of President of the Motion Pictures & Distributors Association, asking that he use the power of his office to raise the moral standards of the profession, to include more of the ennobling characteristics of life, and to eliminate many that are harmful and suggestive in the pliable minds and eyes of the girls and boys of our land.

## All-China University Student Conference

By Miss Nettie D. Junkin\*

"This is the Lord's doing, it is marvelous in our eyes." Psa. 118:23.

A most impressive sight was the group of 169 delegates from forty universities and colleges of China which gathered in the South Mountain

Middle School from July 14-25. Most of these young men and women were from non-Christian institutions, for out of the forty universities represented only nine were mission schools. They came from far and near. One delegate was twenty-one days on the way. They came with earnest hearts seeking spiritual help. They got it.

What was the background of their lives? The majority are separated from home—refugee students, in refugee schools. Many have not heard from their loved ones in occupied territory in a long, long time. As Christians on their respective campuses they are in the minority. In some schools the Christians are only one percent, and many of them only nominal. They need the grace and strength of the Lord to stand firm and witness to their faith in the midst of this overwhelming majority.

We have little conception of the downward pull of school opinion and non-Christian teaching which the Christian students meet daily. Besides this, in many places there is no church, no pastor or full-time Christian worker to help. The students have formed their own Christian groups for prayer and Bible study, but they are asking for study suggestions and leadership. No wonder that most of them came seeking spiritual stimulus to such an extent that the recreation hour for games almost failed to exist. The students would not come, for they were busy with reading, prayer and personal work among their fellows. The sound of voluntary group prayer could be heard everywhere at all hours of the day.

What was the conference to which these students came? For some years it has been the prayer dream of Mr. Calvin Chao to hold such a conference. Mr. Chao is the head of the China Native Evangelist Crusade, and Vice-President of the Spiritual Training Seminary, located at Hwang Kuo Ya, on the south range of mountains, a suburb of Chungking. The Seminary President, Rev. Chia Yu-ming, and Dr. Martin A. Hopkins, of the Southern Presbyterian Mission, with Mr. Chao and their corps of Seminary and Crusade helpers, did the planning and laid out the program.

Many friends contributed to make the conference a possibility. Large gifts from the Crusade supporters, and smaller ones from Chinese and foreign friends came in most marvelously. The students themselves have no cash, and so could not pay much toward either their cost of living or their travel. Then Mr. Tung Chien-chung, a Christian layman, loaned the dormitories and buildings of his Middle School free of charge, and even supplied school servants to help with feeding the crowd and carrying water, no small item for a large crowd in hot weather. And so the dream came true.

What of the program offered? The program was full and satisfying. Early morning devotions were led by Mr. Chao. It was then that decisions were made for the most part. When the call was given for full surrender and consecration to the service of the Christ, almost the whole conference rose and went forward. A number of students had come uncertain of their faith. Some of these were gloriously saved. Eighteen were baptized in the Seminary Chapel at the end of the conference.

In the morning there was a double program. First a Bible Hour was led by Mr. Hopkins and



Miss Liao En-jung. These talks laid a foundation of Scripture for our faith, and made very clear and plain the way of salvation by faith in Jesus Christ. They were most helpful and inspiring.

A second hour was led by a different speaker each day—laymen of the Church, outstanding Chinese Christians. Chang Ching-yu, the former Director General of the Bureau of Internal Revenue, spoke on the topic of "Eternal Life," and Mr. and Mrs. Ernest Yin gave a lovely example of Christian married life and working together as they both gave their testimonies. Mr. Yin is head of the Government Cloth Administration. Dr. King Chu, Vice-Minister of Education, took up the subject of "Science and Christianity" in such an interesting way that the students begged and got another hour's lecture from him. Dr. Mei I-ling spoke of his personal faith and the question of miracles in a most convincing way. Dr. Mei holds degrees from both Chinese and English and American universities. Mr. Ch'eng Yu-lieh, son of China's famous evangelist, Marcus Ch'eng, spoke of the "Life of Hope." Lastly General Chang Chih Chung gave his testimony as a Christian soldier.

Then in the evening Dr. Chia Yu-ming presented deeper studies in the Christian life, abiding in Christ and living in the power of the Holy Spirit. His quiet, fatherly presence gave a benediction to each day's close.

But the Christian life is not all learning, it is also a life of joy and song. There was much singing at the conference. How they sang! Mr. Moses Yu, with his splendid voice, and Mr. Stanly Yu, with his accordion and trumpet, and others of the Crusade Band, led us in triumphant praise. On Friday afternoon an impromptu Sacred Concert was given. Would that it could have been broadcast to the world. To hear a chorus of young Chinese Christian students singing Stainer's "God So Loved The World," from hearts overflowing with that divine love, was an experience which brought tears to many who heard.

The eight days passed as if on wings. Some were born again into a new life. Some were deepened and helped to new zeal and strength. But out of the conference has come the beginning of a new organization which, we pray, may grow and expand. The Christian groups felt that they needed an organization which would bind them together. So they have formed the Inter-Varsity Evangelical Christian Student Fellowship for All China. Thirty-one of the institutions represented have become a part of the Fellowship. The other nine may join later, but felt that they did not have the authority to commit the group they represent.

This is the first All-China Conference of Evangelical Students. Many missionaries and Chinese Christians have been praying for such a group and organization, and now it has come true. The Evangelical Fellowship desires our prayer support most earnestly. Financial support is also needed for the printing of Bible study helps for the groups in their meetings, and for the travel and salary of one or two secretaries to visit and help the scattered Christian groups. If you wish to help with contributions, send them to Rev. Calvin Chao, General Secretary of the Student Fellowships, care of China Native Evangelistic Crusade, 502 Bigelow Building, Seattle, Wash., U.S.A. They will be sent to Mr. Chao, here in Chungking, who has been asked by the students to serve as their Gen-

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eral Secretary until their organization gets on its feet.

It has been a joy, these eight days, to all of us who were privileged to be on this mountain top. But the joy and new life will remain. The prayer-dream of many years has become concrete in this Inter-Varsity Evangelical Christian Student Fellowship. If you could have seen the earnest faces, the vivid personalities, the potential leadership, of these 169 student delegates, and watch them preside at each meeting and lead in prayer, your heart would be full of hope for the future of the Chinese Church. Here they are—the future leaders of the Church, ready to serve, with a university training in hand or soon to be completed. Young Spirit-filled life to pour into the Church. Yes: "It is the Lord's doing; and it is marvelous in our eyes."

\*American Presbyterian Mission, Yuanling, Hunan, China.

Note: Miss Junkin is a third-generation missionary, having served in China for a dozen years. She was repatriated on the first "Gripsholm" in 1942, and returned to China in 1944. During the spring of 1945 she has been located at Sha Ping Pa, a large college and university suburb of Chungking, with many institutions of learning and thousands of students. Miss Junkin has had a rich and fruitful ministry at the Student Center in Sha Ping Pa, and so from personal experience is in a position to appraise such a conference. Many students whom she had touched were delegates to the conference, and Miss Junkin contributed no small amount to the success of this conference. Mr. and Mrs. Contento, of the China Inland Mission, were present with delegates from the groups with which they have been working in the Northwest, both in Chenz-tu, Szzechuen, and in Chengku, Shensi, where they have their home. They have been engaged in work among college students for some years with marked success, and are in deepest sympathy with the new organization which was also a prayer-dream of theirs. Mr. Contento brought several most helpful messages to the conference; and his advice was of great help in the formation of the new organization.

Martin A. Hopkins.

### BAPTISM

By Rev. John Scott Johnson, Ph.D. Third printing. Now a 40-page booklet. Headings and sub-heads make material easily available for busy people. Keeps close to the Bible. Bible references cited are also quoted.

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## BOOK REVIEWS

### THE NEW TESTAMENT AND THE LAWS OF EVIDENCE

By Harry Rimmer. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.25.

In this interesting little volume the writer reveals another facet of his gem-like mind. This, however, is only incidental to his making a good case in defense of the authenticity of the New Testament.

Dr. Rimmer first points out that the methods of Higher Criticism, by which some have attempted to discredit the authenticity of the New Testament Scriptures, are not the methods used in a legal court. Furthermore, he adds, these methods would not be countenanced in a legal court. Any conclusion arrived at by these methods would not be accepted as evidence; he cites a now famous case to prove his point. A charge based on such "evidence" was dismissed in the three successive courts in which the case was presented.

We are reminded that the burden of proof is on the person who attacks the historicity of the New Testament. Since the Gospels were written by eyewitnesses, only another eyewitness could refute such evidence or contradict such a writer. It is pointed out that the Scriptural documents are and have always been in the hands of the Church—where one would be expected to find them, since the Church is the servant of Christ—and that the laws of evidence used in a legal court accepts them as faithful copies.

The writer also deals with the integrity of the witnesses who handed down to us the gospels, pointing out that the witnesses were chosen by Jesus Christ, who is honest. To impeach the witnesses is to impeach the one who chose them—something no one has ever done. These witnesses were perfectly capable of judging correctly of the things whereof they wrote. Both their honesty and ability are unquestionable. In the third chapter the author shows that the higher critics are unjust, in that they have refused to accept evidence which they cannot refute, and have declared untrue the gospel writers in whose testimony they find no flaw.

This is a book through which one cannot hasten. It must be thought through, but will richly repay the one who does that. It is a book to be read and re-read, and turned over in the mind from time to time. It stirs one as well—there is a feeling of the crusader rising within as one reads—if he agrees with Dr. Rimmer.

—E. McKinley Weaver.

### OUR CREED

By J. M. Weidenschilling. Published by the Concordia Publishing House, St. Louis, Mo. Price 35c.

A man's creed is "whatever he expresses as his personal faith." It serves as a bond of unity for church members, and more than that, it can be important in bringing unbelievers to a knowledge of divine truth. The purpose of this manual is to help members of the Church review the teachings of

the Bible, and to enable believers to give a better account of their faith to others.

The booklet is composed of thirteen chapters. Written with the Apostles' Creed as an outline, it includes such subjects as: "God, Creation (as over against evolution), God and Man, Jesus Christ, and the Believer's Blessings." Each tenet of faith is thoroughly explained according to Lutheran doctrine. With such a treatment it is natural to find some differences of interpretation between the Lutheran and Presbyterian viewpoint. However, taking these naturally expected differences into consideration, this manual is an excellent commentary on the universally accepted Apostles' Creed. It should prove valuable to groups of believers who seek to understand their "creed," and it should also be of definite help to the individual in his private study, to the family as a whole for home use, and to the adult new in the faith.

—Janella Williams.

### SCRIPTURE CANNOT BE BROKEN

By Dr. Theodore Engelder. Published by Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Mo. Price \$3.00.

There was a time when the Christian Church believed in the inerrancy and full trustworthiness of the Scriptures. During the Eighteenth Century rationalism opposed this conviction. Irreverent minds sowed doubts regarding the Scriptures' infallibility. Finally it became popular to criticize the Bible and attempt to rob it of its unique supernatural character. The floodgates were opened and the critics entered and assumed command of this fortress. As a result many Christians became timid and fearful. They were afraid they would be labeled "eccentric" if they protested. They began to compromise. This spirit of compromise has had a smothering influence on the souls of men to this day.

Professor Engelder is no "yes man," and is able to match swords with the mightiest of these critics. In this book he exposes the fallacies of the attacks of modernists on the full inspiration of the Scriptures. He is master of both offensive and defensive warfare. He can manipulate the atomic bomb when an occasion demands it. He stands beside Christ and declares to an arrogant world, afflicted with an epidemic of criticism, "The Scripture cannot be broken."

The author points out that the big gun used in assault on Verbal Inspiration is what modernists call the "broader context" method of interpretation. They denounce the conservative's method as the "old atomistic method of proof texts." Dr. Engelder correctly tells us that the issue is not the illicit use of proof texts, for in this there is no quarrel. The issue is in denying the individual parts of the Bible, and yet claiming to accept the inspiration of the whole. He affirms that this is just one way of emasculating the doctrine of inspiration, and in doing so they request us to perform an intellectual impossibility. He raises the question: "Can the whole differ from its parts? Can you make the whole, which you get by adding the component parts, change these parts into something else?" He stresses the point that common intelligence figures that when we have learned what all the single proof texts teach concerning



doctrine—or any other subject which they treat, we may know what the whole Scripture teaches, but this view is not acceptable to the Modernists on this point. He gives us a fine quotation from Kliefoth, who wrote: "The objectors to the Verbal Inspiration of Holy Scripture do not manifest great ingenuity or mental acumen, but the very opposite. The critics of His Word lose their common sense and become utterly unreasonable and illogical." The author is correct in stating that these men certainly could not qualify as teachers of mathematics. For, to be consistent, if they taught mathematics, they would have to teach that the individual theorems are faulty and erroneous, but the science of mathematics as a whole is the absolute truth. Again, the author remarks: "But in theology, they think, a similar absurdity will pass. The whole Scripture is trustworthy, while the component parts are faulty and untrustworthy."

The author closes this great book with a summons to loyalty to Christ in fighting for Verbal Inspiration. He argues that this entails, as any other war, hardships and suffering, but the strength to bear these burdens will be supplied by Christ Himself. He urges us not to be disturbed because so many modern theologians refuse to accept this doctrine. Then he adds: "But as far as we are spiritual we enter the battle for Verbal Inspiration willingly and gladly. For we love this glorious doctrine. We owe much to it. We owe to it the greatest blessing of Christianity: the assurance of God's grace. But for Verbal Inspiration God's promises could not yield assurance and comfort. We fight for it, not merely because it is one of the things which Christ has commanded us and must be observed, but because it is tied up with the truth and reliability of the gospel. We love this precious teaching. It has comforted us and been our stay in the day of temptation and the hour of affliction and we want the future generation to be blessed by it. It is a stumbling block to the Jews and foolishness to the Greeks, but we have found it to be the power and wisdom of God and the foundation of our trust in the grace of God."

The first time we come into possession of an oil well we are going to dedicate a part of the revenue to the purchase of a sufficient number of copies of this monumental work to give to every minister in our Southern Presbyterian Church.

—John R. Richardson.

### WHY I BELIEVE IN GOD

By Cornelius Van Til, Ph.D. Published by Committee on Christian Education, Orthodox Presbyterian Church, 728 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. Price 10 cents.

Dr. Van Til is a competent philosopher as well as a profound theologian. There are many evidences of his philosophical and theological gifts in this booklet on "Why I Believe In God." It is written in fascinating style and should appeal to any person of intelligence. It is the most interesting discussion of the Christian's reasons for believing in God that we have examined.

The author sets forth the thesis that the whole of history and civilization would be unintelligible if it were not for a belief in God. He argues that

unless God is back of everything we cannot find meaning in anything. He contends that if a God of Christianity exists the evidence for Him **must** be plain. He believes that the reason "everybody" does not believe in Him is because "everybody" is spiritually blind. "Everybody" wears colored glasses. Because of man's blindness due to sin there must be an operation on the heart, and this operation must be performed by God Himself.

Dr. Van Til is not afraid to face the objections raised against the belief in God. He meets them fairly and squarely. He is familiar with all of them, including Kant's "The Critique Of Pure Reason."

The author stresses the fact that only by our belief in God can we have unity in our experience. He writes: "Looking about me I see both order and disorder in every dimension of life. But I look at both of them in the light of the Great Orderer, Who is back of them." Again he writes: "My unity is that of a child who walks with his father in the woods. The child is not afraid because his father knows it all and is capable of handling every situation."

Whether one will be converted to a belief in God from reading this booklet is not for us to say, but we believe any reasonable person will find the writer's arguments invulnerable. We would like to see more of our own theological seminary professors write books of this character. Such a work as this should be widely read and spread.

—John R. Richardson.

### HOW TO IMPROVE YOUR PREACHING

By Bob Jones, Jr. Published by Fleming H. Revell Company, New York, N. Y. Price \$1.50.

The general principles of homiletics are discussed in this small volume of 122 pages. The author has in mind especially the young preacher and also the minister who has not had the opportunity of a complete theological education. Homiletical technicalities are avoided and practical suggestions abound. Dr. Jones holds that "only gifts divinely given, carefully trained, and deeply consecrated, combined with an earnest study of God's word, and a great and burning zeal and compassion will make a man a **great** preacher. But it is not a man's responsibility to be a great preacher. It is his duty to be the best preacher that **he** can be." He recognizes that more important than homiletical principles is the passion each preacher should have to maintain a Christ-honoring and soul-saving pulpit.

His chapter on "Texts" is well done. He believes that the preacher who accepts the doctrine of the inspiration of the Scripture and believes in the authority of the Book will turn to the Bible for the basis and foundation of his message. He states that Voltaire once expressed the wish that preachers would abandon the practice of taking texts. Then he adds that some so-called "popular" preachers of our day are following his suggestion as well as his materialistic philosophy. He has little patience with a professed Christian preacher who meets the approval of the notorious 18th century atheist.

We find the chapter entitled "Psychological Bases of Appeal" to be most praiseworthy. Here he stresses the point that a sermon should appeal



not only to the intellect, but also to human emotions, desires, and instincts. He rightly distinguishes between a legitimate appeal to the emotions and what is known as emotionalism. He insists that some preachers are influenced by a cowardly regard for the enemies of the Gospel who maintain any demonstration of feeling in spiritual affairs is a sign of mental or emotional instability. To show the absurdity of such a claim he declares: "It is interesting that such criticism is not advanced against a show of emotional reaction in any other phase of life, but is confined to the realm of religious experience. A man who became excited over baseball, who screams himself hoarse and throws pop bottles at the umpire, is called a fan, but when he shows any sign of emotion or excitement in connection with his religious experience he is called a fanatic."

Anyone who desires to improve himself in the great art of preaching will find help in this book. It will assist in keeping any preacher in good trim.  
—John R. Richardson.

#### CROSS AND AFFLICTION

By Rev. R. C. Rein. Published by Concordia Publishing House, St. Louis, Mo. Price 40 cents.

This little booklet sets forth very beautifully the Christian conception of the cross and of the afflictions placed upon Christians. It speaks of the cross as a symbol of infinite love, mercy, peace, and forgiveness—a necessary mark of discipleship serving to conform us to the image of Christ, and to lead us to testify of our Saviour. Likewise the Christian's afflictions are described as tokens of our Father's love, given for a definite purpose. They may serve to work patience or humility in

us, or as a trial for our faith, or to make us fruitful in good works. And we can be assured through it all that the unfailing love of God in Christ will enable us to come out victorious, for He who promised, "I will never leave thee nor forsake thee," will some day see that the cross which we must bear as Christians in this world, will be exchanged for a crown of incomparable glory in that land where there is no night.

Abounding in quotations from Scripture, in hymns, poems, and illustrations, this booklet should be of deep inspiration and comfort to all who read and meditate upon these thoughts.

—Janella Williams.

#### LET US REASON TOGETHER

By Rupert H. Schroeder. Published by Concordia Publishing House, St. Louis, Mo. Price 75c.

"This booklet aims to set forth the main teachings of the Word of God as they are believed and confessed by the Lutheran Church." It is a summary of Christian teaching based on "A Short Explanation of Dr. Martin Luther's Small Catechism." The material is presented in the form of group discussion, with the Pastor backing his statements with references to the Bible and to Luther's Catechism. There are fifteen chapters, divided into three sections, concerning our duty to others, our conception of God, and our development in the Christian life. Accompanying these discourses, there are tests over the material covered. The outstanding merit of the booklet is that, rather than subjecting the reader to a lengthy and tiring discussion, it offers him simply and concisely an adequate explanation of the teachings of the Lutheran Church.  
—Janella Williams.

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Volume IV — Number 9

NOVEMBER 1, 1945

Yearly Subscription \$1.00

## EDITORIALS

The Bearing Of Orthodoxy On Evangelism  
Tall And Straight Because Deep

WHY PRECIPITATE MORE LAWSUITS?

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OUTPOST EVANGELISM—IT WORKS!

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By Rev. T. P. Horger



# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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## EDITORIALS

### The Bearing Of Orthodoxy On Evangelism

The intensity of the evangelistic spirit of a man is measured by his belief in certain causative doctrines. One is not concerned much about things that do not matter. We do not waste time, nor money nor thought, on something that is not essential. Nor are we zealous for that about which we are in doubt. When we believe something is necessary beyond any doubt and that we are responsible we become tremendously concerned.

If one does not believe in the inspiration and inerrancy of the Bible he cannot speak with authority and zeal for anything it says. He is confined to a "perhaps" which kills the power of any proposition. If God did not move upon the minds and hearts and wills of men to cause them to write His purpose and will, then all utterances about the Bible become as sounding brass. Unless God did this, we do not know that He actually loves us and sent His Son to provide salvation for us, and our messages about God's love are only poor poetic sentiment. Imagine a lover making love with such doubts in his mind. But if the Bible is not the Word of God with all its divine passion, just what is the Bible, and how do you account for its fruits? It is either a forgery, a dream, a myth, or what it is claimed to be—the Word of God which lives and abides forever.

If one does not believe in the Deity of Christ without any sort of doubt, how can he declare with any earnestness or sincerity the Saviourhood of Christ and the necessity of embracing Him as He is offered in the Gospel? If His name is not the **only** name by which we must be saved, we are not likely to become interested in His name. But if He is not the **only** way, the truth and the life, just what is He? An imposter, one who is deluded, or He is what the Bible declares Him to be, "the blessed and only Potentate," our Saviour and our God. Didn't someone sometime ago propose to unite all religious bodies on the proposition to deny the deity of Christ? Union upon denials! How can one become earnest by advocating denials? Only as one believes with all his heart that Christ is the power of God unto salvation can he burn with divine unction as he lifts Him up.

If one does not believe in the Personality of the Holy Spirit he fails at the start. For the Holy Spirit is in charge of the whole work of redemption since Christ ascended. We are in the dispensation of the Spirit. And the Spirit is not merely the power of God let loose in the world. Power and personality do not always go together. The Spirit makes us partakers of redemption purchased by Christ by working faith in us. Without this work of the Holy Spirit our messages will not be persuasive nor create desires to be saved. He not only inspired the Word but gives His messengers their holy passion and utterance. We often wonder what has become of that unction so common in the decades gone and which gave such irresistible power to the simple messages? Have we not grieved the Holy Spirit by ignoring Him? Mr. Moody, Dr. Chapman, Dr. Pearson, Frank Hall Wright and others preached and depended on the Holy Spirit for their power—and that power accompanied the messages. Great doctrines poured out under the power of the Holy Spirit will always bring results. We have neglected the Holy Spirit and depended too much on machinery, organization and the natural gifts of man. And our record is a poor one. The early Church progressed by relying on the Spirit, on prayer and the Word of God. Souls were added. Let the whole Church preach for one month on the Holy Spirit and see what the result will be. We are passing by the source of power—great doctrines baptized by the Holy Spirit.

Apply any doctrine to this test and one will find the same result: truth—the great doctrinal truths presented under the influence of the Holy Spirit is the source of the evangelistic power we seek. "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

—C.T.C.

### Tall And Straight Because Deep

The tallest redwood tree is in Humboldt State Park in California. It towers into the heavens 364 feet. Its height is the length of a football field with 64 feet on top of that. There it stands in all its majesty and glory, having slowly risen to this great height through the long, long centuries. It is the object of visiting tourists and naturalists from all over the world. It stands tall and straight and



strong and has successfully defied all the storms and tempests that have beaten upon it. As one stands in its august presence in silent amazement and follows the fingers of the centuries pointing men to the heavens and to God his mind seeks for its secret.

All unseen, deep in the cold earth, is the rootage of this royal tree. Its roots cover between three and four acres; 17,000 square yards. Millions of tiny and larger roots are reaching out and constantly taking up the refreshing water and chemical strength hidden in the soil. Day and night the rootage keeps every part of this great giant green and growing.

For a life that is tall and straight and strong there must be a vast, ample, inner source. No other secret will explain its tall, strong symmetry and beauty. Nothing else can sustain it amid the storms and tempests that suddenly and with such dire power break upon it. Therefore we are not surprised to hear, the most majestic of all mankind, Himself also the Son of God, revealing His own source of life abundant, as He cries: Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me; **for I am meek and lowly in heart**; and ye shall find rest unto your souls. For My yoke is easy and My burden is light . . . Blessed are the **pure in heart** for they shall see God."

—S. McPh. G.

## Why Precipitate More Lawsuits?

By Judge C. Ellis Ott\*

Mergers and unions of religious organizations have been the occasion of numerous lawsuits. These have left in their wake much bitterness and dissatisfaction. Instead of creating unity and Christian brotherhood, they have often brought about the opposite result. Few things hurt the church more than factional strife which reaches the courts for settlement. Page after page of the law reports are taken up with accounts of regrettable lawsuits among religious groups or factions contending for the control of church property.

It is not an uncommon thing for the proponents of union of the Southern and the Northern Presbyterian Churches to refer to those of us who oppose the union as a divisive element in our church. If such charges are to be made (and there is no occasion for them to be made by either side), would it not be more logical to refer to the proponents of union as the divisive group, as it is obvious that success of the cause which they advocate will bring dissension and division in our church? And, judging from past experiences, can it not be said that the forcing of a union under present conditions is inviting further disagreeable litigation among our people?

One of the most famous lawsuits affecting our church grew out of the controversy which arose over certain political deliverances and pronouncements of the Northern Assembly during and following the Civil War. These deliverances of the Northern Assembly had for their purpose the coercion of Presbyterians in sympathy with the seceding Southern States by forcing them to acknowledge loyalty to the Federal government and in denouncing slavery. The Presbytery of Louisville adopted and published a declaration and testimony protesting the action of the Northern Assembly as being beyond its power and jurisdiction. The Northern Assembly in 1866 denounced the "declaration and testimony," and arraigned for trial at the next Assembly the signers thereof and the members of the Presbytery who voted for this declaration calling in question the power of the Assembly. This action caused a schism in the Louisville Presbytery and the local churches of that Presbytery, including the Walnut Street Presbyterian Church. In the latter church a majority of the members who opposed the deliverances of the Assembly undertook to retain posses-

sion of the church property, but the minority faction which adhered to the Assembly were recognized by that body as the true members of the Walnut Street Church. The title of the case is *Watson vs. Jones*, 13 Wall. 679, 20 L.ed. 666.

In that case the United States Supreme Court laid down the legal principle that the decision of the highest court of the church to which the question has been carried is conclusive, insofar as the interpretation of the creed, doctrine, customs, practices and government of the church is concerned, and the civil courts will accept these decisions as final when passing on property rights as between two factions in a local church. So that in the *Watson-Jones* case the minority group which had been recognized by the Northern Assembly as the true members of the local church was held by the court to be entitled to the control and possession of the church property. According to the legal principle announced in that case and followed in many other cases, it can be seen that, while the civil courts will interfere to protect property rights where there is a contest, the decision often turns on some decision or ruling of a church court, even though that church body is not a party to the litigation at all.

It is claimed that the proposed plan of Union protects the property rights of local churches, Presbyteries and Synods in a provision inserted in the proposed Plan to the effect that in case of actual dispute or litigation relating to the property of particular churches, Presbyteries or Synods, which before the union were under the jurisdiction of the Presbyterian Church in the United States (the Southern Church), the General Assembly of the united church agrees not to be a party to such litigation nor to make any deliverances directly relating to them unless requested so to do by the Regional Synod of jurisdiction. Even so eminent an authority on church government as Dr. Lingle in an article in one of our church papers about a year ago fell into error in making the statement that the above provision in the proposed Plan of Union makes the Regional Synods in the South the final authority where property rights are involved.

Under the Plan the General Assembly of the united church, and not the Regional Synods, is given the authority to decide questions of doctrine,




discipline and the interpretation of the constitution of the church. Questions affecting the membership of churches, Presbyteries and synods, their discipline and control, are constitutional questions which must be finally decided by the General Assembly, and the decision of this body is the one that would be accepted by the civil courts, the decision of which questions would affect the property rights involved in the court action. The General Assembly of the united church would not have to be a party to the litigation (in fact, it could hardly be a party thereto), nor would it have to make a deliverance directly affecting the controversy. An illustration will show what could and probably would happen in many cases relative to the property of a local church.

Southside Presbyterian Church was organized fifty years ago under a Presbytery of the Southern Presbyterian Church. The church building was constructed by gifts from the original members and has since been enlarged by donations made by the members from time to time. There has grown up in this church an intense love for and devotion to the traditions and customs of the Southern Church. A union with the Northern Church is effected under the proposed Plan. The congregation of the Southside Church feel that the church property was given as a place of worship for the members of that church, and ninety per cent of the members vote to form an independent church or join another organization which they feel will more nearly carry on the beliefs and traditions of the Southern Church. The remaining ten per cent of the members of the Southside Church adhere to the united church, and bring a suit against the ninety per cent to secure possession of the church property. Whether or not the ten per cent constitute the true membership of the church must be finally settled by the General Assembly, and that body having ruled that all members of a local church who remain loyal to the united church shall be recognized as the true members of the local church, it is clear that when the civil courts accept the ruling of the highest court of the church on that question, the result is for the court to award the property to the ten per cent of the congregation. It will be seen that the action of the Assembly was the decisive factor in the award of the property by the courts to the ten per cent, although the General Assembly was not a party to the litigation, and made no deliverance directly relating to the controversy.

Perhaps the merger (or as some courts put it, the attempted merger) of the Cumberland Presbyterian Church with the Northern Presbyterian Church caused more litigation than any other one thing in the whole history of Presbyterianism. Cases are reported in almost every state where the Cumberland church has local churches. The litigation involved principally questions of the right of possession and control of property belonging to the local congregations of the Cumberland Church. Questions raised by this litigation involved the power of the General Assembly of the Cumberland Church to declare the merger effective, the rights of majority factions to local church property as affected by the merger, and the indirect power of the church judicatories in making decisions which ultimately affected the decisions of the civil courts in passing on the rights to church property. In most of these cases, the principles announced in the Watson-Jones case were applied, resulting in many cases of the ma-

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jority in the local church being dispossessed in favor of the minority.

Perhaps it will be urged by those who favor union that there will be no occasion for litigation under the proposed Plan of Union for the reason that these legal principles are well established, and there would be no reason for a majority in a local church unfavorable to the union to attempt to withdraw or hold possession of church property; that this majority would be forced to go along with the minority favorable to the union, and thus the solidity of the church as a whole would be maintained. Doubtless this consideration would induce the majority in many churches to go along with the new set up, but it is certain that many majorities would exhibit their characteristic Presbyterian independence and refuse to go along as dissatisfied adherents, but invoke the aid of the civil courts to pass on their claims relative to their property rights. Fairly good reasons can always be found for a lawsuit on such questions. In fact, the courts are not so uniform in their decisions on these questions as to preclude the possibility of some modifications in the legal principles under varying circumstances. A few of these possibilities may be indicated.

In the first place, while as a general rule the courts will accept the decision of the highest church court as to the right of two church organizations to merge, yet where the creeds, practices and customs of the two church organizations are substantially different, the courts will inquire into the question of whether or not the consolidation of the two bodies might operate as a diversion of the property owned by a constituent body from its original purpose to a different and dissimilar purpose. While there might not appear to be a great deal of difference in the Standards of the Northern and the Southern Presbyterian Churches as contained in the Plan of Union, yet it is obvious from what has been written on the subject that there is quite a difference in the beliefs, practices and customs of the two churches as actually carried out in practice and as shown by the differences in the interpretation of the Standards of the two churches. It is entirely possible that in a legal contest over property rights, it could be shown, to the satisfaction of a court, that these differences are so great as to amount to a breach of trust to force a majority in a congregation, Presbytery or Synod to deliver to a minority its property to be used for a purpose substantially different from that for which the property was acquired or donated. Indeed, this very question was presented to the court in the cases of *Ramsey v. Hicks*, 87 N.E. 1091, and *Boyles v. Roberts*, 121 S.W. 805, and these two courts indicated that the doctrine, creed and prac-



tices of the Cumberland Church and those of the Northern Church were so different that to carry over the property acquired by the local church while it was a part of the Cumberland Church to the Presbyterian body of the consolidated church would amount to a diversion of the property from an implied trust.

It is needless to say that a legal controversy between factions of a congregation, Presbytery or Synod involving control and possession of property belonging to one of these bodies wherein one side made the contention that the doctrine, beliefs and practices of the Southern and the Northern Churches were substantially different, and to support this contention the deliverances and practices of the two churches should be introduced in evidence, not only would a great deal of ill feeling be engendered and undesirable publicity produced, but neither side to the controversy could predict with any degree of certainty the final results of such a controversy.

In the second place, there are now, and doubtless will be other grants and acquisitions of property impressed with a trust to be used for certain specified religious purposes, and it is impossible to foresee at this time just how much property impressed with these trusts would be affected by the union and how much litigation might be precipitated by a merger. Obviously, if church property is donated or acquired with a specific provision that the property is to be held and used by the congregation, Presbytery or Synod so long as the body remains under the jurisdiction of the Southern Presbyterian Church and it is further stipulated that the congregation, Presbytery or Synod should decide the disposition of the property in case the body is no longer under the jurisdiction of the Southern Church, a serious question would be presented as to whether the property would be decreed by the courts to go with a minority adhering to the united church.

And in the third place, most local churches are, or may be, incorporated as religious societies, and there may be provisions in their charters providing that the church property shall be held subject to the control and disposition of the religious corporation in such manner as the members may decide in accordance with the charter. In such a situation, the civil courts might hold that the members of the corporation had the power to decide what particular denomination or religious sect the property should be used to support. In the two cases of *Wilson v. Livingstone*, 58 N.W. 646 and *Petty v. Tooker*, 21 N.Y. 267, the courts of two separate states held that an incorporated religious society had the right to change the use of its church property for the benefit of one denomination to that of another so long as the property was used for religious purposes.

The general impression of most members of a Presbyterian church is that the church property belongs to the congregation. This is true according to the Book of Church Order. The Presbyterian system contemplates that the congregation can worship in whatever type of building its members may decide to erect. They may build a structure approaching the grandeur of Solomon's Temple if they choose to contribute the funds necessary to erect such an edifice, or they may choose to worship in the simplest kind of frame building with backless benches on which to sit. And the congregation may sell, mortgage or dispose of its property without obtaining the approval of any

church court. The only instance in which the Presbytery is given control over the property of a local congregation is where the church is dissolved, or has ceased to function as a church, and where the congregation has made no disposition of the property. The purpose of this provision in Paragraph 158 of the Book of Church Order is to protect church property which has been abandoned, or ceases to be used for church purposes. Many states have statutes providing that the head of an ecclesiastical organization shall have the right to take over the property of a constituent body where such local organization ceases to exist and no one claims the property. But these statutes usually give a certain length of time for anyone claiming an interest in the property to assert that claim.

The very genius and polity of the Presbyterian system contemplates that the power of church courts shall not extend to the decision of civil and political affairs; their jurisdiction is confined to the spiritual and ecclesiastical affairs of the church. Book of Church Order, Sections 57 and 58. Presbyterians believe in local self-government in all matters affecting property and material affairs. There are some who want to centralize control of the affairs in some centralized body, even though this centralized body has no title to the property and makes no contribution to its acquisition. The Presbyterian system recognizes that, in order to secure uniformity in doctrine, creed and discipline it is necessary that church courts be given the right to decide all matters pertaining to the spiritual and ecclesiastical affairs of all the churches forming part of the whole church.

The Southern Presbyterian Church has a place to fill in the territory where it operates. It maintains the respect and co-operation of all other creeds and denominations, and recognizes the need of all other sects and groups who are striving to further the interests of God's Kingdom in all parts of the World. It stands firm in upholding the great fundamentals upon which it was founded. It is at peace with all other religious denominations, and enjoys peace and good will within its own membership. Let us not disturb this peace and harmony by further agitating union which, if accomplished under present conditions, will bring strife and controversy which can but injure the cause in which we are all engaged. If the agitation must continue, let us submit the question for decision at once and be done with the matter at least for many years to come.

\*Bogalusa, La.

The article printed above, by Judge C. Ellis Ott, entitled "Why Precipitate More Lawsuits?" is being reprinted as a folder. We will gladly send any Church enough copies for each Elder to have one. Postage will be appreciated. Just let us know how many you can profitably use. For general distribution these are available at \$1.00 per hundred postpaid. The Southern Presbyterian Journal Company, Weaverville, N. C.



# Outpost Evangelism - It Works!

By Rev. C. A. Calcote\*

If I were riding a fast train and suddenly realized that it was not running I'd get off. Then I'd board the next thing moving in my direction. No matter how comfortable the seats, nor how high-classed the passengers riding thereon, I'd simply have to try something else that would achieve my destination. We of Aveleigh Church espouse the strategy of outpost evangelism because it evangelizes. It works! All the theories of evangelism have been theorized and recommended. We've tried a highly educated ministry. We've tried great (?) preaching. We've tried elaborate churches and equipment and all the rest. But by their fruits we know them. There are always exceptions but they are exceptions, and we have yet to satisfactorily explain how and why with all those things we manage to continue our historical, denominational position of shrinking.

A plantation Negro boy accepted a ten-dollar bet that he couldn't ride a particularly fiery mustang mule. No other man had been able to ride him. At the appointed time for the ride, with all the previously vanquished would-be riders standing about to witness the successful rider's feat, the dangerous little mule was led out into a newly plowed field. The rider mounted him. The fiery animal didn't like it and attested the fact by some preliminary plunges. The rider stuck fast. But the mule had plans of his own, and with one terrific bolt forward, followed by a sudden stoppage with front feet driven into the earth and the trailing parts high in the dusty air, the rider flew higher, taking about five feet altitude clearance. Upon landing flat in the soft soil, he sprang to his feet, viewing the startled spectators and brushing his soiled garments, he shouted: "That's the way to do it, boys; when you see you gwine to get throwed—get off of 'em!"

Just so! It verily appears we have been thrown off schedule in our old evangelistic strategy. We're not so proud of our history in that respect. Now, let's get off and board something that moves and works in our direction. This is Chapel Year. Our Assembly has sent us Dr. McLaughlin and his outpost evangelistic program for such a time as this. Outpost evangelism works. Many can attest.

More completely than any former approach we have ever had, this program, in one endeavor, catches up the entire gamut of Christian objectives. Its home missions, foreign missions, Christian education, evangelism, religious education, stewardship, and all the rest one could say about the fulfillment of the Great Commission. Here is a workable program of evangelism that will revive the Mother Church. It solves local church troubles. No "School of Missions" can ever approach it in inspiring a church membership in the meaning of, "Go ye therefore . . ." Members first learn that "go" does not mean "send." The church participating in this program ceases to theorize and begins to testify of what great things the Lord hath done through it. It is not to neglect the "inpost" by any means; rather it accentuates the power, influence and growth of the Mother Church. There's no other strategical, evangelistic approach in our Church, in which more of our people can find more things for which they feel "cut out" to do than this one. This gives people courage and a spiritual uplift. Believe it or not, people like it.

They like it because it works. Nothing succeeds like success.

A V-12 naval officer said: "Could I get in on that outpost program?" He got in and liked it. A deacon said: "I see now what I've been missing." He superintends an outpost of 40 newly converted church members, a Sunday School of 50 attendants, a young people's organization and a weekly prayer meeting started of his own accord. He likes it. He was recently responsible for five adult professions at least. Five years ago he merely sat in the Bible Class and said nothing, if and when he came at all. An elder said: "I began this in protest, but I find it the chief joy of my church life." A young person said: "I've always longed for something like this to do." A leading druggist of another denomination said: "Do you have room for me to go with you tonight out to the mission?" He went and volunteered the price of some needed equipment when no one had asked it. He saw four baptisms and two professions. He's going again now.

The Lord working in this program at Salem with three members and no program at all formerly, gave the church 103 members and a Sunday school and Y. P. organization. Bethany came from death unto life with a Sunday school of 75. Old Little River church grew from three members and stagnation to a congregation of 180 members and a new brick building. According to the local sheriff, this program has done more for the morals of Helena, a suburb of Newberry, than the law has ever done. There's a nice building and a regular Sunday school here. It worked at Queens outpost with a new building and a congregation of 40 new converts by the time it was eight months of age. It is working at McCullough with a congregation of 30 members meeting in a school house, but funds are in hand for a brick building. Shady Grove was dead but is now alive with a Sunday school and full program. Shady Grove, like Little River and Bethany, refused to dissolve in favor of the outpost program. All these attempts by Aveleigh succeed to the present. The Lord's dare, "Prove me and see . . ." works. The Lord never fails.

The writer visiting in a city of 100,000 population, was told by the pastor of the First Church there that the city was predominantly Presbyterian. The reply was: "I can hardly believe it." "It is true nevertheless," he said. Then the writer queried: "How did it ever get that way?" The answer was interesting: "In the early years of the history of this church it had two successive mission-minded pastors who, through the congregation's help, planted outposts throughout the city and suburbs, hence the strong churches here." That is a simple story of how it simply works.

The old-fashioned chopping axe is a simple sort of thing. But it is a disturbing tool. The disturbing thing about it is not its keen-cutting edge, but the handle that begs for my hands. This outpost evangelism is a handle pointing straight toward our hands. The old strategy has thrown us. Let's get off and take hold of this new handle. It works!

How can we do it? Just "Go . . ." The rest is the Lord's business.

\*Newberry, S. C.



# What We Get Is What We Give Out Of The Bible

By Rev. Chas. O'N. Martindale, Ph.D., D.D.\*

It is with the intent to increase the efficiency of our men preparing for the ministry of the gospel through the Theological Seminaries to the fullest, that we call attention to the following facts:

Dr. Ernest Gordon (Boston), in *The Sunday School Times*, for December 23, 1944 (under "A Survey of Religious Life and Thought"), wrote on "The Bible and the Seminaries" in these thought provoking words: "A student in Union Theological Seminary, New York, Paul Meacham, after comment on Dr. Karl Barth's 'The Strange New World Within the Bible,' says: 'Living as a theological student in the midst of theological students, I am concerned most with the danger of men really getting into the world of the Bible. If a man is to find God's Word in the Bible he must have an accurate and detailed knowledge of the contents of that library of books.

"Any examination of licentiates for the ministry will testify that an alarming proportion of theological students do not command an accurate and detailed knowledge of the contents of the Bible. Many would-be theologians know less about the material in the Bible entirely aside from arguments concerning its composition and interpretation than did their humble laymen grandparents. This kind of ignorance is inexcusable. Most congregations expect many things from a minister. Among these things they take it for granted that he is an authority concerning the Scriptures. Often the seminaries which train ministers take it for granted that students already have a command of the contents, or that, with the stimulus of an introductory course, they will proceed for their own good to make themselves authorities. Sometimes students assume that they actually have enough 'general knowledge' about the Bible from Sunday School days—ask the examiner of licentiates for the ministry.

"The new theology (i.e., the present-day repudiation of modernism. E. G.) says it is 'biblical.' Theology says the Bible emphasizes the transcendence of God; the Bible tells the truth about the sinful state of man; the Bible preaches the saving work of Christ. Very well. But if the theologian is to be competent he needs to know when and how the Bible says these things, and what the circumstances were."

Out of long association and experience with candidates, licentiates and preachers of any and every sort in different sections of our country, South and North, East and West, I am quite aware of the pressing need for greater stress in this direction at HEADQUARTERS, for giving every theological student a thorough training in the mastery of the Bible (its truths and facts) as a whole as never before. In my long and somewhat broad observation and contacts, I glean that many preachers of today are to a large degree speaking on matters outside the Word of God too much for their own and others' good, and are studying to be popular in their presentation of themes of various sorts, and study overmuch books around the **Book of Books** instead of coming to grips with the facts and words of the **BOOK ITSELF** for personal life and use with humanity

to save and to edify.

Ask yourself, individually, Professor, when any average man leaves the Seminary, what first hand study of the Word has he done other than upon the Hebrew and Greek and Aramaic texts, and how much of the Word of God's Living Messages for men and for the times does he carry with him? Has he learned much of the Living Word, does he take with him the Best out of the Word of God and the Best Way to Get Things Out of the Word? Has he become a real Exegete or only an Eisegete? Is he a master in getting out of the Book what is really in the Book for mankind? Or is he one who is constantly putting into the interpretation of the Book other meaning or ideas that do not belong there and justly have no place in real Bible Preaching and teaching? Does he treat preaching and teaching and personal application of the Word of God as a life and death matter or merely sermonic or address preparation?

Does he realize his work in and with the Holy Scriptures is vital and indispensable to his own Christian robustness of life? Do our candidates and licentiates reveal clear-cut conceptions of what it means to be a Christian, and how to get the most out of the Book of God and how best to put across the truths and facts of the Word of God into the everyday lives of their fellows?

Are there not too many leaders resorting to means and agencies other than the Book of God and the Christ of God and the Spirit of God and Prayer to God to attract people, to draw a crowd, to build up a denomination, to increase a church's popularity—rather than seeking just to know the Lord Jesus Christ and to help to make Him known to the Church and to the world?

Will you not put a heightened emphasis on these very essential things in the seminary work for the good of the churches this new year—Professors and Student? The Lord lead you and help you! "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (II Tim. 2:15), Paul's urging to a budding young preacher who would make a real success of his life and ministry.

(Note: Of course I believe in the thorough study of the Bible in the original languages as absolutely fundamental; but, whether a man has so studied it or can or not, **he must know his Bible in the vernacular** to win and teach and train lives for Christ and the Church out of the immediate surroundings in which he must live and labor as a Christian witness of Christ unto others.)

\*Baton Rouge, La.

## BAPTISM

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# Preaching To Men Of The 20th Century

By Rev. R. Wilbur Cousar, D.D.\*

II Tim. 5:1-2: "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His kingdom—Preach the word; be instant in season, out of season, reprove, rebuke and exhort with all longsuffering and doctrine."

Since we last met as a Synod many events of transcendent importance have occurred, as it were, before our very eyes. Two gigantic and horrible, but victorious, wars have come to an end and the devastating power of the atomic bomb has been revealed to our senses.

We stand aghast at both the perils and the possibilities that lie ahead of us. We have been unable to even partially grasp the vast problems that are at hand in both church and state. We feel at times like Gulliver's Lilliputians in the land of the giants.

I am sure that if Bishop Coxe were living now, he would write the same words that he did a little more than a century ago:

"We are living, we are dwelling  
In a grand and awful time,  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations,  
Hosts advancing to the fray;  
Hark! what soundeth is creation's  
Mustering for the latter day."

We seem to have come to the end of an old era and the beginning of a new one. There is a sort of converging of the ages in your time and mine, a changing of the tides of history. Sometimes we are constrained with the Psalmist to cry out and to say, "If the foundations be destroyed what can the righteous do?" Such, however, I think, is not and should not be the temper of our age.

Our real privilege is to count our day one of superlative opportunity and matchless privilege and then gird ourselves for the task.

What are we faced with in our world? There is an infantile Peace Plan not yet mature with age or experience. We have racial antagonisms smouldering and about to burst into flame. There is a rising tide of rancor between capital and labor as evidenced by mounting strikes and demands for higher and yet higher wages. There is social injustice on all hands. The disintegration of family life is simply appalling. Bishop Moore was preaching not long ago on the importance of woman's place in the home. A woman bounced down the aisle at the close of the service and said: "Bishop, I guess you expect the women to stay at home from morning until night." "No, madam," he said, "I'm just trying to keep you home from night until morning."

Now, we have learned that we are harassed with Adult Delinquency rather than with Juvenile Delinquency. We've discovered it is not so much a young people's problem but an old folk's dilemma. We were faced with a dwindling Sunday School attendance from 1926-43, a drop of 60 percent over America, but thank God, the Religious Edu-

cation Advance is trying to take up the slack—then go ahead. God knows we need it!

We are confronted with the conflict with Roman Catholicism and its menace to Christianity. Besides this, over 60 millions are still outside the church and many millions inside are bewildered, confused and scattered.

One could go on to paint the picture of the manifold problems of our secularized and materialistic age. Dire human need and scattered sheep are on every hand. The depression and the war combined have not brought us to our knees in humility, in faith or in prayer.

There is no great movement of men either crowding into the sanctuary or moving out into the harvest fields of human need and distress.

What are we therefore to do in the face of unprecedented need and opportunity. What is to be the answer?

Paul who turned the world upside down and changed the course of history for all time had the answer. Preach the word! Paul the great Christian strategist looking out upon Corinth with her temple of vice on Acrocorinthus where 1000 girls were consecrated to immorality every year, shouted, "Preach the Word!" Looking at Ephesus the seat of Diana's worship and her hellish machinations and lusts could say, "Preach the Word!" Looking at Rome, the mistress of the world that was to slay the servants of God by the tens of thousands in the arena, "Preach the Word!"

Paul seems to base his appeal on several important considerations. I can only mention some of them.

I. The Well Grounded Experience Of The Messenger. "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation." Timothy was no stranger to the Word. Paul speaks of the "unfeigned faith which dwelt first in thy grandmother Lois, and in thy mother Eunice; and I am persuaded in thee also." Here were deep Christian convictions. Here was the note of certitude and of faith. Here was assurance and here was reality. This was no preacher that could have to guess and to wonder what it was all about. It was an experience rooted in the Word of God. Young Timothy had enjoyed a course of religious education in the old book of God. "And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation."

Paul seems to claim Timothy as his child in the faith, but as a matter of fact, Timothy had learned of the great heroes of faith at his mother's knee. He knew of Abraham, Jacob, of Moses and of David, and he knew of the God whom they served. Faith had been planted in his soul early and nourished long. It had taken root in the deep subsoil of his tender nature. His character had been moulded into something fine and rugged, noble and splendid. The Spirit of God had accomplished the alchemy of a new life.

II. A Well Authenticated Message. "Preach the



Word!" He makes the monumental declaration in the preceding chapter, introducing our text: "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works."

Brethren, I am becoming more and more convinced that Biblical preaching is the need of our day. We must give our people more scriptural exposition, more doctrinal preaching,—giving them the gospel and then, "teaching them to observe all things whatsoever I have commanded you." The men of the first century preached the word. It was this kind of preaching by which the Reformers stirred the men and women of the fifteenth and sixteenth centuries. Scotland is a monument to such preaching. In the eighteenth century George Whitfield and the Wesleys did not fail to give the whole counsel of God and two continents were moved heavenward in the process. Our people will then be trained in stewardship, in missions, in sacrifice, in service and in evangelism.

III. A Well Delivered Message. I am not thinking now, about rhetoric, nor of oratory, as necessary as these things are. I am not thinking of finesse or of polish, but I am thinking of passion and of power. There has been a sense of urgency and of earnestness in all great preaching. An Englishman who spent some time in America remarked most pointedly on his return to England: "The average sermon I have heard in America was only a pious exhortation to nice people to go on being nice."

I want you to catch the peculiar urgency of Paul's spirit for it was different. To him preaching had an element of awfulness about it. "I charge you therefore before God and the Lord Jesus Christ who shall judge the quick and the dead." We are urged to preach as though we were looking right straight at the judgment throne of God. Did it ever occur to us that our congregations may rise up in the judgment day and point the finger of scorn and accusation at us because we did not offer the whole counsel of God. They may say to you and to me that you discussed the great issues of time and eternity as though you were talking about a picnic, to be held next week,—instead of with all the pathos and agony of a dying man to dying men.

Not long ago I read a great sermon by Philips Brooks on "The Shortness of Life." His text was, "Brethren, the time is short." His very first sentence gripped my attention and was as follows: "The tone in which a man speaks often helps us to understand his meaning quite as much as the actual words he says." My brethren, we need a flaming pulpit and soon we will have a flaming pew. John Welch, the son in law of John Knox once preached a moving sermon in which his hearers were bowed down as grain before the wind. When someone asked him the secret of his power he replied: "Thirteen hours of knee-work preceded this message." Such alone produces the earnest delivery that will touch the hearts of men.

In conclusion, my brethren, let us have confidence as we preach the word, for the word of Christ has power indeed. The storm ceased and the waters were still when He spoke. Lazarus came forth from his tomb. Tabitha rose from her bed of death. The leper was made clean of his

vileness and the impotent man was made to walk. Worlds were created by the word of His power and that word shall not pass away! I covet for our Synod, for our denomination and for the Church of Christ throughout the world that she shall truly, "Preach the word!"

\*Pastor of the Central Presbyterian church, Chattanooga, Tenn.

## Liberal Protestantism

By Rev. Prof. Daniel Lamont, D.D.\*

Liberal Protestantism, which had such a theological vogue a generation ago, and which did so much to weaken the witness of Protestantism, erred in its doctrine of divine judgment not only in being untrue to Scripture, but also in being ethically unsound. Through the idea of God which it encouraged, it discouraged the idea of Divine judgment altogether. If it was right to use the word judgment in the sense of condemnation, then it was either self-acting, automatic, part of the mechanism of life, or it was a sentence which man, voluntarily or involuntarily, passed upon himself. Judgment was thus taken out of the hands of God, in order that God might be made to appear purely merciful. Even Aristotle, pagan though he was, was a sound enough moralist to recommend that a doctrine which is highly gratifying to sense should be examined carefully before being accepted. Liberal Protestants, as a class, were not so particular. They desired a God whose name was Love, but who must not be the Judge of all the earth. But there is no such God; for a being of that kind would be non-moral. An age which dreams of a non-moral God is apt to be followed by an age which believes in no God at all. To justify the ways of God to man by denying that He is Judge is to take a direct step to atheism. The Evangelical Quarterly, VII.iv,361.

\*University of Edinburgh, Moderator of the General Assembly of the Church of Scotland, 1936.

## My Brother's Keeper

When John Dillinger, most notorious criminal of the '30s, was a boy in his early teens, he was taken to court for some minor charge. He was released on probation and went back to his parents and started attending a Sunday School at his little village.

However, some of the parents in the school heard that a boy with a court record was attending, went to his teacher and said: "If John Dillinger continues to be in your class, I shall have to withdraw my son."

The teacher, not knowing what to do but anxious to keep favor of the parents, told John what had happened.

He never returned and less than a score of years later was known and killed as the most dangerous criminal in the country. —Sunday.



# Young Reader's Page

## DOWN WITH 'EM

By James Longenecker\*

On the plains east of Bibanga, a mission station of the A.P.C.M., two missionaries were out tree-hunting in 1922. They were hunting for lumber for a hospital that †Kabemba, one of the missionaries, was building. The other missionary's native name was †Ntalasha.

As they traveled along Ntalasha spied a "lusanga" tree, a tree which grows to a fair height and makes good lumber. Later Kabemba sent a crew of sawyers to chop down the tree, near the Bakua Tshinene village east of Bibanga. After about three days he went out to see the tree which he thought would be ready to fall but to his great amazement there it stood without a chip out of it. To his greater amazement he found that the tree was no small one as he had concluded because of the distance at which he had first seen it, but a tree which three men could not touch hands around.

He immediately sent for the gang of sawyers, and Mbelai, the foreman.

"Mbelai, why have you not chopped down this tree when I sent you out here to do so?"

"Well, Kabemba, we came out here but these people of the Bakua Tshinene village say that we can cut down the tree if we **want** to but that it has spirits in it and that we had better watch out for them if we chop it down," explained Mbelai.

This was a big tree which the natives had probably held sacred for centuries and believed that anyone who bothered it would be in danger from the spirits. This was new business to Kabemba, but now that he had gone that far he would have to chop the tree down. He knew that if it were not done it would be told at the campfires of the chiefs all over the country that the spirits would not allow the white missionaries to chop the spirits' tree and that the spirits of the black man were more powerful than the white man's God. If this were to take place it would be a great obstruction to the work of the Mission.

So Kabemba called the woodmen together around the tree and held a prayer meeting to ask the Lord's protection over all the woodmen while the task was being performed. Then Kabemba picked up an axe and began to chop. The woodmen, seeing that he was not afraid, began to chop, too, and after days of work the tree was felled. It was found that the tree was about sixty feet from the base to the first branch and seven feet in diameter.

Kabemba was just then in need of lumber about ten feet in length so he requested that a pit be dug beside the lesser extremity of the log, then, that a piece about ten feet long should be sawed off, rolled over onto the pit, and squared off and ripped into ten-foot planks. This Kabemba thought that the sawyers could do with ease, so he went back to the station. But he had not been there long when they sent word to him to send twenty

more men because they could not move the log, but Kabemba decided to exhibit some white man's intelligence and so returned to the place with a logging rope from the station. From a small log he manufactured a crude windlass and drove a peg into the far side of the log and fastened the rope to it.

The sawyers began to turn the windlass. The rope became taut and still more taut until "snap!" The big log had been too much for the heavy logging rope. Kabemba knew he couldn't be beaten that way so he went back to the station and looked for something stronger. He found a big logging chain which he brought down and connected the same way as he had the rope. Then the sawyers began to turn for the second time. The chain became its tautest—then the links began to **open**!

This time Kabemba felt he was pretty well beaten. He felt that he had done his best the last time but he also knew that if the stubborn log was not moved it would be told at the campfires of chiefs that the spirits of the black man allowed the tree to be chopped down but that was all. So he went back to the station and looked around everywhere to see if there could be any possible thing strong enough to pull the stubborn log.

He thought of a cable but he didn't have any. Finally he found a roll of barbed wire. He drove two stakes into the ground and wrapped the wire back and forth until the strands had reached the right thickness. In this way he made a crude but substantial cable. This he took to where the log lay and connected it to the log and windlass where the rope and chain had failed to do their duty.

The men began to turn the windlass for the third time. The cable became tighter and tighter and all of a sudden the log **budged**! The long-awaited-for result had at last come. Slowly but surely the log was eased over onto the pit. The stubborn log was well squared up and sawed into ten-foot planks. The rest of the tree was soon sawed into lengths and ripped into planks.

After that experience Kabemba began to chop down smaller trees. But there was another lusanga tree south of Bibanga station on the plain. This one was larger than the first, and since there was no need for big timbers just then, Kabemba decided to wait awhile. But the rumor began to spread through the villages that Kabemba had chopped down the first but that he was afraid of the second. He knew that there was another battle to be fought, so one morning before breakfast he called his sawyers and the officers of the church together and a prayer meeting was held with the men and then they were sent off to chop down the second tree.

They got cold feet when they arrived and sent back word for Kabemba and the church officers to come down to the tree and have a prayer meeting there. So Kabemba and the officers trudged down to the tree. After the prayer meeting Kabemba picked up an axe and began to chop.

"Did you hear what that woman over yonder said?" questioned one of the men in great excitement.



"No, what did she say?" was Kabemba's reply.

"She said that the first man to lay an axe to that tree would die before sunrise."

"Well, if I'm still alive tomorrow morning you'll know that's a lie," responded Kabemba.

Kabemba lived until the next morning and for many days after that till he had seen the tree fall,

and he is still living to tell the story. Neither were any of his men injured by the spirits.

This shows how much Africa needs workers in the fields which are white unto the harvest to release them from superstition and bring them to Christ.

\*Congo.

†Kabemba: Rev. J. H. Longenecker.

‡Ntalasha: Rev. G. T. McKee.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### LESSON FOR NOVEMBER 18

#### The Outreach Of The Church

Scripture: Acts 11:19-30; 12:24; 13:4; Ephesians 4:11-16. Devotional Reading: 1 Thessalonians 5:12-23.

Worship fits us for **Service**. Mountain top experiences give strength and zeal for the work to be done in the valley. Visions are followed by voices saying "Go" and "Come". The Church is not to spend all its time and energy and effort in worship, in expressing love and devotion and thanksgiving in this way. The Church is to **Grow** and multiply; to reach out and rescue and **Save**. Devotion is best expressed in service for others. Every Christian is a **Sent** person—a missionary.

Our Devotional Reading (1 Thes. 5:12-23) is a sort of transition from worshiping to witnessing. The first expression of our desire to serve is in our ministry to those within the church. We are to highly esteem those who labor among us. We are to be at peace among ourselves so that we can witness to the world. We are to do all we can to straighten and strengthen the lives of our brethren; to rejoice and pray and follow the Spirit; to abstain from every form of evil; to be sanctified for service. The home base must be pure and strong before we can **reach out** to save the lost.

This **outreach** of the church is but the following of the last command of the Master: "Go ye into all the world and preach the Gospel to every creature, **whole creation**." (Mark 16:15).

#### Acts 11:19-30—Beginning To Reach Out

The early church was rather slow to grasp the meaning and import of these words. Persecution had to come and force the Christians to flee before they that were scattered abroad went everywhere preaching the Word. In these verses we find the fugitives reaching "Phenice, and Cyprus and Antioch". They were, however, preaching only to the Jews.

In Antioch they began to speak to the Grecians. The result was that "a great number believed, and turned to the Lord." When this news came to the church they sent Barnabas to Antioch.

He was a broad-minded Christian and when he had seen the grace of God was glad and exhorted these converts to cleave to the Lord. The character of Barnabas is given in few words but these words denote a great warm-hearted man. "He was a good man, and full of the Holy Ghost and of faith." It is no marvel that much people were added to the Lord.

Barnabas was great in another respect. He knew of another man even better fitted for this work—Saul of Tarsus—and he went to seek for him. Is not this a mark of a real Christian—to be willing for another to take the work we begin? Petty jealousy was unknown to Barnabas.

These two continue a whole year and taught much people. So great did the movement become that the outsiders dubbed these men, "Christians." "The disciples were called Christians first at Antioch."

This center of missionary activity soon looked out to see what further could be done, and it is noteworthy that the first thing they did was to send relief to the brethren in Judea. This "love gift" was the first expression of gratitude to the home church.

#### Acts 12:24 - 13:4—Reaching Further

These verses continue the story interrupted by the events related in Chapter 12—the Release of Peter from prison and the death of Herod.

"The word of God grew and multiplied." Paul and Barnabas return from their mission to Jerusalem, bringing John Mark with them.

The first four verses of chapter 13 tell of the sending out of the first missionaries. Notice that the move was directed by the Holy Spirit. "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Missions was born through prayer and commanded by the Spirit. We are afraid that some have been sent by mission boards and churches who have never been sent or called by the Holy Spirit. "Modernism" has dealt almost a death blow to missions in some lands, where the spirit of unbelief and compromise prevail.

These two men of faith, called by the Holy Spirit, were sent out by the church with laying on of hands, fasting, and prayer. It is a wonderful help to know that the whole church is behind us when we go out to other lands.

They begin their First Missionary Journey by sailing to the island of Cyprus.

#### Ephesians 4:11-16—Everybody "Reaching Out"

Many kinds of workers are needed in this Great Business of the Church—Reaching Out to **Save** the lost. Some men are fitted for one phase of service, others for another. Some were Apostles, sent by the Lord Himself; some prophets, some evangelists; some pastors and teachers. Would it not be well for us to see this very clearly? The present writer feels this keenly. There seems to



be a critical attitude on the part of many pastors toward "evangelists." Some of this may be justified, for all callings may be abused and commercialized, but we ought to be very careful how we criticize. Even Moody was the object of criticism. God has used strange methods of arousing sinners and bringing revivals.

All of us—pastors, teachers, evangelists—are working to one end—the building up of the Body of Christ. If evangelists can reach and stir people by unique and even sensational methods, and their peculiar "gifts", then we are to encourage them, pray for them, help them, and **follow up** their work by our teaching and pastoral work, training these "babes in Christ," establishing them in the faith, so that they will not be carried away with every wind of doctrine. If we were more faithful here, there would be less room for the easy criticism that those who are brought into the church during these "Revivals" soon go back into the world. Christ says "feed My sheep." Is not a large part of the blame to be laid at our door? The life-saver on the coast may use rough and unusual methods for bringing in drowning people. He expects us on the shore to **care for** those whom he rescues, while he goes out for others. Some of us feel guilty (certainly the writer) and we would pray that the Master make us more faithful and more careful and more loving.

Will it not be a glorious day for the church when we **all** recognize the truth taught in this passage and **all** work together to **reach out**, save the lost, teach and train them to save others—always **others**?

## LESSON FOR NOVEMBER 25

### Christians Working Together In The Community

Scripture: Matthew 25:37-40; John 17; Acts 15:1-36; Philippians 2:12-18. Devotional Reading: Matthew 5:3-16.

#### Introduction—Devotional Reading—Matt. 5:3-16

Our citizenship is in Heaven. As citizens of the Kingdom our character is described in the Beatitudes (3:12). Such people are indeed "Blessed", even though the world treats us shamefully..

But we are to have a positive influence in the world. Light and salt are most necessary and useful. So are Christians. The world would sadly miss us if we were not here, for it would be a dark and decaying place. So we Christians are left in the world for a purpose.

Our **Golden Text** tells us what that purpose is: "We are God's fellow-workers." This is a wonderful privilege and a grave responsibility. What sort of work does God expect of us? How can we work together with Him? The Scripture we study today will answer these and other questions.

#### Matthew 25:37-40—"Ye Have Done It Unto One Of The Least."

The world is full of people like the ones described here; hungry, thirsty, strangers, naked, sick, and in prison. This is true in a literal and physical sense; it is even more true spiritually. Many who are well-fed and well-dressed, walking at liberty with healthy bodies, are sick of soul, starving, famishing, held in the prison house of sin, strangers to the household of faith, without God and without hope in the world. As we minister to their bodies let us remember their souls.

Christ touched and healed and fed the bodies of men, but He always sought to reach the deeper, more vital needs of their hearts. "Thy **sins** be forgiven thee," were the **first** words spoken to the man sick of the palsy. "Labor not for the food that perishes," was the warning given to the five thousand He had fed. He led the blind man to see spiritually as well as naturally. May we help Him in His loving ministry today, following His example, not neglecting men's physical welfare, but always seeking his **soul**. If this principle were kept in mind in our humanitarian work of mercy it would yield eternal fruit. When we do it **His Way** and in **His** name we are doing it best.

Surely the world was never in greater need than today.

#### John 17—"In The World— Not Of The World."

We could well spend all our time on this "Glory Chapter." It begins in "Glory"; it ends in "Glory." If man's chief end is to glorify God and enjoy Him forever, we find our directions plainly given in this beautiful prayer, the High Priestly Prayer of our Lord. The Father glorifies the Son. The Son glorifies the Father. We are "kept" and "sent" into the world to glorify both by our lives and deeds. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." (Vs. 15) "As thou hast sent me into the world, even so have I also sent them into the world.." (Vs. 18).

How can we best work together with Him? The answer is found in these two expressions: "In the World—Not of the world." We are **not** to live the life of a hermit or ascetic, trying to get **out** of the world; neither are we to live a life conformed to the world, world-controlled and world-centered. We will never influence the world by living **like** the world. Some try this way. It was not the way of Christ. He was "in the world" in the truest sense; He mingled with men, took part in their joys and sorrows, ate and drank with Publicans and sinners, but was "not of the world." He was holy, harmless, undefiled, separate from sinners. If we, like Him, keep ourselves unspotted from the world, we can work with Him to **save** the world.

He also prayed that we might be one—one in love; in our manner of life, not torn apart by worldliness and sin, but kept by His power and grace. He prays that we may be sanctified through the truth. We can find no more solemn and sacred words telling us of our place and purpose in His plan for our lives. He dedicates us all to the most noble task ever given to men—the task of being **His** representatives in a most corrupt world.

#### Acts 15:1-36—"It Seemed Good To Us, Assembled With One Accord"

We find Christians working together in the first Church Conference to discuss and settle a problem which had arisen, and was disturbing the brethren: whether Gentiles had to become Jewish proselytes and observe the ceremonial law of Moses before they could become Christians. The decision was a sort of Magna Charta for the Church, and opened the way for world-wide missions. If all church conferences had been held in the same spirit, with prayer and the evident presence and guidance of the Holy Spirit, Church History would make more enjoyable reading.



**Philippians 2:12-18—"Work Out—For  
It Is God Which Worketh In."**

In these verses we are told to "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." (Vss. 12-13). There is no thought here of "work salvation," of course. We are saved by grace through faith. But saved people work out their salvation—make it a blessing to the world—by putting its principles into practice each day; by working together with God in the application of our salvation to a world lost in sin.

Part of this "working out" is in the effect it has upon our life together as Christians. We do

our work without murmurings and disputings; we are blameless and harmless, the sons of God in the midst of a crooked and perverse nation. It is a great thing to be a son of God in a world of sin. Jesus was **The Son** of God in the midst of a most perverse generation. We are to be sons of God. He was **The Light** of the world; we are to be lights in the world (Vs. 15).

He held forth the Word of life. So we are to hold forth the same word of life. Thus we rejoice the hearts of all real workers for and with God. Paul calls such Christians his "crown of rejoicing."

Can we find a more glorious calling than to work with Him in all that He is trying to do today in our world? Does the world see Jesus in us?

## Young People's Department

Edited By Rev. W. G. Foster

### Nov. 18: Using The Bible.

#### Introduction

This topic for tonight warns us against two evils that we meet quite often.

Once I heard about a woman who was in trouble so she thought that she would turn to the Bible for guidance. She took her Bible, shut her eyes, and let the Bible fall open where it would, and she put her finger down without any particular purpose and read these words, "Judas went and hanged himself." That was not much help, so she went through the same procedure again. This time her finger fell on the words "Go thou and do likewise." This is a misuse of the Bible, and the topic reminds us that we ought to use the Bible correctly.

But maybe some of the other warning bothers us most. A boy friend of mine left home to go work in another town, and his mother gave him a Bible. He promised her faithfully that he would begin at Genesis and read straight through the Bible. When he came home some months later he told her he had read his Bible every night. His mother went to his Bible opened it to the first chapter of Exodus and there she found the new ten dollar bill she had placed there when she had given him the Bible. He had not used it enough to find her gift. We do not want to misuse our Bible, but too often we just don't use it at all.

We want to use our Bibles and we want to use them correctly, but how shall we do it? Different people tell us different things about how to do it, whom shall we follow? Perhaps the best guide we can find is to use the Bible just like Jesus Christ did. Of course He only had the Old Testament, but He regarded it as the reliable Word of God, and so we can use our whole Bible in just the same way that He did His Bible.

a. He used the Bible to find His life work. Luke 4:18-19.

b. He used the Bible to give authority to His witness. Matt. 12:35-37.

c. He found strength in the Bible when in temptation. Matt. 4:1-11.

d. He found comfort in the Bible in the hour of suffering. Matt. 27:46.

Or another way to approach the subject would be to see what the Bible will do for us, and then we shall know when to study it. Using the Bible means that—

a. It will uncover and convict us of the sin in our lives. Heb. 4:12.

b. It cleanses us from the pollution of sin. 1 John 1:9.

c. It will impart strength to us. Acts 20:32.

d. It will instruct us in what we should do. Matt. 7:24-29.

e. It will provide us with an offensive weapon against evil. Eph. 6:17.

f. It will make our lives fruitful. Psalm 1:1-3.

#### Worship Service

Call to Worship: "Faith," M. F. Jackson. (Christ in the Fine Arts Page 509).

Hymn: "Break Thou The Bread Of Life."

Scripture Lesson: Psalm 119:97-112.

Evening Prayer.

Story: "Two Thousand Miles For A Book." (Christ in Fine Arts, Page 517). Introduction by Leader. (Let him refer to fact that some care enough to go two thousand miles for a book, but we have it at hand if we only use it correctly ... then work in introduction).

Talks: I. How Jesus Used His Bible (above). 2.

Talks: II. How Jesus Used His Bible (above). 2.

What Proper Use of the Bible Will Do for Us.

Hymn: "Seal Us O Holy Spirit."

The Benediction.

### Nov. 25: Men Made By The Bible.

#### Introduction

Often we hear of certain successful men who are self-made men, but the ideal for every life should be to become a God-made man. How can we become those who are God-made? By becoming men and women made by the Bible. What does that mean?



**1. Every Christian is a Bible-made person.** (a) A Christian is a person who has been born again. John 3:3. (b) A person is born again when they believe in Christ. John 3:36. (c) This kind of faith comes from our receiving the Word of God. Rom. 10:17. (d) So every Christian has been born again by means of the Spirit and the Word of God. 1 Peter 1:23-25.

**2. Early Christians were made by the Word of God.** (a) Converts were those who received the Word. Acts 2:41. (b) They continued in the teaching of the Word. Acts 2:42.

To this general outline can be added many New Testament characters such as Paul, Peter, Barnabas, John Mark, etc. Then some of the great early churchmen, and on down until you include some of the great missionary heroes of the past generation. Your adult advisor can refer you to materials that will present the lives of these Bible-made men.

#### Worship Program

Call to Worship: Poem, "The Bible," by Whittier. (Christ in the Fine Arts Page 515).

Hymn: "How Firm a Foundation."

Scripture Lesson: Psalm 119:129-144.

Prayer.

Talk: "For Such An Age As This." (Christ in the Fine Arts, Page 519).

Introduction by the Leader. (Introduction above).

Talks: One on "Every Christian A Bible-Made Person," and on "Early Christians As Bible-Made Persons." To these can be added the life stories of several missionary heroes who have been Bible-made men. You might try to include certain ones that were reached when they were young and prominent in school, such as Borden of Yale or C. T. Studd.

Hymn: "Faith Of Our Fathers Living Still."  
Benediction.

In the worship programs above the references to "Christ in the Fine Arts" is to Cynthia Pearl Maus' book by that name, published by Harper Bros. This is a book that ought to be available to every leader for it has an excellent selection of poems, hymn interpretations, picture interpretations, and stories on almost any theme you will be using in preparing programs.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar November, 1945

November 1-4: Closing days in the Week of Prayer and Self-denial for Home Missions.

November 2: World Community Day to be observed by local Councils of Church Women.

November 11: Young People's Night. (Church women assisting as needed).

November 18-25: Orphans' Homes Week.

November Circle Topic: "Say So." Is My Christianity Reaching Out? Auxiliary Topic: "My Community - The Uttermost Part Of The Earth."

### November 11, 1945

To those who were of an age to be impressed deeply with events that happened in 1918, November 11 will recall mingled emotions of joy and sorrow—joy that a war had been declared at end; sorrow that many lives had been sacrificed because of that deadly war. November 11, 1945, will mean in some measure the same—joy, sorrow, release, relief, reunion. Our Church is observing Sunday evening, November 11, as Young People's Night, and it is so listed on "Our Church Program-Calendar Of Special Seasons And Days."

A chart prepared some time ago by the National Forum on Social Problems, Chicago, Ill., lists certain basic needs of youth, as follows:

Freedom to do and be.  
A family that appreciates.  
Friends who understand.  
Maturing love experience.

Recreation that re-creates.  
Work that challenges.  
A philosophy that fits.

Below this list are the words in large letters: "Are We Meeting These Needs?" Those who believe in the church and church institutions know that the answer to that question can be made in the affirmative only as parents and those other adults who work with young people seek to give to them "Freedom in Christ," and the philosophy of which Dr. Henry H. Sweets so clearly wrote in his excellent book, "Planning The Good Life." The message of this book is well summarized:

"Religion is the life of God in the soul of man.

"Love is the real fundamental law of life.

"Unselfish service is one of the first principles of life.

"The good life is the God-planned life for each individual."

Those four statements accepted, lived by, and activated in the lives of men and women, boys and girls and the older young people of the day would do more to establish that orderly world which men want than anything that has yet been prepared.

November 11, 1945, offers an opportunity for people interested in young persons to think afresh of the obligations adults have to youth, of the best gifts that they make to young people, and of the strong influence often unconsciously made, by adults on those whose lives are being molded. A careful reading, or re-reading for many, of that book, "Planning The Good Life," can be a rich experience for adults who have the privilege of working closely with young people, and for parents who have the obligation of training their children in the ways of righteousness and peace.



November 11 will be observed in many communities as World Order Sunday. The family is the basic unit where such order begins. The Christian family seeks to teach and express in all its relationships such principles as these:

Enjoy working and playing with others.  
Share in making decisions.  
Seek the other person's point of view.  
Use individual initiative to benefit the group.  
Follow the rules that others are expected to follow.  
Trust others to do things right.  
Respect others, regardless of class, color, creed.  
See each person as created in God's image, and therefore worthy of good will, which is Christian love.

Such principles are the basis of democracy and have their roots in the example and teachings of Jesus. Adults of the Church, are you meeting the needs of youth? How democratic are you in your contacts with youth? The world needs more men and women who can say to youth: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." (II Timothy 1:13).

"Planning The Good Life" was the general study book throughout the Presbyterian Church, U. S., in the late winter, 1939. Copies will be found in many church libraries as well as homes of the Church.

## General Church News

### Executive Committee Of Foreign Missions Determines Far East Re-entry Policies; Appoints Committees.

At a conference of representative missionaries from China, Japan and Korea with the Executive Committee of Foreign Missions held in Nashville October 9 and 10, plans were laid for the early re-opening of our work in the Far East, and the Executive Committee adopted policies regarding the re-occupation of mission fields in that part of the world. Information from Washington gives the hope that it may be possible within the reasonably near future to return missionaries to Korea and China.

The following committee was set up as a Survey Committee for the Korea field: Rev. W. A. Linton, convener, Rev. D. J. Cumming, Rev. J. V. N. Talmage, Rev. J. Curtis Crane, Dr. R. M. Wilson, and Rev. Joseph Hopper, Sr. Alternates appointed were Rev. John E. Talmage and Dr. Lloyd Boggs.

In collaboration with the Foreign Missions Conference of North America and the International Missionary Council, the Executive Committee appointed one of its missionaries, Rev. William A. Linton, to serve on an international and interdenominational deputation to visit Korea as soon as possible. Other bodies collaborating in this project are: Australian Missionary Society, United Church of Canada, Presbyterian Church U.S.A., Methodist Board of Foreign Missions and Church Extension, Seventh Day Adventists. This committee will be charged with responsibilities of making a general survey and report, and it is expected that they will engage, too, in relief and rehabilitation. The army authorities in Korea are cooperating in this project and this committee will be given first priority in return to Korea.

The following committee on survey for our China field was named: Rev. Lewis H. Lancaster, convener, Rev. George A. Hudson, Rev. W. C. McLaughlin, Rev. S. C. Farrior, Dr. Alex Moffett, Miss Marion Wilcox, Miss Marguerite Mizell, Rev. Robert J. McMullen, Rev. Frank A. Brown. Passports for these workers have been applied for, and it is expected that they may be able to go to China in the relatively near future.

In addition to these persons named, a Com-

mittee on Relief and Rehabilitation was also set up to return to China if possible with the above Survey Committee or as soon thereafter as may be possible for them to sail. The missionaries named on this committee are: Rev. Andrew Allison, Rev. John Minter, Rev. Raymond Womeldorf, Mrs. W. C. McLaughlin, Miss Margaret Wood, Miss Gussie Fraser, Mrs. Lewis H. Lancaster, Miss Margaret Sells, Mrs. George A. Hudson, and Miss Charlotte Dunlap.

Owing to the uncertainty and difficulty of obtaining passports to Japan, the appointing of a committee on survey for our work in that land was deferred.

The general policy adopted at this meeting by the Executive Committee for re-entry into the Far East is as follows:

The Executive Committee expresses its purpose to reenter at the earliest feasible moment the mission fields in China, Japan and Korea.

It is recognized that changes of a major character will have doubtless occurred and that plans for reentry into this service must be considered in an entirely new setting and with a reconsideration of plans and schedules of the service of former years.

In particular it is recognized that the months and years of stress through which the Christian fellowship in the Far East has passed during this war period, will doubtless have brought new experience and insights that will presage an independence, vigor and sense of responsibility for the evangelization of these lands, on the part of the native churches, beyond anything which in previous years has been known.

It is recognized that proposals are being made by the Foreign Missions Conference of North America for committees of survey in these fields that will seek to provide an overall view of the total mission task, and which will possibly recommend measures of common procedure. The Executive Committee wishes to express its interest in such plans and its desire to cooperate in them in so far as may be feasible.

These committees will consult as fully as possible with the native church, seeking in all things to know the mind of its leadership.



That as far as possible the work as it opens up shall in every case be considered in its relation to the total Protestant projection in these lands and that due consideration be given to the plans and work of other church groups, particularly the indigenous Churches themselves.

That from the inception of our service in these lands particular attention shall be given to relief, self-support and the wisest adaptation of Missionary life and service to the vigorous and independent growth of the Native Church.

That the Executive Committee looks forward to sending a representative or representatives to these fields to discuss with the committees matters of post-war concern and in collaboration with them to make recommendations to the Executive Committee regarding future policies.

## Meeting Of Presbytery Of Dallas

The Presbytery of Dallas met in Stated Fall Meeting at Bowie, Tex., on Tuesday and Wednesday, September 25-26. Dr. W. B. Guerrant, President of Austin College, was elected Moderator, and Rev. R. A. Deison was elected Press Reporter. Presbytery considered the new Stewardship Askings of the General Assembly, but desired more time before final adoption, so it adjourned to meet in Dallas on October 5, at 4:00 P.M., in Adjourned Meeting to decide upon and adopt the Benevolent Askings.

The Commissioners elected to the General Assembly next spring are: Ministers—Rev. R. L. Cowan, Rev. F. L. Shannon, Rev. John Knox Bowling. Elders—Mr. Paul Donald, Bowie; Mr. Fred. L. Story, Wichita Falls; Mr. M. E. Baker, East Dallas Church, Dallas.

The pastor-host, Dr. T. C. Vinson, was ill and could not attend the meetings. He is slowly improving.

The new Director of Religious Education in Dallas Presbytery, Miss Ruby McDermott, was introduced to Presbytery. R. K. McCall, Stated Clerk, Dallas Presbytery.

## War Relief Committee

By Vernon S. Broyles, Jr.

The following telegram has just been received from Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction. I am sending copies of it by mail to each of our ministers. Our War Relief Committee has authorized this step. I am hoping that our people will be given this opportunity of service. The telegram gives all necessary details and I shall be grateful for any publicity that can be given this matter. You know its urgency as well as I.

"News release from Geneva indicates World Council and European Churches desperately looking to American Churches for Clothing, Bedding, Shoes and other Relief needs. Similar requests for Korea, Philippines, Thailand. These present immense possibilities to which we would like to

respond if churches will provide supplies. Warehouses already prepared to receive immediately and pack. Shipping can be arranged so that prompt response will relieve much suffering this winter. Can you publicize your women's societies, ministers, young people's groups and mobilize sending good clothing, shoes, bedding, etc. Clean, mended as for own use to UNITED CHURCH SERVICE CENTER, either at New Windsor Maryland, or Modesto California. Wiring this request due to urgency of need."

## CENTRAL PRESBYTERIAN CHURCH

201 Washington Street, S.W.  
(Opposite Capitol)

Rev. Stuart R. Oglesby, D.D.  
Pastor  
Atlanta 3, Ga.

October 13, 1945.

Dr. H. B. Dendy,  
"The Presbyterian Journal,"  
Weaverville, N. C.

Dear Dr. Dendy:

At a recent meeting of the Committee on Social and Moral Welfare, the chairman was instructed to write an appeal to the members of the Church for contributions to apply to the unmet responsibility in the care of our Conscientious Objectors during the war. A brief article is enclosed and I trust that you will be able to publish it shortly.

Sincerely yours,

Stuart R. Oglesby.

## Conscientious Objectors

The General Assembly of 1941 authorized the Committee on Social and Moral Welfare "to act as a Committee of the Presbyterian Church, U.S., in connection with the rights and needs of Conscientious Objectors." No instructions were given the committee and no funds were provided to carry out the task assigned. Later Assemblies appropriated small sums to provide a spiritual ministry to our members in Civilian Public Service Camps.

Our Church has never had more than three conscientious objectors registered at the same time in these camps. Since the living expenses of men in C.P.S. is not provided by the Government, it must be provided by friends or organizations outside the Camps. The total unmet responsibility of our Church for the care of our C.P.S. members, on July 19, 1945, amounted to \$641.31. This amount had been provided by the American Friends Service Committee. From time to time, during the war, reports were sent to us as information and not as statements of an unpaid account, showing the amount expended for our men by the historic peace churches.

The war is now over but there are still three Southern Presbyterians in C.P.S. Perhaps there are those among our membership who would like to contribute toward the payment of the "unmet responsibility." Checks for this purpose should be sent to the National Service Board for Religious Objectors, 941 Massachusetts Avenue, N. W.,



Washington 1, D. C., and should be made payable to that Board. The Board has agreed to keep the writer informed of amounts received.

This brief article and appeal is made by order of the Committee on Social and Moral Welfare who directed also that it be stated in the article that while no member of the Committee holds to the pacifist position, we believe most sincerely in freedom of conscience, and have sympathy for those whose consciences forbid their taking part in war.  
—Stuart R. Oglesby, Chairman.

(Editor's Note: We print the above as news of the action of the Permanent Committee on Social and Moral Welfare. Certainly we feel that they are not voicing the desire of our Church in making this appeal for the support of the Conscientious Objectors. We do not feel that the Church has any obligation whatsoever for the support of these Conscientious Objectors. The Southern Presbyterian Church is not responsible for their attitude in this matter. Calvinism does not breed Pacifism nor does it bring forth Conscientious Objectors. H.B.D.)

### Denies COs Have Been Abused

Washington, D. C.—Reported abuse of conscientious objectors serving terms in the Federal penitentiary at Lewisburg, Pa., were denied here by Captain A. H. Conner, acting director of the Bureau of Prisons.

"All of these rumors are started by the prisoners themselves or their friends," he said in a prepared statement. "I've never had one come from a responsible source."

Captain Conner added that after such rumors, each report is investigated and that "there has not been a single authenticated case of abuse of conscientious objectors during the entire war period."—R.N.S.

### Fifteenth Annual Observance Men And Missions Sunday, Nov. 11, 1945

The observance of Men and Missions Sunday offers ministers and chaplains everywhere, with the co-operation of laymen chosen by them, a special occasion to present the mission cause.

The purpose of the Laymen's Missionary Movement is to enlist the interest of men in Christian missions and to inspire them through all of its activities to support missions at home and abroad through the missionary boards and committees of their respective communions.

### What In This Day Of Victory

By Dr. C. Darby Fulton\*

The end of the war confronts Christian missions with the greatest challenge in its history.

In this day of victory, if we do not forget God upon whom we called in the hour of trouble; if we can stand against the temptation to lapse into selfishness, indulgence, and irresponsibility; if we can remember that spiritual concerns lie at the basis of all life; if we gladly contribute to the interests of the kingdom even a fraction of what we have contributed to the necessities of war; if we

can treble or quadruple our giving to take care of the devastations brought to missionary installations around the world; if we can accord the same honor to those who go overseas in the service of Christ as we have given to our men in the armed forces; if we can be imbued with such loyalty, faith and fervor as should characterize our fealty to Christ—if we can do these things, there is before us a glorious chapter of missionary history.

All of this points to the necessity for greater emphasis upon the Laymen's Missionary Movement in general and its Men and Missions feature in particular.

A great deal of post-war planning has been done. This is all right where it denotes a forward-looking, provident policy, but it is dangerous if it merely persuades us to put off until tomorrow what ought to be done today. Now is the time for action.

\*Secretary of Foreign Mission Committee, Presbyterian Church in the U. S.

### Federal Council's Department Of Evangelism Issues A Call To The Churches

(Adopted by the Department of Evangelism at its meeting on September 11 and by the Executive Committee, September 18).

The time is at hand for evangelical Christianity to launch a movement to win America for Jesus Christ our Lord and Saviour. He alone can give us new life, and save us from self-destruction. He is inevitable and altogether sufficient.

This is the hour for the Christian Church to acknowledge its stewardship as the custodian, interpreter, and ambassador of the Gospel of divine redemption and plead with men to be reconciled to God. Christians everywhere, in all the churches, are called upon to witness to the saving truth and the regenerating power of the gospel by word, as well as by deeds of love.

The year 1945 will go down in history as the end of the worst war this world has ever known. Life and property were freely expended to rid the human scene of forces which, if victorious, would have made Christian faith and life difficult. The close of the war, however, has thrust us into a new and even more critical situation. The future of mankind is now brought before the bar of divine judgment.

This nation has come into the possession of unprecedented power and influence, which may be used for weal or for woe. Our present goodness is not equal to our responsibility. Science has no adequate word of salvation to offer. We cannot return to a pre-scientific age. A purely secular education is also insufficient. The political institutions which we build are not immune from the corruptions of evil-minded men. The new situation puts demands upon us which cannot be evaded or taken lightly. God is speaking to us through these times in terms of invitation and warning.

The weapons of war are silent. They are impotent to generate the new life which is needed. It will be foolish to settle down into the indifference and apathy of normalcy; to do so is to sleep the sleep of death. It is man who must be changed! Through regeneration, new life can and must be



infused into the life of man and society. Faith in and repentance towards Jesus Christ are the only alternatives to man's disintegration.

The desolations in the earth cry out for restoration. Broken hearts cry out for healing. Hatreds in the human spirit must be eradicated by redemptive love. Mutual confidence must be rebuilt. The foundations of our social order must be reconstructed. The deliverance which is in Christ must be offered to those who are the captives of fear and despair. And the compulsion of the love of Christ must become a power in the life of every Christian in these days of unusual opportunity for charity and good will to all who are in need.

We call upon the churches to repent of their sins of omission and commission. We call upon them to awaken both to the danger and the opportunity which stand like an open door before them. We call upon them to recover by prayer, study and fellowship the saving power of the gospel as a personal and corporate reality. We call upon them to witness with clarity, simplicity, conviction, love and unity to the truth and the grace that are in Jesus Christ to all men everywhere. We call upon all churches to make 1946 a special year of nation-wide lay evangelism, in order to reach the sixty millions in our land who are still outside the churches.

Let them become concerned about the new migration of our people which threatens the loss of many from church membership. Let them take the gospel by means of daily personal witness to neighbors, friends, and youth in every community. Let them release hundreds of thousands of laymen, dedicated to this primary task of the church, and bring about a quiet, but potent, inflow of the knowledge and power of the crucified and risen Christ, which will rejoice the heart of God, revive the spiritual life of the churches, produce warm Christian fellowship, and promote the highest welfare of this nation and the world.

We call upon the churches to undergird this plan by praying for the world; for the nation; for the churches, and for evangelistic workers. Prayer is the source and the support of Christian endeavor. God hears and answers the prayers of those who are concerned about the glorification of His name and the extension of His reign of righteousness and love.

We call upon the churches to make this their primary effort during 1946. Billions have been spent to win the war on the field of battle. Millions of lives have been sacrificed in this terrible conflict. Let us keep faith with this sacrifice! It is a silent, yet eloquent testimony to our need for the Gospel. Certainly the opportunity and the responsibility of winning America for Christ will demand much more of us all. But the issue is not death, but new life from and with God—for individuals the churches, for the nation, and for the world.

#### Federal Council Establishes Washington Office October 1

New York (R.N.S.)—The Federal Council of Churches established a Washington office on October 1 to furnish information and advice on legislative matters of interest to the churches, it was announced here at the fall meeting of the Council's executive committee. Cooperating in the venture are the Home Missions Council of North America and the International Council of Religious Education.

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Dr. Benson Y. Landis will be full-time secretary of the office. He has been released for one year from his duties as associate secretary of the Federal Council's Department of Research and Education, and as secretary of the joint Committee on Town and County.

Plans for the Washington office were launched more than a year ago at the request of local councils of churches, pastors, and denominational agencies. Half the cost of operation will be borne by the Council, and the rest by interested denominational boards.

Three-fold purpose of the Washington office will be:

1. To furnish prompt and authoritative notice about pending legislation and governmental directives affecting the churches.
2. To explain or interpret legislative and administrative acts.
3. To indicate to interested persons proper channels for contacts in Washington.

The Federal Council's action in creating a Washington office emphasizes the increasing interest of religious circles in political action. Last year, the Congregational Christian Churches, through its Legislative Committee of the Council for Social Action, opened an office in Washington, and issues monthly bulletin, "Washington Report," to publicize legislative action of general interest to the Church.

The Religious Society of Friends has a Friends Committee on National Legislation, with an office in the capital, to assist its members to contribute effectively in shaping important decisions made by Congress and other agencies of the government.

The Fraternal Council of Negro Churches in America also maintains a legislative office in Washington and issues regular "Reports to the Nation."

Non-denominational agencies operating in the political field include the United Christian Council for Democracy, the United Council of Church Women, and the Young Women's Christian Association, the last two named cooperating politically with 18 national women's organizations through the Women's Joint Congressional Committee. A number of other groups also have part-time observers in Washington.

#### Medical Missionary Tells Of New Drug In Treating Sleeping Sickness

Minneapolis, Minn.—Use of a new drug in treating sleeping sickness, a disease estimated to have killed 50,000,000 in central Africa during the past 25 years, was described here by Dr.



Alexander Kemp, Methodist medical missionary stationed in Angola, Portuguese West Africa.

The drug, tryparsamide, which was developed by the Rockefeller Foundation, has been highly successful in reducing the number of deaths from the disease, Dr. Kemp told a district conference of the Methodist Church here.

It is injected intravenously to kill parasites of the tsetse fly in the blood stream, Dr. Kemp said. About 10 injections are required to treat the disease.

Blood of the water buffalo has been found to be a reservoir of infection of sleeping sickness. As a result, one of the preventives is to kill off the water buffalo, Dr. Kemp revealed.—R.N.S.

### Church Group Seeks Closed Sunday In Tampa

Tampa, Fla.—The Committee on Christian Principles has filed suit in Circuit Court seeking to enjoin Sunday liquor sales in Tampa. The suit is the culmination of a long fight waged by the Tampa Ministerial Association to halt the opening of bars on Sunday, after they had been closed for a brief time this summer.

The Committee on Christian Principles is composed of ministers and lay workers who met to wage a fight for Sunday closing after the bars were reopened.—R.N.S.

### Gideons To Refurnish Hotels With 500,000 Bibles

Chicago, Ill.—The Gideons will shortly begin to refurnish hotels with 500,000 Bibles to replace those worn out during the war years, it was revealed here by Charles P. Eisenmayer, executive director of the laymen's organization.

While the Gideons are best known for their distribution of Bibles to hotels and institutions, Mr. Eisenmayer said members are planning an expanded youth program as their major postwar project. Copies of the New Testament will be given to the 46,000,000 Americans who, according to the Gideons estimate, are between the ages of five and twenty-four years, he reported.

In the past four years, Mr. Eisenmayer said, the 16,000 Gideons gave 9,074,728 Bibles to Army and Navy personnel.

The Gideons will soon begin construction on a new \$150,000 office building here to serve as national headquarters. The three-story structure is scheduled for completion in the spring.—R.N.S.

### Urges Increase In Sunday Evening Services

New York—An increase in Sunday evening services by Protestant Churches throughout the nation was urged here by the Department of Evangelism of the Federal Council of Churches.

The Rev. Harold H. McConnell of the Department of Evangelism staff declared that in the decline of the Sunday evening service the Protestant Church has lost a "strong right arm for evangelistic emphasis."

Making a special appeal to pastors who do not hold evening services in their churches to stir up interest through a laymen's campaign of visitation

## The Bible Study Quarterly

### BIBLE EXPOSITOR AND ILLUMINATOR

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evangelism, the Department offered several suggestions for holding successful services.

Results of a questionnaire sent recently to 100 ministers by the Department revealed that those evening services are most successful which are held all year around, are conducted informally with emphasis on worship, make a special appeal to youth, rely on gospel preaching with timely themes, and are limited to an hour.—R.N.S.

### Mission Boards Are Buying Surplus Supplies

New York—U. S. Army and Navy surplus war supplies, now held for disposal in various parts of the world, may be purchased by American foreign mission boards, it was reported here by Miss Sue Weddell, executive secretary of the Foreign Missions Conference of North America.

Needs of a number of mission boards have already been filed with the Government, Miss Weddell said, and others are invited to make up their lists at once and advise mission personnel to contact their area offices.—R.N.S.

### Woman's Temperance Union Gains 36,037 Members In Year

Chicago—The National Women's Christian Temperance Union has reported a membership gain of 36,037 during the past fiscal year, making a total membership of over 400,000 persons in the United States, Alaska, Hawaii, Puerto Rico, and the Virgin Islands. The executive board reported that 675 new WCTU and affiliated unions have been organized during the year.—R.N.S.

### Lutheran Radio Program To Be Rebroadcast In Foreign Countries

Chicago—The Lutheran Hour's weekly religious radio program will soon be rebroadcast by 36 stations in Australia, nine in Italy, one in Greece, and one in Lisbon, Portugal, it was announced here by Dr. Walter A. Maier, speaker on the program.

Dr. Maier said the broadcasts in Europe, expected to cost \$1,000,000 annually, are designed "to combat Europe's rampant materialism and



atheism with the Christian gospel."

The Lutheran Hour's regular broadcast over 714 stations in this country already is run on a million-dollar budget, he reported, with most of the funds coming from voluntary contributions by listeners. The foreign venture will be financed principally through the Lutheran Laymen's League, which sponsors the project.

Two new super-power outlets have recently been purchased near the Mexico, border, Dr. Maier said, and offices have been opened in Rio de Janeiro and Buenos Aires, where his sermons have been rebroadcast for the past few years. He added that the Lutheran Hour planned to have its own stations in Europe within a year or so.—R.N.S.

### Rare Bible Found In Warsaw

New York—A first edition of the "Martin Luther Bible" has been unearthed deep in the cellars of the Reformed Evangelical Church in Warsaw, according to a report received here by the Polish Press Agency. The Bible contains Luther's translation of the Scriptures from Hebrew into German and was printed under his direction more than 400 years ago.

Another find was two copies of the first Bible translated into Polish for the Calvinist denomination, under the patronage of the famous Radziwill family, which later became converted to Roman Catholicism. Dated 1563, these are known as the Brzesc Bibles and are especially rare.—R.N.S.

## BOOK REVIEWS

### TREASURES OF HOPE

Alfred Doerffler. Concordia Publishing House, St. Louis, Mo. Price \$2.00.

The first thing that is imperative about this book is its large, clear type. The publishers state that the large type is used especially for the benefit of all whose eyesight is growing dim as the evening shadows lengthen. It certainly adds to the attractiveness and readability of the book.

We may describe this volume as a book of devotion designed especially for people beyond middle age. It is divided into two parts. The first section gives a Scripture portion, a prayer and a hymn for each morning and evening, covering a period of four weeks. The second part is entitled "Alone With God," and presents prayers for various experiences common to most people. As a specimen of the second section we quote an appropriate prayer prior to an operation. "O Lord, the hour has come in which I must face this operation. In Thy name and under Thy protecting arm I can go into this darkness without fear. Thou art with me. Thou dost not slumber nor sleep while I am in this deep sleep of unconsciousness, unaware of all that is done. Guide the hands of the surgeon. Bless the nurses who take care of me. Lord, every sin which I have committed, forgive. Bring peace to my heart, and let me build my hope on Jesus Christ and His precious blood. Then no one can separate me from Thy love. And now, Lord God, I am at peace with Thee. Thy forgiveness is in my

### Ask Army And Navy To Release Missionary Doctors And Nurses

New York—Release of missionary doctors and nurses as soon as feasible for return to their respective foreign fields has been requested of the Army and Navy by the Christian Medical Council for Overseas Relief, a committee of the Foreign Missions Conference of North America. The approaches were made in behalf of member boards of the Conference.—R.N.S.

### Dr. Godbold Turns Down Southern Baptist Executive Post

Pineville, La.—Dr. Edgar Godbold, president of Louisiana College, has decided he "cannot accept" the position of executive secretary of the Southern Baptist Convention, to which he was elected by the convention's executive committee in September.

Dr. Godbold, who has been a leader in Baptist work in Texas, Missouri and Louisiana, had been chosen to succeed Dr. Austin Crouch, who desires to retire after 18 years' service.—R.N.S.

### FREE WILL BAPTIST MEMORIAL IN N. C. TO HONOR WAR DEAD

Wilson, N. C.—The North Carolina Free Will Baptist Church Association has obtained an option on 115 acres of land, including a 35-room building, at Black Mountain, N. C., and plans to establish an assembly there which will be known as Cragmont. It will be a memorial to members of the Church who lost their lives in World War II.—R.N.S.

heart. Thou art holding me in the hollow of Thy hand and wilt not fail me. Grant that this operation be successful and helpful, and let me awaken praising Thee in Christ Jesus, my Lord. Amen."

We are sure this book would be deeply appreciated by Christian people advanced in age or confined to their homes because of infirmity. Women Auxiliaries should distribute copies to "the home circle."  
—John R. Richardson.

### HANDBOOK OF CHRISTIAN ETIQUETTE

By Mrs. W. B. Riley. Published By Bruce Publishing Company, St. Paul, Minn. Price \$1.00.

Have you ever found yourself faltering over introductions; or debating how to return a courtesy, or what to say in a given instance? While not intended to be an exhaustive study on Etiquette, this handbook does an excellent job in furnishing valuable material for those who desire to do "the nicest things in the nicest way." It gives a very informative and sincere treatment of the fundamentals of wholesome Christian living, covering all phases of life, from the time of courtship to the founding of the home, and including a varied selection of situations in which it pays to know what to do. "It will prove to be an invaluable help to all who have any tendency to become 'baffled and bothered' about matters of etiquette—as well as to all who already 'know their way around.' Keep this book in a convenient place where you can refer to it readily.

—Janella Williams.



## DISTINGUISHED AMERICAN JEWS

Vol. VI Creative Personalities. Edited by P. Henry Lotz. Published by Associated Press, 347 Madison Avenue, New York, N. Y. Price \$1.50.

Strictly speaking, the term "creative" should be applied solely to God. Creation implies a production of something out of nothing. This power, God has not delegated to His creatures. We feel that this series could be more accurately called "Interesting Personalities."

This particular volume gives us intimate glimpses of twelve distinguished Jews, including a journalist, a nurse, a statesman, a Rabbi, a scientist, a motion picture producer, a founder of a movement, and a justice of the Supreme Court. It points out how the Jew has made his own unique contribution in the field of medicine, science, music, literature, law, philanthropy, and religion. These twelve Jews represent the cream of four and one-half million Jews in America. It would be as great a mistake to contend that these twelve personalities are typical Jews as to affirm that the crooked "Kike" is a typical Jew. No race can be approved in toto, and neither can a race be condemned en masse. Anti-semitic propaganda and a wholesale defense of the Jewish race should both be read with discrimination, seeking only to know the truth.

Any reader of this volume should remember that humanitarianism is one thing and Christianity is another. It must not be forgotten that distinguished American Jews need Christ just as desperately as Saul of Tarsus needed Him. With these cautions in mind, this book may be appraised as entertaining and informative.

—John R. Richardson.

## HOW THINGS BEGAN

By Henrietta E. Gosselink. Published By Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price 50 cents.

Intended to be used for Primaries and Juniors, this book contains an interesting group of lessons for teaching children about the Origin of Things. The first group of lessons deal with God and His creative work, and the predicaments man first gets into. The second group of lessons are concerned with things pertaining to Christianity—the Bible, Christmas, Easter, etc. Each lesson follows a prescribed outline. At the beginning of every chapter there are source materials, Biblical texts, and a meditation for the teacher. Another good feature is the Activity Period, allowing for child participation. Each lesson closes with memory verses, and guided conversations or tests.

This is a delightful book of story-lessons, written in such a way as to be appealing to the child, and at the same time furnish him with a foundational knowledge of the way things began. It lends itself easily to teaching purposes, and should be of decided value to those who deal with inquisitive young minds who want to know the How and the Why of Things.—Janella Williams.

## ADVENTURES IN SOUL WINNING

By Rev. O. E. Sanden. Published by Rev. O. E. Sanden, Centerville, Miss. Price 35c single copy; three for \$1.00.

The Rev. Oscar E. Sanden has been lavishly endowed with evangelistic talent. He has excelled in

both individual and public evangelism. He has gleaned from his many interesting experiences a number of instances in which God used him to bring lost sinners to a saving knowledge of Christ the Savior. There is a fascination about each story that reminds us of Harold Begbie's *Twice Born Men*.

Mr. Sanden has been stressing the need of a new spiritual awakening for several years and in doing so has sought to secure four specific goals. First, the restoration of the Bible to its place of supremacy; second, the recognition and leadership of the Holy Spirit; third, the removal of iniquitous practices of society; and fourth, the revival of personal and public soul winning. The last objective is the one emphasized in this little book. It should serve as a real inspiration and encouragement for the practice of soul winning. It should be of absorbing interest to boy or girl, man or woman, layman or minister.

—John R. Richardson.

## FROM CANA TO CALVARY

By Harry Rimmer, D.D., Sc.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.25.

This is the last in a series of four books by Dr. Rimmer on "Calvary." In this one Dr. Rimmer takes five events in the life of the Master in chronological order, though some of them are widely separated in time, and enlarges on the significance of these events to one who will respond to them in faith. These five events stretch from the first miracle in Cana of Galilee to the crucifixion.

These chapters are alike in one respect; they are of an evangelistic nature, and have an appeal to the person who is not a believer. On the other hand, these chapters are all different; the first one teaches, the second preaches, the third is devotional, the fourth deals with a perplexing question, and the fifth one challenges.

This is again a book in which the author calls upon the reader to rise up and dedicate the best within himself to God. This is a rare thing; a devotional book which is also evangelistic. It is both a school and an armory; it instructs the saint and gives him ammunition to use in dealing with the sinner. As source material for either revival sermons or Holy Week sermons this book compares more than favorably with any its size.

—E. McKinley Weaver.

## THE BIBLE SPEAKS OF OUR DAY

George Barclay. Westminster Press, Philadelphia, Pa. Price \$1.00.

Dr. George Barclay is an eminent minister of the Presbyterian Church of England. Recently he served as moderator of that Church. The contents of this book were used first as lectures in Northumberland Square Presbyterian Church, Northumberland, England. The series is based on passages of Scripture from both the Old and New Testaments which relate to the present world situation. His book is grounded on the convictions and experience that through the Bible God is speaking to us in our day. He is convinced that the Bible is the channel through which the living God speaks His living Word to those who are willing to study, to listen and to obey. He is persuaded that the Bible is a book of hope for bad



times. He stresses the fact that no man is equipped for life unless he has something to hold on to when he meets rough weather. He believes that the Bible gives a worthwhile answer to the question, "What have you to say when life goes wrong and days are dark?" Facing a war-devastated world he writes: "If we take the Bible seriously, it will show us that the days of calamity, both personal and national, can be days of growing faith and growing knowledge of God . . . We are being given a chance to learn the lesson which long ago was taught by the prophets of Israel, the lesson that when history is being made the living God is being active."

Throughout this book the message of the Bible is interpreted and related to our day with remarkable skill. The author concludes that the solution of life's problems is to be found in our Christian faith, Christian standards of conduct, and Christian fellowship gathered out of all nations. As we look into the future and plan for reconstruction this little book will be helpful. It should prove interesting to either minister or layman.

—John R. Richardson.

### UNDERSTANDING THE CHILD

By Albert Schmeiding. Published by The Concordia Publishing House, Saint Louis, Mo. Price **\$1.50.**

Realizing that the training of children is "frequently in the hands of conflicting and opposing forces," the author has sought with this book to bring about a greater unity among those concerned with the education of the child. Unique then in its purpose, this book is also different in that it is written with a genuine Biblical approach. The author stresses that the book is intended mainly for Christian workers and parents. While giving proper recognition to the value of scientific study, he states that "the scientist cannot answer questions about life and death, immortality and redemption." It is his conviction also that the child has inherited a sinful nature, and in the light of this truth he urges early religious training. He tells us, "Instruction in the Word of God, the norm of life, then becomes the chief obligation of the Christian parent and educator."

The first part of the book, "Perplexing Problems and Methods of Analysis," gives a very complete discussion of the various methods of studying children, with the author's helpful suggestion as to the right and wrong use of these methods. Part Two, "The Growing Child," takes up the child as he grows mentally and physically, and in particular abilities. This should be especially interesting to teachers. The third part, "The Developing Personality of the Child, is concerned with the interests, emotions, and behaviour of the normal child. There is also an excellent chapter on the child of special needs, which outlines a constructive program for helping him. In conclusion, the author emphasizes that "to believing Christians, psychology is not a master, but a useful servant."

Written in a simple, clear-cut style, with adequate explanation for scientific terms, and stressing the importance of Christian training, this book should prove very helpful to Christian parents, teachers, and workers who are interested in understanding the child.

—Janella Williams.

### THE ROYAL SUFFERER

By Rev. Herman Hoeksema. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.50.

Taking his theme from the words of Our Lord on the Emmaus Road, "Ought not the Christ to have suffered these things, and to enter into his glory?" the author gives us a fresh and inspiring treatment of the glory of the sufferings of Christ. Christ came into this world to suffer—a King who chose to take the lowly road of suffering that He might battle His way into the Kingdom via the Way of the Cross. True, He was offered the kingdoms of the world if He would obey the Prince of Darkness. But therein lies the uniqueness of this king. His purpose was to raise things to the higher level of the eternal Kingdom. Thus, the Royal Sufferer, ever trusting His Father, went His lonely way, utterly rejecting all materialistic overtures.

The author specifically points out the spiritual nature of a Kingdom that must needs be won through sorrow and pain. Christ deliberately disillusioned those Jews who, wanting only the bread such as He gave on the mountain-side, found it too hard to accept a Messiah who offered them His flesh and blood to eat and drink. A King without an army, Christ spurned the way of the sword, seeking to establish His kingdom of righteousness through His death on the cross. And so on, Christ is pictured as a King without His birthright, shorn of glory—a public spectacle, suffering deep humiliation. But wait—here is the Divine purpose at work. Other kings have fallen in battle. Was their suffering essential to their kingship? No, it is only the Royal Sufferer who must die to establish His Kingdom. He does not merely suffer in battle; His suffering is His battle. And the moment of His apparent defeat is the moment of His final victory. For He broke the bonds of death, and returned from the grave to stand revealed as the Lord of heaven. The Via Dolorosa has become the triumphal march of the Royal Sufferer into the glory of His Kingdom.

—Janella Williams.

### SERMONS ON LEADING BIBLE THEMES

Rev. Paul S. Rhodes, D.D. Published by Rev. Paul S. Rhodes, Pontotoc, Miss. Price 65c.

An excellent series of expository sermons, very forcibly setting forth in a most fearless manner, the Scriptural plan of salvation with general yet most complete survey from the fall through the preparatory revelations of God and His final victory over Satan and his forces.

God is clearly presented both as a sin-avenging God and God whose ruling motive is love. The prophecies are unfolded by the writer so that God's purposes, plans and decrees are brought vividly to the attention of the reader. God's righteous dealings with nations and His ability to award a nation for righteousness or to punish wickedness is brought to the mind of the reader. One who reads realizes the truth of the Scripture: "Blessed is that nation whose God is the Lord." And at the same time that: "He is able to make the wrath, whether of individuals or nations to praise Him."

A fitting climax is reached in the presentation of the ultimate victory of the Lord Jesus and His Church. The book, though not of great length, should prove a valuable asset to Bible students, teachers and ministers.

—R. L. Landis.



## Some Thoughts On The Five Points

### THE AUBURN AFFIRMATION

By Rev. T. P. Horger\*

The article by Dr. Dunbar H. Ogden in the August 1 issue of the *Christian Observer* inspired this article. He made a good argument in favor of church union, but I shall not touch on that. I wish to state very simply and briefly what is on one preacher's mind concerning the Five Points.

1. The first point of the Five points, as we all know, deals with "inspiration." Who decided what books should or should not be included in the New Testament, and when and where? "Why were there not more nor fewer than twenty-seven books?" It seems that this decision was not made by any one man or group of men, at any given time or place, nor by express resolution or decree, as a vote is passed. It seems that the New Testament, as we have it, came to us by the providence of God. It was "God breathed" into the natural and universal public opinion of Christians. One church and another, one writer and another spontaneously accepted the inspired Book from the living Force of inspiration, itself, and rejected the Apocryphal ones because they had not this living Force. "All Scripture is given by inspiration of God . . ." 2 Tim. 3:16.

This process was rapid and decisive; it had in all probability become substantially complete before the death of John, the last of the Apostles, which took place about 100 A.D. But it appears that about 264 years passed by as the New Testament settled down firmly as the inspired word of God. By this I do not mean that God said everything that was said in the Bible, but that the Bible has come to us just as God wanted it to. Then, the small provincial Council of Laodicea, 364 A.D., formally voted what books should be constituted the New Testament.

As to the inerrancy of the Scriptures, there arises the problem of man-made language. Man is not perfect, nor is his language perfect. Yet God uses the language of men to give them the Bible as they have it, from Genesis to Revelation. Then, by what means can God's Word perfectly enter the minds and hearts of Men? The Holy Spirit can and will reveal its true meaning to anyone whom He has made sufficiently desirous and humble to receive it.

2. I believe precisely what the Bible says concerning the Virgin Birth. I believe what our Confession of Faith, the Westminster Confession of Faith, says about the Virgin Birth because it agrees with the Bible.

3. I believe what the Bible says about the Atonement of Jesus Christ. Justice must be satisfied. "The wages of sin is death." Mercy must be satisfied because "God is love." God the Father could not have shown His supreme love to men in any other way than to give His very best, His most beloved Possession, His Son, Jesus Christ. His Son could not have shown His supreme love for the Father than to obey Him. Neither could the Son have shown His supreme love for men than to have died as He did. The question for you and me is, "How can we show our supreme love for God, the Father and God, the Son? The good old hymn

sums it up pretty well; "Trust and obey."

4. Concerning the resurrection body, and the key word being the adjective "same," it seems that this adjective can be made more understandable by the use of another adjective, "glorified." The "same" body, but a "glorified" body.

5. Christ was supernatural; He was God-Man. He did everything the Bible said He did. "For with God nothing is impossible." Lk. 1:37.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." 2 Pet. 1:9.

\*Pastor of Tryon-Columbus Presbyterian Churches.

## General MacArthur Is Right

General Douglas MacArthur is one of the towering personalities of our day. History grants it to very few to come back from such depths of defeat to such a pinnacle of power and victory. General MacArthur is a master strategist and he is a clear thinker in the realm of human problems. Again he showed this when at the conclusion of the surrender ceremonies aboard the U.S.S. Missouri he said: "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Here is echoed a fundamental aspect of the message of the Bible. The Bible tells us plainly that the heart of man is corrupt; Jesus said: "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, blasphemy, pride." (Mark 7:21-22). And the Bible tells us that by the atoning death of Christ there have been brought to men regeneration and new life: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17). The Bible thus has the message of power that is needed for these critical days—power that saves from the guilt and condemnation of sin, and power that transforms men into lovers and doers of righteousness. How can a thoughtful person deny that our first duty is to hear and receive the message and the offer and the Redeemer presented in the Bible?

General MacArthur is right, for it is a Biblical principle that he enunciates.

"O earth, earth, earth, hear the word of the Lord."  
—The Home Evangel.

### FACTS AND MYSTERIES OF THE CHRISTIAN FAITH

By Albertus Pieters, D.D., Dosker-Hulswit Professor of English Bible and Missions, Western Theological Seminary, Reformed Church America. Cloth \$1.50. Wm. B. Eerdmans Publishing Co.

"One of the simplest and richest apologetics for the Christian faith we have ever read . . . Its style is terse and gripping, its logic irresistible." The late Dr. Henry E. Dosker, Professor of Church History, Louisville Theological Seminary.



"I became so interested in it that I could scarcely put it down when I opened it the first time. It is remarkably clear and convincing." Dr. E. Y. Mullins, President of Southern Baptist Theological Seminary, Louisville, Ky.

"Here is a piece of constructive work that is worth all the polemical discussion of the past dozen years and a hundred volumes. Never was I so deeply impressed with that which I have held as fundamental, that constructive presentation of truth is the proper apologetic. This is persuasive and winning." The late Dr. Melvin Grove Kyle, Editor of "The Bibliotheca Sacra."

"We have found the book such entrancing reading that we read and read and read Saturday night and Sunday, until by Sunday night we had read it to the very last of its 198 pages. The style of the book is clear as crystal from beginning to end ... A delightful quality of the book is the warm devotional tone that runs throughout." Dr. John E. Kuizenga, Professor of Apologetics, Princeton Theological Seminary.

#### CHRIST—THE HOPE OF GLORY

The Sprunt Lectures delivered at Union Theological Seminary, Richmond, Va. 1940. Pages 326. Price as advertised by Eerdmans \$3.00.

We are offering one copy of the above book to everyone who will send us in ten new one-year subscriptions to The Southern Presbyterian Journal at one dollar each.

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all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 10

NOVEMBER 15, 1945

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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## EDITORIALS

### Let The People Speak!

All informed Presbyterians accept the principle of representative church government and agree that the Church Courts in their Order are authorized to act for the people in matters specified in the church's Constitution. This principle of church government **presumes** that the elected elders are to represent the church membership and not themselves.

To be specific, the members of the Presbyterian Church have no way of expressing their views on the vital issue of **church union**. When elders are elected, the question of church union is not remotely in the mind of the congregation, and their personal views on this matter are not considered. When a pastor is called, church union is not an issue—except possibly in the thought of some Presbytery's Committee on the Minister and His Work—and the minister may come from another denomination, as many have done. Yet any minister, as a member of the Presbytery, has the privilege of voting his personal convictions, while the members of the congregation, whose church is involved, have no opportunity even to express an opinion for the information of those who claim the right to represent them.

It is possible, under the Constitution of the Presbyterian Church, for three-fourths of the Presbyteries to favor organic union with another church, and three-fourths of the people be opposed to it. This is possible because the ministers and elders, forming the Presbytery, were not elected on this issue and in most cases would be representing their own views. According to Presbyterian law, a minister, whether he serve a church of fifty members or a church of two thousand members, represents himself in the Presbytery. A minister may be here today and gone tomorrow to another Church or to another denomination. A minister from another denomination can vote on this vital question at the same meeting he is received if he desires to do so.

An elder in the Presbytery may vote with his pastor or against him, according to his individual opinion, but his vote may not truly represent the church, whose convictions have not been made known to him. In all fairness, the membership of the church should be permitted to make known

their wishes when the future of their own church is at stake. It will be replied that the Book of Church Order does not provide for a referendum of congregational opinion in the matter of church relationships. But the Book of Order of the Presbyterian Church does not forbid and no rule of the church would be violated by letting the people express their mind to their representatives on any vital matter.

In discussing Presbyterian procedure very often reference is made to the Church of Scotland. At the last Assembly of that Church there was a case in point. A proposal to remove the ban on women in the eldership had been sent to the Presbyteries by the Assembly of 1944. A good majority of the Presbyteries approved, and it was expected that the overture would automatically be passed. But so important was this issue that the General Assembly postponed action for a year and sent the proposal again to the Presbyteries to ascertain the opinion of the Kirk Sessions and Congregations.

If the two parties to the Union debate really want to do what the people want, as they so earnestly profess, they will unite in inviting a full discussion by the officers and members of the churches of the General Assembly. Very recently it was urgently recommended by some in high places in the Southern Presbyterian Church that the United Nations Charter for World Peace be discussed by the churches. Some even proposed that a matter of such great importance should be presented from the pulpit at the Sunday Morning Worship Service. Yea, more, it was urged that the will of the people on the adoption of this World Charter should be made known to their representatives in Congress!

Is a matter involving the very life of their church not to be considered by those whose Church it is? Let the people speak and may the ministers and elders in the Courts of the Church hear their voices!

—J.M.W.

### On Him

In the old world debts are written on parchment and nailed up in the public square. A friend can fold the parchment and write his name on the blank side and assume the debt.

In France there is a great book which records the taxes of every town. The page headed Dom-



remy is marked at the bottom, "This village, **Free For The Maid's Sake.**"

We think with quietness and unlimited gratitude that "He was wounded for our transgressions, He was bruised for our iniquities: The chastisement of our peace was upon Him, and with His stripes we are healed . . . The Lord hath laid **On Him** the iniquity of us all." Our own debt parchment there is signed on the blank side, thus assuming our debt, our debt of sin; that name which is above every name and which the Father will always honor.

As Domremy was **Free For The Maid's Sake**; so we are free **For The Son's Sake**; for "the blood of Jesus Christ His Son cleanseth us from all sin."

Shall we therefore in this wonderful security become complacent and forget whence we have been lifted, and by whom and at what cost and why? God forbid! "Love so amazing so divine demands my soul, my life, my all."

Let's see that He gets it, gladly and fully given by us. The time is short and the obligation clear and great. — S. McPh. G.

## Segregation, Conformation And Separation

A Church segregated from the world is a useless Church. A Church conformed to the world is a stumbling-block and a mockery. A Church separated from the world is a powerful Church.

The individual Christian who tries to be segregated from the world will have little influence on his fellow men. The Christian who conforms his life and practices to the world around him will find that his influence is away from, rather than to the Christianity he professes. The Christian who lives "in but not of" the world is in a position to demonstrate the transforming power of Christ in the heart and to commend Him to others.

A Christian should be the most joyous person in the world and the source of that joy comes from the in-dwelling Christ. One can but question the depth of Christian experience which fails to appreciate the fact that salvation means eternal life; deliverance from the certainty of eternal damnation.

The joy of the world is an entirely different thing and depends for attainment on the lust of the flesh, the lust of the eyes or the pride of life. The world-conforming Christian, if he is honest, will have to admit that many of his pleasures come from things which harm. The separated Christian will find his recreations in the multitudinous games and sports of home and field which build mind or body without recourse to hurtful desires or practices.

Liberal theology only too often promotes, or at least condones worldly conformity. Conservative Christians have too often sought to lead a segregated life. We can but feel that the ideal which Christ has set before us is one of separation from every practice which may harm the body, soul or spirit while at the same time loving men and their eternal souls with a love so insistent and compelling that they too will love the Saviour who has saved us. Conforming to their standards will but lower their opinion of us and the Christ we profess. —L.N.B.

## Leadership Or Service?

We are just issuing from a terrible war which resulted from the definite acceptance by the Axis powers of the Leadership Principle. The Italians accepted Mussolini as Il Duce, and the Germans accepted Hitler as Der Fuehrer. And these leaders led Europe a devil's dance.

I am wondering if we have not all thoughtlessly and heedlessly taken up the Leadership Principle in the Church. This is not a charge, it is a confession. In the long run words carry with them ideas and lodge them in our minds and hearts. The Presbyterian Church of Old Scotland spoke of all her officers collectively as ministers. They were all chosen for ministering, for service. I am afraid that we have allowed this glorious thought to be somewhat supplanted by the leadership principle. And when everyone is trained to seek leadership the mission superintendents call in vain for men and the presbyteries see their home mission churches folding up.

Which is the more Christian term leadership or service? The Twelve frequently argued for positions of leadership, but the Saviour called unto them and said: "Ye know that the rulers (leaders) of the Gentiles lord it over them, and their great ones ('big shots') exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister, and whosoever would be first among you shall be your bondservant; even as the Son of Man came not to be ministered unto, but to minister and to give His life a ransom in stead of many." Before Saul was converted he advanced as Leader in the Jewish religion above many of his own age; yea he secured letters from the chief priest and went to Damascus breathing out threatenings and slaughter in true Fuehrer fashion. But after he became a Christian Paul preached not himself, but Christ Jesus as Lord and himself as "your servant for Jesus' sake." —Wm. C. R.

## Communism—A Religion

While Communism claims the legal status of a political party it will be exceedingly wise if Christians recognize the fact that it is more than a political party; it is a system of concepts which run far deeper than the variations of ideology found in the political realm. Communism is a religion.

Christianity recognizes the dignity of man and in that recognition gives him freedom. Communism exalts the State and denies freedom of man. Christianity emancipates the mind of man and enables him to think. Communism arrogates to the State the right to think for the individual. Christianity brings man to God through His Son, Jesus Christ. Communism defies God and glorifies the created rather than the Creator. Christianity makes men free. Communism makes men slaves.

Francis Bunde, until recently managing editor of the "Daily Worker," the Communist paper published in New York, has within the last few weeks renounced Communism and rejoined the Catholic Church. In doing so he stated, "Communism, I have found, aims to establish a tyranny over the human spirit; it is in unending conflict with religion and true freedom."

In our desire to see the material condition of



man improved let us never forget that "There is a way which seemeth right unto a man, but the end thereof are the ways of death."

Christianity does not condemn Capitalism; it condemns the capitalist who keeps back from the laborer his just wages.

Christianity does not condemn Labor; it condemns the laborer who defrauds the one for whom he works through the unfaithful execution of the work expected of him.

Christianity offers the only solution to both of these problems. The man who is born again, whether he hires or is hired, will be a faithful steward of his responsibilities. But, when a man espouses Communism he must renounce Christianity. One cannot serve God and mammon.

"Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

—L.N.B.

## No Answer

The proponents of organic union with the Northern Church have found it impossible to answer the statement that union would mean the **absorption** of our Church into an organization many times its size. The proposed regional Synods will in no way change this fact. Nor would the probability that the first moderator of the new Church would be chosen from our Church, (arranged by the powers that be), help the situation.

At present the Southern Presbyterian Church has a testimony out of all proportion to her size. Conservative men in the Northern Church see the inevitable loss of this witness in the proposed union.

The second unanswered question is this. Which gives the greatest witness to a lost world, a great united Church which effected union at the expense of doctrinal integrity, or a smaller Church which stands loyally to the clear teachings of the Bible on certain Christian doctrines?

Finally, the Northern Church accepts the doctrinal inclusiveness and evasiveness of the Auburn Affirmation as satisfactory. Why not state in the proposed plan of Union that we are willing to accept this heretical position; or, state honestly that until these things are cleared up the next move must come from our Northern brethren?

These questions must be answered.—L.N.B.

## "Come Out Of Them!"

By David DeForest Burrell, D.D.

Dr. A. L. Warnshuis, reporting to his Lutheran brethren on his visit to Europe late in 1944 said that he had been "with people who have been living in a world governed by demonic powers." A little later, the newly consecrated Archbishop of Canterbury said, "There is now a whole demon-ridden world to be re-ordered." This is the true Christian point of view. It is inconceivable that the spectacle of indescribable pride, greed, cruelty and hatred which we have witnessed could be due to merely human agencies. This fiendish cleverness, this devilish plan, this satanic hatred of goodness and truth—all of this, so highly and shrewdly organized, must be of the devil. "Our wrestling is not against flesh and blood, but against principalities, against the powers, against

the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Not until our statesmen and politicians realize this can our campaign begin to achieve true success. The only cure for demon possession is the voice of Christ crying, with authority, "Come out of them!" —The Presbyterian.

## Church Union Versus Church Unity

By Bishop William Culbertson, D.D.

Much is being written and spoken on the subject of Church Union. With the turn of the century there was heard the prophetic voice of certain preachers calling for union. For the most part this call was joined with that of a plea for a more practical application of the principles of Christianity to the social problems of the world. Both these emphases, within the bounds of the teaching of the New Testament, are right and proper. Two things must be said against the movement, however: first, its advocates for the most part removed themselves from the ancient landmarks of Christian doctrine; second, its leaders, it seems to us, made certain erroneous conclusions from the selected portions of the Bible which they accepted. For example, it is generally conceded that the proponents of Church union are largely from the ranks of modernism today; further, they seem to be far more interested in union than in unity.

We are not persuaded that denominational differences are altogether evil. Since men differ temperamentally, it is to be expected that there will be differences in modes of worship. Since—at least in the democratic countries—men prize their liberty and freedom of thought, it is to be expected that there will be differences of interpretation—even amongst believers (for we have not been perfected as yet). It seems to us that the great divisions of Protestantism recognize and allow these differences. Of course, and it would be foolish not to recognize, denominationalism that results in bitterness, malice, and rancor is wrong. There is a unity of the Spirit (Ephesians 4:3); and, we are persuaded, this unity is far more important than a union made by men, even good men.

It seems to us that much of present day union (we refer to the union of all Churches, not to the union of two denominations) has at its base a very small common denominator. Of course, the liberal is willing for union; he cares not how little a man believes. If the course of denominations is toward liberalism, we can expect union quickly—for they have less and less to separate them. But let us not be deceived; the unity of the Spirit never forfeits fundamental doctrine.

As evangelicals we have interest in all movements for union that do not sacrifice the doctrines of our Church and which protect our right to worship our blessed Lord in the manner which we have found helpful (reserving the same right for other evangelicals who may differ with us). But it seems to us that we should be far more interested in preserving the unity of the Spirit, and that unity is lost when our Lord's deity is rejected, when His blood is spurned, when His resurrection is denied. No, inclusivism is not the answer. Better maintain doctrinal purity with a friendly hand toward all who truly believe than to be swallowed up in a large organization that suffers all shades of doctrinal unbelief. —Episcopal Recorder.



# A Meditation On Heaven

By Rev. Carl W. McMurray, Ph.D.\*

The people of God have always been aware of the incompleteness and insufficiency of the present life. The sophisticated may depreciate all talk about heaven and call it the nonsense of the escapist, but ultimately in every life there are moods and experiences which lead to thoughts of the world to come, and often the most compelling thoughts about heaven emerge when our concern is not with ourselves but with those who are near and dear to us. The light of God's word is sufficient to satisfy our souls and to beget in us a desire to go to heaven. Therefore, let us meditate upon some of the things revealed concerning our heavenly home.

## The Symbolic Descriptions

The Bible describes heaven in wonderful language. Some of the descriptions are very vivid, as for example, the words of Jesus when He spake of the "many mansions" of the Father's house. The most graphic descriptions are found in the book of Revelation where we read of the street of gold, the gates of pearl, the jasper walls, the rainbow circling the throne of God, and the white-robed multitudes with palms in their hands. It is quite clear from these descriptions in John's visions that our heavenly home is not of earthly materials. The gates of pearl are not of the earth, for each gate is of one single pearl, and earth does not produce such immense pearls. The gold of heaven's street was not mined in the earth, for the gold of John's vision is transparent, and no one has ever seen transparent gold in the earth. The rainbow around the throne of God is quite different from the rainbow often seen on the storm-clouds of earth, for according to John's vision it is like unto an emerald. Who has ever seen a green rainbow in the earth? What then is the significance of these descriptions of heaven? They are surely symbolic, but that does not lessen the reality of the thing symbolized. By all the laws of symbolic representation, we know that the reality is greater than the symbol; and therefore, we know that the grandeur of heaven is not a vague unreality but even more real and wonderful than earth's most beautiful and treasured things.

We rejoice that some of the Biblical descriptions of heaven are interpreted for us. What are the white robes? The Bible makes it plain that our heavenly dress is the perfect righteousness of the One who loved us and gave Himself for us. The saints of heaven wear garments of a pattern never wrought by mortal hands nor were they purchased by any merit of our own. The white robes as seen in heaven have an amazing history, for they were first possessed by the saints on earth through faith; and though they incurred dark stain in the earthly strife and toil, yet they were washed and made white in the blood of the Lamb. The palms possessed by the white-robed multitudes are symbolic of triumph. In heaven we shall enter into the full joy of being more than conquerors through Christ, and we shall nevermore taste defeat or failure which darkens life on earth, but we shall ever live in perfect victory.

Some of the symbols are too wonderful for us, but like the bottomless blue of the sky they com-

fort and inspire us. The gates of pearl, like the stars in the night sky, are more than ornamental in significance. We know that the pearls of earth were wrought through the suffering of the oyster. Likewise, according to the gospel, the heavenly gates of pearl were wrought through the suffering of Christ on the cross, and our entrance into heaven is through gates fashioned by the nail-pierced hands. The transparent walls of jasper inspire a song in the hearts of those who long for a secure refuge without unfavorable restriction and impediment. Thank God, the jasper walls do not make a prison, for the heavenly jasper is clear as crystal and the walls become an encircling window. If I do not know all that is meant by the street of transparent gold, I can rest in the faith of the colored man who was asked whether he thought there would be enough gold available to pave all the streets of heaven. With unmatched wisdom and faith, he replied that since God made all the earth out of nothing and made a little gold in it, there is no need to doubt God's ability to make enough gold to pave all the broad highways of heaven and have some gold left over. That in sound reason and blessed faith! Surely, in the symbolism of the streets of transparent gold there is reality, and upon those blessed avenues of heavenly gold we shall promenade in the full enjoyment of our promised heritage.

It is well known that the name of heaven is symbolic. Why is it called "heaven"? Go out tonight and look at the vast and multitudinous glory of the starry sky, and behold the symbol which is enshrined in the name descriptive of our spacious heavenly home. In this night vision, you will appreciate anew the wondrous words of Jesus: "In My Father's house are many mansions."

## The Samples Of Heaven

The word of God introduces us to some blessed samples of heaven. Occasionally, one of those strange visitors from space, known as meteors, lands on our earth and affords us a sample of regions beyond our earthly realm. From such specimens we come to know the substance of things that float about in outer space. Are there any samples of our heavenly home that have come down to us? The great emphasis of the Bible is upon the fact that Jesus came down from heaven. This is part of the sweet joy of Christmas known to every little child. John says: "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." If you want to know what heaven is like, look at Jesus who came down from heaven. It would take days to tell all we know about heaven after having looked at Jesus. We learn that heaven is a place of blessed personality—a place rich in love, wisdom, righteousness, and glory.

Another sample from heaven is the voice of God speaking wondrously in the Holy Scriptures. This word of God came to us from heaven. I know some may read it without discerning whence it came, but if you read it in faith and prayer the heavens will be opened and you will know it is the voice of God from heaven. What is heaven



like? The inspired Book is a manifold sample which gives us a foretaste of the exceeding riches of heaven. Surely, heaven is a place of blessed light and love where rapturous music is heard and the infinite beauty of truth and righteousness is revealed.

The Holy Spirit also came from heaven and He is given to us. The apostle Paul spoke of the Holy Spirit as the "earnest" of our heavenly inheritance. He means that in the gift of the Holy Spirit we have already received a down payment of the promised blessedness we are to know in heaven. The joy of the Holy Spirit, the communion and fellowship of the Holy Spirit, is a foretaste of the riches of heaven. Doubtless, there have been times when you were anxious, distracted, and baffled; even times when you were overwhelmed with circumstances or with personal wretchedness. Then something happened which partook of the nature of a miracle as the Spirit of God filled your being with the redemptive sweetness of the wondrous gospel of Jesus Christ. Into your soul came peace and joy and assurance in great reality beyond description, and you were enabled to face life with new strength. Perhaps you have faced some task too great for you, and have felt that you could not possibly meet the obligations and responsibilities of the hour, and then in prayer there came upon you a visitation from heaven giving you light and courage and strength. Such experiences are a foretaste of heaven ministered to us by the Holy Spirit. In one of our Lord's most blessed promises, He offers to give us a foretaste of heaven. He says: "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." What is heaven like? The saints of earth know it is wonderful beyond utterance, for they have experienced a little bit of heaven in fellowship with the Father and the Son through the Word and the Spirit.

### The Story Of Who Is There

The Bible reveals heaven to us in the story of who is there. The most interesting feature of any place is its inhabitants. What is it that makes a place attractive? The personalities there! In a geography class the teacher asked her pupils what special place in the world they would like to visit above all other places. In most of the replies, preference was expressed for the far-away places full of historical romance, such as Egypt and Jerusalem. However, one little girl said she would like to go to a certain nearby village which she mentioned by name. The class laughed because the place was only a cross-roads with a store and a post office. The teacher asked why she would especially like to go there. The little girl replied, "That's where my grandpa lives." That little child knew the real secret of the attractiveness of any place.

A doctor stood at the bedside of a dying man to whom he was ministering. The sick man looked up into the doctor's face and said: "Tell me,—what is heaven like?" After a moment the doctor replied, "Do you hear that scratching at the door? It's my dog. He has no idea what this room is like for he has never been inside, but he knows that I am in here and he wants to be where I am. I can't tell you what heaven is like," continued the doctor, "but I know some persons there and I can tell you about them." Then he told the sick man about the Heavenly Father, the blessed Saviour, and the souls who are with Him there. The sick

man's face was filled with light and assurance, for the good doctor had unveiled to him the blessedness of heaven.

When the disciples were gathered around Jesus on the last night before His departure, He told them of the spacious grandeur of the Father's house, and then He touched a sweeter chord and said: ". . . where I am, there ye may be also." He said the same thing to the repentant thief on the cross,—“Today thou shalt be with Me in paradise.” He might have said, “Today you will enter into heavenly mansions,” but what He said was more satisfying,—“Thou shalt be with Me.” In His intercessory prayer when He prayed that His followers might have a place in glory, He expressed it by saying: “Father, I will that they also whom thou hast given Me be with Me where I am.” Thus, we know that heaven is a place of wonderful fellowship with blessed persons. We shall be with the Lord Himself, the redeemed friends of earth, and the white-robed fellowship of the saints of all the ages. This is the sweetest and most satisfying thing that God has revealed to us about our heavenly home. Our greatest interest centers in who is there, but we are also inspired by the Biblical testimony concerning the things and persons that are not there. Satan and sin are here in our earthly realm and that is the root of our sorrow, but the Bible tells us that such will be absent from heaven. No darkness, no sorrow, no tears, no doubts, and no evil thing or evil person will be found in heaven. It will be a redeemed and triumphant fellowship with the glorious Lord and a glorified multitude.

### The Way To Heaven

The disciples were especially interested in the way to heaven. Thomas said: “Lord . . . how can we know the way?” That's an important question which needs a divine revelation. Jesus replied: “I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me.” How can one go to heaven? There is only one correct answer, and it is “Come to Jesus!” Jesus is the Way! If you come to Him, you cannot miss the way; but if you turn away from Jesus, you will never reach heaven; for in Him alone we have redemption through His blood, even the forgiveness of sins. Turn ye to the Christ, believe on Him, obey Him, trust Him, lean on Him, love Him, and serve Him; and you will find an abundant entrance into heaven. Jesus is holding out His nail-pierced hands to you in the gospel, and He pledges Himself in these words: “Him that cometh unto Me, I will in no wise cast out.” The beacon light of the gospel makes the way so very plain that no one need ever therein. If you really want to go to heaven, you will find the starting place in John three sixteen; and from there you will continue in the light of the entire Bible as you read it again and again.

### These Wonderful Days

What about this hour in which we now live? Is it to be a time of idle waiting? Are all my present days futile until I get to heaven? Let me tell you a story. During my boyhood, we went every Christmas to my grandmother's house. For two or three weeks prior to Christmas we had the joy of getting ready to go, and the days took on new meaning because they were days of preparation for a great occasion. In like manner these days in which we live are made meaningful in the fact that we are getting ready for heaven. These are days of preparation! In these wonderful days we will wash our robes and make them white in



the blood of the Lamb. We will also help others to prepare for heaven, for this is not to be a solitary experience, but a great fellowship. We will inspire and help our own family and friends to be ready. We don't know just when we are going, but we know we have no time to lose in getting ready.

Sometimes we think we are living in the midst of terrible days, but truly they are blessed days; and if you are one of His you will make yourself ready. As John says: "He that hath this hope in Him purifieth himself." There are many people who are not living in the blessed anticipation of heaven, and who are not preparing for heaven, but they are missing the wondrous meaning and the rich joy of these days. How could any day be dull or meaningless if it is spent in preparing for the glories of heaven? We ought to be as happy in this prospect as a little fellow in his joyful anticipation of Christmas, and then every duty becomes a joy and every new dawn is a herald of the coming day of blessedness. How sweet is the light of this blessed hope! How glorious the journey of this life when our destination is a place prepared for us in the Father's house where we shall be forever with Him who said: "I will come again, and receive you unto Myself: that where I am, ye may be also."

\*Pastor of the First Presbyterian Church, Marion, N. C.

### THE WORD IS THE POWER

A group of combat servicemen was astonished and disturbed to discover that their chaplain seemed unable to give the men what they wanted in the hour of crisis. He was a highly trained man, and excellent to live with. His sermons were thoughtful, his daily life lofty. His kindness was rich with understanding, but when the unit was in action and men were about to die, or were mortally stricken, he seemed to lack something. Chaplains less well equipped in certain ways, but who were deeply versed in the Scriptures (one of them reads the New Testament through every month and had read very little else in his life) were the men for the crucial hour, with a positive message. The root difficulty seemed to one observer to be a lack of personal religious experience, the glow of conviction and the daily dependence upon God and our Lord who died on Calvary's Cross to save us sinful men. A traveler brought back word that perhaps there is something in this to give the faculties of theological schools food for thought. There is across the world a decided drift away from the well organized and highly cultivated and recognized denominations and a growth of spiritual satisfaction in areas outside the formal bounds of long-existing religious groups. Is it not possible that one reason is the absence of this vividness of the sense of salvation on the part of too many otherwise highly proficient exponents of the recognized religious Communions? —The Presbyterian.

### Spiritual Unity

By B. W. Crouch\*

In recent articles appearing in certain papers by the proponents of organic union between the Northern and Southern Presbyterian churches,

such statements as the following are often made:

"Organic Union is the will of God." "It is a god-minded movement." "Fragmentation is a wound in the body of Christ," et cetera.

One, in reading such statements, is made to wonder when and how these writers plumbed the mind of God and found out these things!

Another so-called argument favoring organic union is to be found in the oft quoted passage from John 17, where it is written: "That they all may be one." How any one can so twist these words of the Master to even remotely refer to organic union of the U.S.A. and U.S. churches is a mystery to my simple mind. One of the weaknesses of the human mind is to have a pet theory and then fish out some passage of scripture and make of it an argument favoring that theory, no matter how absurd it may be!

It is not a matter of WHAT they read but HOW they read it, what interpretation they put on the "What."

The absurdity of such twisting and interpretation of Scripture is apparent, except to those who are simple enough to fail to do any thinking for themselves.

In the quotation above it is apparent that the Master had in mind **Spiritual Unity**, not organic union of any denominations.

For two decades the changes were rung by some in each of two other denominations who favored unification of these branches by piously quoting the words "That they may all be one."

If Christ meant that all believers should be of one denomination then the proponents of organic union are forced to conclude that there should be organic union of all the various branches of the church—Jewish, Catholic, Methodist, Lutheran, Presbyterian and what not!

Let our laymen remember that if Organic Union comes between the church U.S.A. and the U.S. Church, that all the property of the Southern Presbyterian church will become the property of the united church.

\*Ruling Elder, Saluda, S. C.

### Christianity A Fortress

"Imagine a fortress, absolutely impregnable, provisioned for an eternity.

"Then there comes a new commandment. He conceives that it might be a good idea to build bridges over the moats—so as to be able to attack the besiegers.

"**Charmant!** He transforms the fortress into a country estate—and naturally the enemy takes it.

"So it is with Christianity. They changed the method—and naturally the world conquered."

—Soren Kierkegaard.



# What Is Evangelism?

By Rev. Samuel M. Zwemer, D.D.

The missionary enterprise today is again under the fire of criticism. Titanic forces are assaulting the very principles that lie at the foundation of Christianity. "If the foundations be destroyed what can the righteous do?" (Ps. 11:3). Build those foundations anew upon the teaching of the apostles and the prophets with Jesus Christ as the chief cornerstone.

A writer in the *Christian Century* a few years ago gave a correct diagnosis of what he called the slump in foreign missions and said it was due to three causes: "We have lost the sense of Christ's supremacy, of Christ's sufficiency and of the urgency of our message." Some voices declare that the Gospel message of the apostles and of the early missionaries who laid the foundations of the national churches in Asia and Africa needs modification by way of addition, subtraction, compromise, or syncretism. Professor Hocking of Harvard advocates a new World Faith with elements of value taken from all the living religions of humanity. Others plead for an entire change of missionary method and program. This newer form of "evangelism" wishes to spare the convert any violent break from his old environment. It speaks of "Christianizing Hinduism" and of "evangelizing Islam." A missionary in the Near East puts it this way: "This approach would not require the Moslem inquirer to forsake his Moslem communal relations, but rather would urge that, continuing to live in the Moslem community, the young convert follow the Jesus-way in that world. Some things, of course, he could not do. Persecution and criticism would be his lot, but not until he was cast out in spite of his endeavors to remain a loyal member of the Moslem community, would he sever his relations with his past environment. Thus the leaven would be kept in the lump; the lump would be kept in the dark place; the spread of Christianity would be spiritual not organizational, vital not theological, ethical and dynamic and not formalistic. . . . This approach has much to commend it for it proposes not so much to make individual converts separated in small groups from the Moslem community; it proposes rather to inject into the Moslem community and into Moslem life and thought the Spirit and teachings of Jesus, so that like leaven operating in the entire mass, these teachings and spirit may work out their own revolution and change. Thus it is argued we will have a truly indigenous Moslem Christian, a truly indigenous Moslem Christian theology, and a truly indigenous form of organized Moslem Christianity."

Such a theory of evangelism would prove even less efficient than a merely social-gospel. Christ calls us to be fishers-of-men. We will not progress far by forsaking all hooks and nets to feed the hungry fish in their own environment. Peter on Lake Galilee and Isaac Walton in his Compleat Angler laugh such fishermen to scorn.

Dr. Duncan B. Macdonald of Hartford, put the present day issue very clearly: "Are the missionaries of the future to be missionaries of Christ or missionaries of the Christian civilization of the West? This is the alternative which we face at present, although it is often disguised behind

forms of words which conceal its real nature and essential importance. Do the missionaries of our Christian Churches go out to proclaim to the world the unique and divine fact of the Incarnation or to carry to the non-Christian world the benefits—educational, medical, generally humanitarian—which have grown up in our civilization under the stimulus and guidance of the Christian faith?"

And what is the message of the Evangel? It could not be stated more forcibly than by a writer in the latest edition of the *Encyclopedia Britannica* (Vol. XIX p. 240): "Evangelism stands for a certain interpretation of Christianity emphasizing the objective atonement of Christ, the necessity of new birth or conversion and salvation through faith."

This is a fair statement of the essentials of the Evangel. Paul made this very message central and primary. "Now, brothers, I would have you know the gospel I once preached to you, the gospel you received, the gospel in which you have your footing, the gospel by which you are saved—provided you adhere to my statement of it—unless indeed your faith was all haphazard." (I Cor. 15:1-2 Moffat's translation). And what is this message of good news, **this gospel**, so emphatically introduced by a fivefold repetition? "That Christ died for our sins as the scriptures had said, that he was buried and that he rose on the third day." There is no other evangel than these historic facts and their tremendous implications. Any kind of evangelism that is silent in this respect is no evangelism at all. If Christ died for our sins His death was a reality and His resurrection confirms its necessity and validity as the only atonement for sin. The Cross is the one central message and method and power of Christianity.

"We are sent," in the pregnant words of Hugh Thomson Kerr, "not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but regeneration; not renovation but revival; not resuscitation but resurrection; not a new organization but a new creation; not democracy but the Gospel; not civilization but Christ. We are ambassadors not diplomats."

It is time that a protest be made against the misuse of the word evangelism. It has only one etymological New Testament, historical and theological connotation, namely, to tell the good news of One who came to earth to die on the Cross for us; who rose again and who ever lives to intercede for those who repent and believe the Gospel. To evangelize is to win disciples, to become fishers-of-men, to carry the gospel message directly to all the nations.

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# John Calvin-And Infant Baptism

By Rev. Wm. C. Robinson, D.D.\*

In a recent Saturday edition of the Chattanooga Times there is a paid ad published by the Church of Christ under the caption **Infant Baptism**. This ad asserts that Calvin is among those who deny the practice of infant baptism. Fortunately, the ad gives book and page for its quotation from Calvin which makes it easy to check the reference. Indeed, it also uses quotation marks. And the quotation is accurate, but as so often occurs the ad is guilty of the fallacy of quoting a sentence out of its context. In the sentence quoted Calvin is leading up to a statement of the Anabaptist position in order in the paragraph following to answer and refute it.

Here is the quotation carried in the ad under a picture of A. Hugh Price, Minister, Church of Christ:

"As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when preceded by faith." John Calvin, *Harmony of the Evangelists*, Vol. III, p. 386—Founder of the Presbyterian Church.

Those who would know Calvin's true view on this subject, however, must continue to read from the same page, thus:

"On this pretence, the Anabaptists have stormed greatly against infant baptism. But the reply is not difficult, if we attend to the reason of the command. Christ orders them to convey to **all nations** the message of eternal salvation, and confirms it by adding the seal of baptism. Now it was proper that **faith** in the word should be placed before **baptism**, since the Gentiles were altogether alienated from God, and had nothing in common with the chosen people; for otherwise it would have been a false figure, which offered forgiveness and the gift of the Spirit to unbelievers, who were not yet members of Christ. But we know that by **faith** those who were formerly despised are united to the people of God.

"It is now asked, on what condition does God adopt as children those who formerly were aliens? It cannot, indeed, be denied that, when he has once received them into his favour, he continues to bestow it on their children and their children's children. By the coming of Christ God manifested himself as a Father equally to the Gentiles and to the Jews; and, therefore, that promise, which was formerly given to the Jews, must now be in force towards the Gentiles, **I will be thy God, and the God of thy seed after thee**, (Gen. 17:7). Thus we see that they who entered by faith unto the Church of God are reckoned, along with their posterity, among the members of Christ, and, at the same time, called to the inheritance of salvation. And yet this does not involve the separation of **baptism** from faith and doctrine; because, though infants are not yet of such an age as to be receiving the grace of God by faith, still God, when addressing their parents, includes them also. I maintain, therefore, that it is not rash to administer baptism to infants, to which God invites them, when he promises that **he will be their God.**"

If anyone wishes to follow Calvin's thought on this subject further he can do so by reading his celebrated *Institutes of the Christian Religion*, Book IV, chapter 16. Calvin devotes this whole chapter to showing that infant baptism is perfectly consistent with the institution of Christ and with the nature of the sign.

\*Professor of Historical Theology, Columbia Theological Seminary, Decatur, Ga.

## Jesus Feeds The Multitudes

By Rev. Harold L. Lundquist, D.D.\*

The stories of Jesus feeding two groups of people (Mark 6:35-44; 8:1-9), reveal the right attitude toward man's need. In two approaches to the problem the disciples were wrong. Then Christ showed them the right way.

"Send them away"—that was the plea of the disciples when the multitude of those who had followed Him became hungry. The Church has followed their example in dealing with the social problems of the people down through the years. The result is that being denied fellowship, comfort, and help by a church which was too busy building up a vast organization or a beautiful order of worship, the common people have responded to the appeal of political leaders who have provided a substitute for what the church should have given them.

When Jesus put upon them the direct responsibility to feed the people, the disciples changed their slogan and said: "We should like to help, but we cannot." Reckoning hastily on what a small boy had brought for his lunch, the disciples soon demonstrated that it was impossible to feed this vast throng.

Logic is such a devastating thing when it operates apart from faith in God. They were absolutely right in their reasoning and in their calculations, but they had forgotten the one factor that really counted. Jesus was there, and Jesus is Good, and God is omnipotent.

Let us not forget that all we have comes from God, and that He is able to do "exceedingly abundantly above all that we ask or think" (Eph. 3:20). The Christ who multiplied the loaves and fishes is our living Lord today, and ready and able to do it again.

"He commanded . . . and they did all eat." When God speaks, all the limitations of the finite disappear, and the needs of men are fully met—with "twelve baskets full of fragments" left over! Let those who labor in difficult places with limited resources take heart—and trust God.

\*Member of the Faculty, Moody Bible Institute, Chicago, Ill.



# Young Reader's Page

## "A Horse Of Another Color"

By Rev. Alva Hardie, D.D.\*

Sometimes in Brazil men of opposing points of view on politics, science, religion or some other subject, conduct a sort of debate or discussion through the press. One will write an article expressing his point of view and another of an opposing point of view will reply through the same paper. Thus the discussion continues until one of them recognizes that the other has won the argument or until public opinion rather rests the decision with one or the other.

Now it happened once when Rev. Zacharias Miranda was the Evangelical pastor in Faxina (pronounced Fa-shee-na), Brazil, he had a discussion through the papers with a wealthy farmer, in regard to religion. The minister had the Word of God on his side and it was generally agreed that he overcame his opponent. Of course the wealthy farmer was indignant with Senhor (Mr.) Zacharias and thought to himself, "Well, if I cannot overcome him with arguments I will do so some other way."

In those days one could hire a man to kill another for about five dollars. So the farmer hired a murderer to go hide in a certain woods near the road over which Sr. Zacharias had to pass each Saturday. When Sr. Zacharias rode by, the assassin was to kill him. The man was interested and willing, but he had one difficulty. "I do not know this man," he said.

"O," said the farmer, "it will be very easy to recognize him. Saturday is the day for him to go to Itapetininga. (Pronounced: It-a-pet-thing-ninga). He passes by those woods about noon, and always rides an old white horse. He is a slender man and has a small beard. You will know him by the old white horse."

So the man went on Saturday to wait in the woods for the arrival of Sr. Zacharias on his white horse.

That morning Sr. Zacharias sent his two little boys to the pasture to catch old "Whitie," as the children called their father's horse. They were in the pasture for about two hours trying to catch him but it seemed no use; he would not be caught. Finally they returned home without him. When their father asked them why they had delayed so long they said, "Something has gotten into that horse for he never ran like he did today. It was impossible to catch him."

Sr. Zacharias was greatly disturbed. He should have already been on his way some time before so he did not have time to go to the pasture himself. He told his boys to go over to the home of his neighbor, Sr. Moura, and ask him to lend him his bay horse, and to tell him that if he needed a horse later in the day he could send one of his workmen to catch "Whitie." So on that particular day it happened that Sr. Zacharias rode a bay horse and was about two hours behind schedule.

When he arrived at the woods the murderer rode out into the road and said to him: "Could

you tell me if that Protestant minister, Zacharias, has left Faxina or not?"

"Yes," answered Sr. Zacharias, "did you want to speak to him?"

"No, I was sent here to kill him when he passed by, but he must have gone by earlier today."

"Well," Said Sr. Zacharias, not wishing to be identified, "he is not in Faxina and I will bid you goodbye, sir."

The killer said, "But where are you going?"

"I am going to Itapetininga," replied Sr. Zacharias.

"Well, I think I shall go along with you for evidently old Zacharias has escaped me this time."

The minister's heart sank at these words, for he knew that if this man should ask him his name, he would have to tell him. Quickly he decided on a plan. He would "preach the Gospel" to this man and talk so fast that he would not have time to ask him his name!

As they started riding along together the minister said, "Did you ever hear Sr. Zacharias preach?"

"No, I never saw him."

"Well, I have heard him often. Let me tell you some of the things he teaches."

So he told the killer how mankind was lost in sin and how God, the Father, sent His only begotten Son into the world to redeem lost sinners. He told him Jesus would even forgive men that would kill others, and that Christ said to the thief on the cross, "This day shalt thou be with me in Paradise." He explained how Jesus suffered and died for sinners, and how at the right hand of God He intercedes for lost ones.

The man listened to the long story and the Spirit of God touched his heart. As they were riding into Itapetiningo the killer said, "Where are you going to stay here in town?"

"I always stop with Sr. Pedrozo," replied the minister.

"O", said the man, "he is a Protestant; look here, you must be that Zacharias."

"Yes, I am and I am going to preach here tonight. Won't you come to hear me in our little church?"

"Well," said the murderer, "I certainly am glad that you did not ride a white horse today, for, if you had, I should have killed you. I was told to watch for a man on a white horse. A man who teaches what you have told me this afternoon should not be killed. Now, come to my home with me for dinner. I want my wife to hear about that man Jesus Christ and how He loves and pardons even men like me."

So they talked a long time about the way of salvation.



Sr. Zacharias often told this story and each time he would say, "And now I know why old Whitie would not be caught that day! There is a verse in the Scriptures you know which says: 'For we know that all things work together for good to them who love God.'"

\*Missionary to Brazil, Presbyterian Church, U. S.

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# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR DECEMBER 2

### The Christian And His Economic Relations

Scripture: Deuteronomy 8:17-18; Psalm 50:7-11; Malachi 3:8-10; Luke 12:13-21 and 18:18-24; Acts 2:41-47; James 2:15-16 and 5:1-6. Devotional: Matt. 6:19-30.

Devotional Reading: "Lay up treasures in heaven," "Take no thought."

These verses from the Sermon on the Mount lay down certain principles which will help us to rightly approach our lesson today:

(1) Our chief concern should not be our economic relation to this world, but to the Kingdom of God. Our treasures should not be laid up on earth, where we stay but a short time, but in Heaven, where we will make our eternal home. It is the utmost folly for a man to store his treasures where he himself will not be. Spiritual treasures, stored in Heaven, should be our chief concern. "Seek first the kingdom of heaven and His righteousness."

(2) We cannot serve God and gold; one or the other will be our master. Is it "gold or God"?

(3) Anxiety over material things is entirely uncalled for. Faith in the loving care of a loving Father will keep us from worrying over "these things." He knows we have need of these things. If we put HIM first they will be added.

Keeping these principles in mind, let us now turn to the other passages:

Deut. 8:17,18: "It is he that giveth thee power to get wealth." Rich people should be very Humble and very Grateful. The temptation is to feel a degree of pride and self-sufficiency. Moses is warning his nation against any such feelings. God has given some people and some nations the ability to get wealth. These people and nations should recognize His goodness to them. Many rich men have had the right attitude; men like Abraham, Joseph, Daniel and others. Paul would stress the same idea when he asks the question, "Who maketh thee to differ?" (1 Cor. 4:7).

Psalm 50:7-11: "The world is mine". All the wealth of the world belongs to God. He created it. He preserves it. He has laid it up in store for mankind as they needed it. Take all the natural resources of the earth—gold, silver, precious stones, minerals; coal, iron, oil; forests and fertile fields; animals and plants—all these are HIS by right of Creation and Providence.

He has turned it all over to man, making him the owner for a few years. God is no beggar. We forget this when we complain and grudgingly give back a few tithes and offerings. He has the right to demand ALL if He so desired.

Malachi 3:8-10: "Will a man rob God?" Yes, man tries to rob Him, the One who bestowed all this wealth upon him, and the One who gives the power to get it. Man in his selfishness tries to rob God. Israel had robbed Him; America is robbing Him; some Christians are robbing Him. But we really rob ourselves.

Can we expect God to honor and bless those who thus try to rob Him? Suppose we had a tenant on our farm who was always cheating us out of our share of the rent. Would we feel like doing much for him? Would we not let out the farm to others? This is exactly what Jesus warned the Jews would be true of them. (See Mark 12:1-9).

Luke 12:13-21: "Thou fool". There are many "fools", (foolish people) spoken of in the Bible. Here we have the Covetous Fool. Why was this man a "fool"? (1) Because he had a wrong idea about life. A man's life does not consist of "things", abundance of things. Life is far more than material things; righteousness, peace, joy in the Holy Ghost, are worth more than all these things. (2) He neglected his soul. He thought a soul could be satisfied on "much goods, laid up for many years." Souls are never satisfied until they find God. This night thy soul shall be required of thee. His soul had to go back to God who gave it, and his soul was not fit to meet his God. (3) He forgot that all he had accumulated would be left for others to inherit, and perhaps quarrel over.

"So is he that layeth up treasure for himself, and is not rich toward God." We can all be as foolish as this man, if we follow the covetous way of life. How rich are we toward God?

Luke 18:18-24: "Yet lackest thou one thing." Here is a rich man who had much in his favor. He was seeking eternal life, the greatest boon a man can seek; he was a good moral man; he was deeply in earnest; he was young, and a ruler. He had one thing wrong. His wealth was his idol. When Jesus put His finger on this sore spot and told him to sell and give, get rid of his idol, and put Christ on the throne, he went away sorrowful. This is what makes it hard for rich men to enter the Kingdom—they are apt to TRUST in their money. Only God's grace can save a rich man, just as God's grace must save a poor man. We all get saved the same way.



Acts 2:41-47: "All things common." Again we have this beautiful example of **sharing**; voluntary and loving sharing of what we have with others. We will not dwell on it because it has been used often in our lessons.

James 2:15-16: "Ye give them not." The practical James is here exhorting us to prove our faith by our works, as we help answer our prayers for the poor by giving of our goods to the poor.

James 5:1-6: "Your riches are corrupted. We have the picture here of greedy, oppressive rich men. There have been many of them in these 'last days.' We think of the rich 'war lords' of Germany or Japan, the men who profiteer out of war and bloodshed, the whiskey barons and beer millionaires, those who have oppressed in any way in order to gain wealth. These sow the seed which springs up into communism which is as bad or worse than the other, for it encourages laziness and freedom of every sort. Wicked rich men are a curse to the world and bring God's wrath upon them. Good rich men, on the other hand, are a blessing to other fellowmen, and God prospers them.

Here are some rules for our economic relations:

Remember that God owns the world and gives the power to get wealth.

We are His stewards. As stewards we are to be diligent, wise, faithful, honest, kind.

Work diligently and honestly; waste nothing, saving all we can; spend wisely, taking care of those who depend on us; give generously and cheerfully—God loves a cheerful giver.

## LESSON FOR DECEMBER 9

### The Christian's Place In The Life Of His Nation

Scripture: Matthew 5; 1 Timothy 2:1-4; Titus 3:1-8; 1 Peter 2:1-17. Devotional Reading: Romans 13:1-10.

Not often, if ever, do Christians form the majority group in a nation. Usually they are in the minority. In our country about one-third of the population is Christian in name. In Paul's day the percentage was very small. But whether large or small, our place in the life of the nation is a most important one.

**Our Duty:** Romans 13:1-10—"Love is the fulfilling of the law." Our first duty is Subjection; not merely through fear, but for conscience' sake. Rulers are God-appointed. Even wicked rulers are allowed to rule by the Supreme Ruler of the universe; therefore the Christian obeys constituted authority.


Our second duty is Support. The government, however bad and incompetent, protects us and provides certain things for its citizens. Therefore we are to render to all their dues; custom, taxes, respect, homage.

Our third, and all-comprehensive duty, is **Love**. We should be patriots in the true sense of that term, loving our fellowmen who form our country. If a man has this love he will need few laws to guide him in his conduct.

**Beyond Our Duty:** Matthew 5—"More than oth-

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ers." People who are not Christians, obey, support, love their country." What do ye more than others"? Our place is more than a place of duty. Others fulfill their duty. What can the Christian do that other people do not do?

Matt. 5:3-12: Is our character better than the character of the average citizen? Can God call us "Blessed"? Men and women who have the sort of character described in the Beatitudes are not only blessed in their own lives, but are a blessing to a nation. Such a citizen of the Kingdom is a fine citizen of any nation.

Matt. 5:13-16: Is our influence more felt, and more blessed, than the influence of others? As salt, are we keeping the nation from moral and spiritual corruption and decay? As lights, are we shining in the darkness so that men may see our Heavenly Father and find the way to eternal life?

Matt. 5:17-20: Does our righteousness exceed the righteousness of mere formalists like the scribes and Pharisees? Are we careful about little things? Is our righteousness external, or from the heart?

Matthew 5:21-26: We would not murder with our hands. Do we have anger and murder in our hearts? Are we reconciled to our brothers?

Matt. 5:27-32: Are we as clean in thought and desire as we try to be in outward acts? In this age of unclean pictures, books and movies are we keeping our imaginations pure?

Matt. 5:33-37: How about our lips and words? Are we guilty of profanity or the "near profanity" of this slang age? Would it not be better to say the simple "Yes" and "No"?

Matt. 5:38-48: Is our attitude toward others one of Retaliation or Generosity, of Love or Hate? No one but a Christian can carry out these commands of the Great Teacher. No one else will even try.

"More than others" is a fine measuring rod. A finer one is verse 48: "Be ye therefore perfect even as your Father in Heaven is perfect." Measured by that rod, where do we stand?

**Intercessory Prayer:** 1 Timothy 2:1-4: "Prayers



--- for all men". Christians are not only to **Live**, but to **Pray**. Pray that others may **Live**. Some of the greatest prayers in the Bible are prayers for the nation by those who knew and loved God. Take Moses' great intercessory prayer of his people—"If not --- blot me out". (See Ex. 32:32) Or Daniel's prayer of confession and intercession in Daniel 9. Or Solomon's great prayer at the dedication of the temple.

These were Leaders, praying for their land. The ordinary Christian citizen is to pray for those who lead, those in authority. (1) Pray that they may lead tranquil and peaceful lives, "pray for the peace of Jerusalem," so to speak. (2) That they may be godly, (3) Grave (4) Saved. Our leaders would be kept from many mistakes and be guided and blessed if all Christians remembered these injunctions of Paul.

**Good Works:** Titus 3:1-8: "Ready to every good work." We must show by our good works and good character that God has saved us by His grace. Changed character is the best proof of Regeneration. Our good works show that we have been washed and made clean within. "To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men"—in what better way can we prove that we are better citizens than the unregenerate? The best advertisement for the cause of Christ in a nation is a body of Christian people who are thus living and working.

**Glorifying God:** 1 Peter 2:1-17: "The people of God—shewing forth His praise." Man's chief end is to glorify God and this is all the more true of the Christian man. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: "As pilgrims and strangers we are to lead holy lives, (Vss. 11-12). We are by well-doing to silence the talk of foolish men. As God's people we are to live like free men, not abusing our freedom.

Peter sums it up thus: "Honour all men. Love the brotherhood. Fear God. Honour the king." These four short sentences are a good rule for the Christian citizen to follow as he takes his place in his nation.

## LESSON FOR DECEMBER 16

### Exalting Christ In The Life Of The Nation

Scripture: Isaiah 9:2-7; Luke 1:26-80; Hebrews 1:1-4; 1 Peter 3:13-18, 22; Jude 24-25. Devotional Reading: Philippians 2:5-11.

It is hard to get even a so-called Christian land like America to exalt Christ. The Jewish and Unitarian influence is so strong that His Name—the Name exalted by God above every name—is not often mentioned, much less honored equally with the Father. Even the Church seems loath to acknowledge Him as "Lord of all." We like to talk about religious education, instead of Christian education; of religious leaders, instead of Christian leaders; of religious movements instead of Christian revivals.

We talk glibly and even eloquently about the principles and teachings of Christ, but unless and until we exalt His Person to the proper place as co-existent with the Father, until we recognize Him as the Eternal Son of God, Virgin born, "very God", then we had better stop talking about Him

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His Person is certainly exalted in our Scripture today.

**Devotional Reading:** Philippians 2:5-11: "Highly exalted." He was highly exalted before He came to earth. "Though from the beginning He had the nature of God, did not reckon equality with God something to be forcibly retained, but emptied Himself of His glory by taking the form of a slave. And for this God highly exalted Him." Montgomery Trans. Vs. 6). No one can read this passage from Philippians and not see two things: (1) That Christ was equal with God from the beginning. (2) That Christ, on account of His humility and sacrifice on the cross has been even more highly exalted and given a Name above every name. All of this is done to the glory of the Father.

**His Wonderful Name:** Isaiah 9:2-7: "His name shall be called Wonderful." The Old Testament prophet, Isaiah, has the same idea about Christ as the New Testament preacher, Paul. In verses 6 and 7 we have a marvellous description of the person and position of the coming Saviour. (1) The government shall be upon His shoulder. This looks forward to the universal reign of Christ so many times spoken of in the Bible. (2) His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." Surely the One spoken of in this way is equal with the Father in his Nature, Power and Glory.

Every nation, surely OUR nation, should give Him his proper place. Why are those in authority so loath to recognize the One who shall govern all nations? Why should they hesitate to speak His Name, and give Him all honor?

**His Wonderful Birth:** Luke 1:26-80: "Born of the virgin Mary." "Conceived by the power of the Holy Spirit," says the Creed; "The Holy Ghost shall come upon you," says verse 35 of this chapter.

Nothing could be more plainly and clearly taught in the Bible than the Virgin birth of our Lord. If we are to believe any of the Holy Scripture we must believe what it says about the Incarnation. This account is backed by all the other passages when rightly understood. There is nothing contrary to reason for Christ to become flesh and dwell among men. It would be hard for us to think of any other way for God to become man and be the sort of Redeemer required to save the race from the consequences of the Fall.

The beautiful hymns of praise found in this passage have always been loved by the church, for they are the inspired utterances of devout



souls in the highest moment of ecstasy. The "Magnificat" of Mary and the "Benedictus" of Zacharias tell of the mystery and miracle of the greatest fact of history.

**Better Than The Angels:** Hebrews 1:1-4: "The express image of his person." He is better in His nature. Angels are created beings; Christ is uncreated. He is the brightness of His glory, and "stamp of His substance." No words could tell us more plainly that the Father and Son are One in substance, equal in power and glory.

He is also better in the place He occupies and in the power He exercises. He is Heir of all things; He made the world; He upholds all things by the word of His power; He purged our sins; He sat down on the right hand of the majesty on high; He has a more excellent name than they.

**Raised From The Dead:** 1 Peter 3:13-22: "On the right hand of God." The two greatest things about Christ are given us in these verses: (1) His Sacrificial, Substitutionary death is stated in these words: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God" (vs. 18) and (2) His resurrection and authority, (Vss. 21-22). He has ascended to Heaven and is on the right hand of God, angels, authorities and powers being made subject to Him.

**The Only Wise God:** Jude 24-25: "To the only

wise God, our Savior." No explanation is needed. "To the only God, our Savior, through Jesus Christ our Lord, be ascribed glory, majesty, might, and authority, as it was before time began, is now, and ever shall be to all the ages (Montgomery Trans.)." Here God the Father, and God the Son are placed side by side as equals.

How can we exalt Christ in the life of our nation?

(1) By being loyal to His person; His eternal place in the God-head; His Virgin Birth; His essential Deity. To lower Him as a Person, to make Him less than God, the second Person of the Trinity, is NOT to exalt Him, but lower Him in the life of the nation. We must honor Him even as we honor the Father.

(2) By being loyal to His sacrificial, substitutionary death on the cross. We must recognize before the world His atoning precious blood.

(3) By being loyal to His Bodily Resurrection, His Ascended Glory, His Coming again to reign and rule and judge all nations.

(4) After we have exalted His Person to His rightful place then we can and should exalt His teachings as the guiding principles in our life as a nation. But it is vain and foolish to talk of these until we bow before Him and worship Him as our God.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For December

#### ALL PEOPLE

#### Approach To The Topic

"Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David a Savior, who is Christ the Lord." (Luke 2:10-11).

With these words the angel announced the birth of Jesus Christ to the startled shepherds on that long ago first Christmas, and as we follow that Christ into His manhood and hear Him speak as never man spake we know that the words "all the people" truly include all people all over the world for all time. It is well during this December, the first in several years in which our country has not been at war, that we look at all the people all over the world in the light of the Christian message.

December is a five Sunday month. We shall study our topic something like this: We will first look at all the people in the world in the light of what God has done for them, for "God So Loved That He Gave." As we think of all these folks whom God loves and for whom Christ died our hearts join with countless millions of other hearts throughout the world in the desire that all these folks may live together in peace, but peace is not easy, it comes as the by-product of some-

thing else, so we can have "Peace, If We Care Enough," care enough about some important things that make for peace. As we think further about peace during the three remaining Sunday nights we shall have to examine "Christ's Last Will and Testament," Christ's "Good Tidings to All," and "Christ's Goal for His World."

#### Dec. 2: God So Loved That He Gave.

Prepared by Rev. Marion H. Currie,  
Kingsport, Tenn.

#### Introduction

The source of our topic is John 3:16. The Bible setting will do for it what a ring setting does for a gem. This verse is the heart of the gospel. Just as you can spell out the word from it, you can peel forth the great gospel truths it holds: "For God so loved the world, that He gave his Only begotten Son, that whosoever believeth in Him should not Perish, but have Everlasting Life."

#### Gospel

Some have said it is the greatest verse in the Bible. You may judge for yourself by supplying the right word after each superlative: "God world (the greatest number) that He gave (the greatest sacrifice) His only begotten Son (the greatest gift) that whosoever (even the greatest sinner) should not perish (the greatest punishment) but have everlasting life (the greatest possession)."

Read John 3:1-21. Note that Nicodemus says, "We know that thou art a teacher come from God: for no man can do these miracles that thou



doest, except God be with Him." (Vs. 2). The following suggestions for study will lead you to see for yourself and show others that "God was in Christ, reconciling the world unto Himself." (II Cor. 5:19).

### Doctrines

Doctrines are the principal teachings of God's word. Look for them in this verse. 1. **The Deity of Christ.** "His only begotten Son" tells the truth that Christ is God's Son in some way in which we are not. 2. **Heaven And Hell.** "Hath everlasting life" and "perish" tell us that some shall live forever with the Lord, while others will suffer eternal punishment. 3. **Faith.** "Whosoever believeth" in Christ. "Him that cometh to me I will in no wise cast out." 4. **The Sovereignty Of God.** God loved and gave. Who makes the first move toward salvation, God, or Man? 5. **Atonement.** "He gave." Oh, the wealth of that little word. He sent from Heaven, and He gave to die.

### The Old Testament Background

This verse is a great climax to centuries of God's love for the world. We may understand how Jesus could say "Thou lovedst me before the foundation of the world." (John 17:24). Even Nicodemus, a master of Israel, must have seen that Jehovah of old had loved the Jewish nation. Since the day God called Abraham His friend, He loved that people. It is in the Old Testament that we first hear of God as a father. "When Israel was a child, then I loved him." (Hosea 11:1). He loved Israel as a bridegroom loves his bride. (Hosea 3:1). As a shepherd with his sheep, so was Jehovah with Israel. "I have loved thee with an everlasting love." (Jer. 31:3).

But the Jews could not believe, nor can unbelievers today see that God loved the World. This was Jonah's great mission, to tell Ninevah that God loved the Gentile world. It was the mission of prophets. Jesus pointed out that Elijah went to a widow of another country with the grace of God, that Naaman the leper whom Elisha healed was a Syrian and not a Jew. Ruth was a foreigner, and Rahab an alien. "God so loved the world" that He sent His prophets, and in these last days sent His Son (Heb. 1:1-2).

### New Testament Passages

Read the parable in Matt. 21:33ff. "God so loved" that He spared not His only Son. We would expect Jesus to love His disciples: "Having loved His own He loved them unto the end." They said of Jesus and Lazarus: "Lo, how He loved Him." John speaks of the "disciple whom Jesus loved." But there came one running to Jesus, for whom His great heart yearned, and Jesus looking upon him loved him. A woman condemned, a child who had died, a palsied man: sinners all—and Jesus loved them. Whatever God is from all eternity, Jesus was when he came in the flesh. At His birth wise men who came from the east did honor to the king not as King of the Jews, but as King of Kings and Lord of Lords. When He found a Roman Centurian whose servant He healed, He said, "I have not found such faith, no not in Israel." (Luke 7:9). He gave living water to a Samaritan woman, gave virtue to a Syrophonician woman, healed the daughter of a Canaanitish woman, and laid the foundation upon which Paul was later to say: "There is no difference between the Jew and the Greek, for whosoever shall call upon the name of the Lord shall be saved." (Rom. 10:12,13). God, Jehovah of old, so loved the world, even the Gentile world, that He called men unto

himself, from Adam whom he sought in the cool of the day, and Noah, whom He wooed into the ark, on down to the days when Jesus wept over the slain prophets in Jerusalem and gave Himself for those who slew Him, crying, "Father, forgive them." Whatever Jehovah was, Jesus is: The object of faith and worship, God of justice, God of mercy, God of righteousness, God of love.

### Application

God walked with Noah who was righteous in his generation, loved Solomon, (as we read in II Sam. 12:24) and loved John, the very apostle of love. The wonder for us is that Christ died for us ungodly ones, and God loved us while we were yet sinners. (Rom. 5:5,6,8). Do we find ourselves loving only lovely people? Let us rather allow His Holy Spirit to shed **abroad** (he missionary minded enough to take it literally) the love of God in our hearts. Let us so love the world that we will take the Gospel to the unlovely, and that we will seek all kinds of people for Him, for "they shall come from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God," those to whom we take this **G O S P E L** verse.

### Dec. 9: Peace, If We Care Enough.

Prepared by Rev. Marion H. Currie  
Kingsport, Tenn.

When David's stormy career as King of Israel was still at its height, God gave to him and Bathsheba a son. (II Sam. 12:24). David called his name Solomon, which means "peace." One might suppose that there was nothing that David cared more for than for peace. Witness his psalms: A prayer for peace: "Pray for the peace of Jerusalem" (Ps. 122:6); A complaint for peace: "I am for peace, but they are for war" (Ps. 120:7); An expression of faith: "The Lord will bless his people with peace" (Ps. 29:11); An exhortation to peace: "Seek peace and pursue it." (Ps. 34:14). In praise of peace: "The meek shall delight themselves in the abundance of peace." (Ps. 37:11). Undoubtedly, when Solomon was born David was hoping for a long era of peace. He had just made his peace with God, his sins were forgiven and his transgression covered (see Ps. 51), but he longed for peace in Israel.

It is a striking fact that God did not give David a peaceful reign. But there was a promise of peace: "Behold, a son shall be born to thee, who shall be a man of rest . . . for his name shall be Solomon ("peaceable"), and I will give peace and quietness to Israel in his days." From the beginning, David applied this to Solomon, and named him so, and charged him to build the temple as God had directed. Now for two reasons, there must have been some deeper meaning than David saw. First, when David named Solomon "Peaceable", God sent Nathan the prophet and called him "Jedediah" or "Beloved of the Lord" for the Lord loved him. God's chosen name for this son was "Beloved" rather than "Peace." Well, Solomon was not only beloved of women; the Lord loved him, too. In the second place, even Solomon's reign was not to be bloodless. This prophecy was to have a deeper fulfillment later. The son who was to build a greater temple than Solomon's was Jesus; the one through whom the Kingdom of Israel was to be established forever was that later descendent of David, of whom Isaiah said: "His name shall be called Wonderful, Counselor,



The mighty God, The everlasting Father, the Prince of Peace."

In the light of God's choice of names, let us ask whether there may be something better than peace. Shall we be of those who cry "peace at any price"? Security may be the alternative, and a better choice than peace. God's love in the midst of wars may be His better choice for us. Look up Solomon's dedication of the temple, in which he made provision for taking up the sword. I Kings 8:44-45: "If thy people go out to battle against their enemy, whithersoever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name, then hear thou in heaven their prayer and their supplication, and maintain their cause." What was begun for Israel in Solomon's temple has been offered to the nations of the world only through Christ, the living temple of God. As God answered Solomon in those days, so will He answer the nation today that will make such a request of Him: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and will heal their land."

Much is being said today of how the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth." (Acts 17:26). If this "one blood" means Adam's or Noah's blood, there is little hope for international peace on the basis of kinship. Adam's sons, blood brothers, went to war. The generations of Noah were soon divided into the warring nations of different tongues. But if this "one blood" means the blood of Christ, shed on Calvary, then it also means "one Lord, one faith, one baptism." Yes, all nations may dwell together in unity, and peace will be a reality, only as those nations, rulers and people, become the people of faith in Jesus Christ. It is His blood that brings God's love and peace within our reach. "Ye were Gentiles . . . without Christ, aliens from the commonwealth of Israel . . . but now are made nigh by the blood of Christ, for He is our peace." (Eph. 2:11-14). And after this earthly pilgrimage for peace, there is a better, a heavenly goal, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever."

God hath not promised skies always blue,  
Flower-strewn pathways all our lives through.  
God hath not promised sun without rain,  
Joy without sorrow, peace without pain.

But God hath promised strength for the day,  
Rest for the labor, light for the way;  
Grace for the trials, help from above,  
Unfailing sympathy, undying love.

—Annie Johnson Flint.

"Glory to God in the highest, and on earth peace, good will toward men." Peace comes only after God has been glorified: peace to the nation that cares enough for Christ to glorify Him in all her ways, peace to the man who cares enough for Christ to glorify Him in his testimony and in his daily living.

## Dec. 16: Christ's Last Will And Testament.

### Introduction

When a person makes a will that person usually leaves the best thing he possesses to the person

whom he loves the best. Jesus Christ made a will, and in that will He left the best thing He could give for the people whom He loved best. The will is found in these words from that Upper Room Discourse in John's Gospel:

"These things I have spoken to you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16:33).

This world is dominated by those greeds and lusts that the Bible calls "sin," but the Christian is a person who does not live by the lusts of the flesh but by the fruit of the Spirit; therefore a Christian is going to have trouble and tribulation in a world where sin reigns and where folks prefer sin to righteousness. So Christ leaves as His last will and testament His peace to all believers, for if we have His peace the tribulation of the world will never mar our inward peace and outward good cheer.

We have often heard of wills that had a condition. A father leaves his daughter the family house, provided she does not marry. A rich father leaves a fortune to his shiftless son, provided the son makes a specified amount of money by his own efforts. Christ has left a condition in His will. He leaves His peace for us, but He also left us the spoken words of that Upper Room Discourse in order that we might have the directions for finding and possessing that peace. Christ's peace is ours no matter what happens in the world, but how can we possess it and experience it?

Christ says: "These words have I spoken to you." He is referring to the words He has just been saying in that Upper Room. Let us run through them and see what they contain that will tell us how to possess His peace.

### Scripture Lesson

1. **The New Commandment: Jno. 13:34-36.** If we love one another even as Christ loved us and gave Himself for us, then His peace will be realized.

2. **The New Relationship to the Holy Spirit: Jno. 14: 15-17.** Before Christ died and rose the Holy Spirit was with men, but after Pentecost He came to dwell in those who believed. The Holy Spirit bears witness with our spirits that we are children of God and brings peace.

3. **The New Relationship to Christ: Jno. 15:1-8.** When we believe on Jesus Christ we are as vitally united to Christ as the branches to the vine, and His life in us brings peace.

4. **The New Revelation of the Work of the Spirit: Jno. 16:5-15.** a. Before we ever trust in Christ for salvation the Holy Spirit does His convicting work, V. 5-11. He convicts of sin and drives us to Christ for salvation and we make peace with God. b. When we have believed the Holy Spirit continues His work, now enlightening us of deeper truths, V. 12-15, and as He does we have the assurance and peace of God.

5. **The New Unity of Believers in Christ: Jno. 17:20-26.** As we realize our oneness with Christ and with one another our hearts are blessed and at peace.

As we read over these words of our Lord Jesus we see that no matter what happens in our world the Christian has a personal, inner peace that the



world can never give nor take away. Because of what Christ has done those who believe on the Lord Jesus have peace with God because their sins are forgiven, they have the peace of God because the Christ within keeps and satisfies, and they have a ministry of peace for God because in the life that is united with Christ and with all believers everywhere there are found the things that make for peace.

### Suggestions

Use the approach and Scripture Lesson above to study what God has to say about inner, personal peace. In the talks point out that the world is torn today by men who do not have this inner peace and do not know where to find it. Can men who have no peace within bring peace to our world?

## Woman's Work

Edited By Mrs. R. T. Faucette

### Worldwide Bible Reading

#### Thanksgiving To Christmas

With the challenging theme "Marching Orders for a New Day," a Worldwide Bible Reading campaign will be launched during the weeks between Thanksgiving and Christmas by the American Bible Society. The purpose of the campaign is to enlist men and women the world over in daily Bible Reading.

The 34 passages for the 34 days between Thanksgiving and Christmas were chosen through a worldwide canvass of men and women in the armed forces for whom the Scriptures have attained deep significance. With a National Sponsoring Committee, the program has widely pledged support from churches, business and labor organizations, social groups and state governments. Over 30 state governors have already expressed wholehearted approval of the endeavor and have promised to stress it in their Thanksgiving proclamations.

The American Bible Society believes that thousands who have never read the Bible regularly, and many thousands who are now learning to read for the first time will find new faith and hope through this Worldwide Bible Reading in which the widest reading of the Scriptures in history is anticipated. Thirty million bookmarks listing the daily reading passages will be distributed in churches, hospitals, military and naval stations, in pay envelopes, on store counters, by house to house visitation and from neighbor to neighbor. V-mail forms on which the passages are listed will be forwarded to men and women in the service for many of whom homecoming will of necessity be delayed a year or more.

The special Bible Reading emphasis had its origin two years ago in a letter from a soldier to his mother asking that she read a chapter from the New Testament each day, he doing likewise, and that in this way he would feel that somehow they would be united. When this letter was released by the American Bible Society, the infinite possibilities in shared Bible reading by men and women in the armed forces and their loved ones at home was self evident. The result was a Nationwide Bible Reading campaign in 1944 with passages selected by chaplains and ministers. The eager and widespread response to this campaign overflowed national boundaries and this year will circle the globe.—Excerpts of a Release from the American Bible Society.

### Two Romances Of Home Missions

By Rev. Leslie H. Patterson\*

I. Reverend Marvin Compher accepted the call of the Bethel Church at Kingsport, Tenn., about two years ago. He has more than doubled the temporary building in which the church is housed. The congregation looks forward with great desire and need to a much more modern sanctuary. It must be built in the near future, but this new church is thinking of others.

They have gone five miles out on the highway and started a Sunday School in a wooded lawn on a hilltop. The Sunday School grew to over a hundred. One of the elders bought a large tract of land in order that he might get and give the lot that was needed. The ground was leveled; the basement of the building constructed. A sub-floor was laid, the walls and rafters were erected, and the whole covered with a waterproof roof. A Sunday School has met there only a year. Now they are planning to finish the building. A beautiful permanent building will soon house a well organized church of one hundred or more members. They will need Emergency Fund help.

But one such outpost was not enough. Another school was started in the yard of another home about three miles away. The Sunday School has grown to over a hundred. Recently they purchased a lot on which to build a church. They plan to follow the same building program.

The New Bethel Church will soon be a mother church to two strong, well-located daughter churches.

The Home Mission Emergency Fund is necessary to "back" churches with such a vision as this one.

II. A few years ago Dr. and Mrs. Charles A. Logan, Foreign Missionaries to Japan, came home in the face of war. They could have retired and "taken it easy," or they could have ministered to a large church. Dr. Logan wanted to build a church on "No man's foundation." He started to work in September, 1941. Northminster Church in Roanoke, Virginia, with over 200 members will be a lasting monument to that resolve.

One year ago Dr. Logan accepted a call to be Mission Pastor of the First Presbyterian Church of Huntington, W. Va. The Beverly Hills Presbyterian Church, organized January 21, 1945, now has grown to 110 members. It has a Sunday School enrollment of 140, two Auxiliary Circles



of 40 members, with Men of the Church and Youth Fellowship organized. A new church costing over \$32,000 is under construction. The auditorium will seat 300 people. Another monument to a man who wanted to make his life count!

The Huntington First Church is also building a new church at Spring Valley. The new organization has 31 charter members. A survey is being made for a third new church in the Wilshire Boulevard district of Huntington.

How God would bless our Church if other First Churches would be willing to colonize and invest their surplus in new outpost churches. Our Church could be doubled in this decade if we only had the vision throughout our Church of Dr. Logan and Rev. Andrew Boyd of Huntington First.

\*Director of the 1945 Home Mission Emergency Fund Campaign.

## Do You Have Other Contributions?

If you have good clothing, bedding, linens, or other supplies to contribute to Christians in the war-devastated countries, these will be gratefully received at either of the addresses below, and will assist in restoring the life and functioning of churches and church people all across the world. Urgent appeals are being received, and must not go unanswered. Garments should be clean, mended, and in as good shape to wear as if your own family were going to use them.

United Church Service Center, New Windsor, Md. Modesto, Calif.

## A Vision Of Christ Found In Chapels

By Rev. Arch. L. MacNair\*

Until 1940 the First Presbyterian Church of Alexander City was a home mission church with worship services two Sundays a month. Since that time its membership has almost tripled and its benevolence program has increased almost in exact proportion. The increase in membership has been of people who were not trained in giving and as yet very little support comes from them. The people who subscribed twelve hundred dollars in 1939 for the work of God's Kingdom are subscribing between four and five thousand dollars today. What is the answer? This Church has found a vision of Christ in chapels.

In 1941 the pastor made a survey of a community just outside the city limits. It was too far out for the people to come to the city churches, and too near in for them to work in the country churches. It was a new community made of people who had moved in from the country to work in the mills and shops. Approximately five hundred unchurched people were found, and a great number of whom were anxious to have a church. A chapel was established. The beginning of this project, like many another, was of the simplest means. Literature was furnished by Dr. McLaughlin's office. A Sunday School was opened in a corn crib and met there for five months. The crib was made of tin, top and sides, and there was little ventilation. In spite of the terrific heat the little

FREE to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "TAKE NO THOUGHT" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to: TITHER, Box "J," 710 Title Insurance Building, Los Angeles 13, California.

crib seldom accommodated the crowds. An old organ of the First Church was duly installed in the crib and one of the young people acted as organist. This was in June. In July the pastor held a meeting and received twenty new members. It was definitely decided now that a chapel would be built. About two hundred yards from this site, a beautiful and spacious lot was given by a Baptist deacon for a Presbyterian Chapel. The following Spring the building was completed and dedicated to the glory of God in Christ. It was completely furnished and free of debt. Since that time the First Church has received 71 members on profession of faith the greater part of whom came through this chapel. This means that more members have been received on profession of faith in the last five years than the total membership of this Church in 1939.

The challenge of Christ in this community is beyond description. A new sub-division with hard surfaced roads has been opened in this community which comes within a hundred yards to the chapel.

The second chapel is located nine miles from town. The Alexander City Church established a chapel here in 1942 in a building which housed at one time a good Presbyterian membership. The membership was gone and there were no records assuring us that the church even existed. It had been years since they had had a pastor. One of the old families yet remained as members of this non-existent church. This old church promises to come back into its own. Last summer two of its fine young people attended pioneer camp, one of whom is planning to give her life in full-time work for Christ.

This Church is now planning to build another chapel in Alexander City on the opposite side of town from the first chapel. The pastor has made the survey and the people are anxious to go to work. This community has about two hundred people and no church whatsoever in which to worship. Within a year or so this Church hopes to report that this work has resulted in the building of a chapel and an ingathering of lives for Christ.

\*Alexander City, Ala.

## New Reprints

Two of our most recent reprints are "A Preacher Father's Letter To His Soldier Son" and "The Great Delusion," both by Rev. J. Kelly Unger, D.D., Pastor of the First Presbyterian Church of West Point, Miss. These are available at 15c per dozen or \$1.00 per hundred postpaid. Order from —The Southern Presbyterian Journal, Weaverville, N. C.

### Samples Of Reprints Available

Send 15c in stamps for sample copies of booklets and leaflets which are reprints of articles which have appeared in The Southern Presbyterian Journal. Order from The Southern Presbyterian Journal, Weaverville, N. C.



# General Church News

## Meeting Of Presbytery Of Western Texas

The Presbytery of Western Texas held its stated fall session in the First Presbyterian Church, San Antonio, Tex., October 9-10, 1945, with fifty-one ministers and twenty-five ruling elders in attendance.

The following officers were elected: Rev. H. A. Anderson, Moderator; Rev. Chas. A. Tucker, Temporary Clerk; Rev. John H. Newton, Reading Clerk; and Rev. A. V. Boand, Press Reporter.

On invitation of the Presbytery extended at its spring meeting and by request of the retiring moderator, the opening sermon was preached by Dr. Claude H. Pritchard, who spoke on "Buying Up The Opportunity" as the purpose of Home Missions.

Other visiting brethren included Dr. Monroe G. Everett, president of Trinity University, San Antonio; Rev. Frank Walker, pastor of the Community Church, Fulton, Tex.; Rev. A. S. Maxwell, former missionary to Brazil, now supplying the Port Lavaca church; and Dr. David L. Stitt, recently elected president of the Austin Theological Seminary, who, on request, addressed the Presbytery briefly regarding the seminary. The presence of three members of this Presbytery merits mention, namely, Chaplains G. Wendell Crofoot and Stuart M. Rohre, who have been absent several years while on duty in England and Europe; and Rev. Roy F. Cleveland, missionary to Africa for thirty-two years, who gave the foreign missionary address at this meeting of Presbytery. Miss Willodine Gisler, who began her work as Presbytery's Director of Religious Education on October 1st, was present and gave a resume of her work now in progress and in contemplation.

A memorial service was held for Rev. Herbert McDermott who died at San Antonio, Tex., on May 7, 1945, and a committee was appointed to prepare a suitable memorial for Rev. Emmet P. Day, whose decease occurred at Edinburg, Tex., on September 20, 1945.

The pastoral relation between Rev. Lewis L. Wilkins and the Junction church was dissolved, and a commission appointed to install Mr. Wilkins as pastor of the Rocksprings church to which he has been called. Presbytery accepted in full the askings of the General Assembly and the Synod of Texas, and revised its percentages for the distribution of benevolent funds to correspond with the amounts to be raised. An overture to the General Assembly, relative to Sabbath observance, was adopted. Following its custom, the Presbytery elected commissioners to the 1946 General Assembly in order that those elected may have time to make arrangements to attend.

The next stated meeting will be held in the First Presbyterian Church, Corpus Christi, Tex., April 9, 1946.

—T. H. Pollard, Stated Clerk.

## King College Receives Two Bequests

King College has recently received two bequests which will add materially to its service

for the Church. From the estate of Mr. I. P. Kane, of Gate City, Va., the college received \$15,000.00, the income from which is to be used as a student loan fund, or for general college purposes. From the estate of Miss Stella Alexander Dunn, of DeLand, Fla., the college received approximately \$5,000.00. This will be known as the Stella Alexander Dunn Loan Fund for Christian training.

Student enrollment, though much less than normal, is almost exactly double that of the first semester of last year. The men's dormitory is approximately half filled; the dormitory for women is more than three-fourths filled, and applications already received for 1946-47 will take half of the remaining space.

## Short Term Courses At The Assembly's Training School

CHANGED FROM JANUARY TO JULY

### Church Music Conference Planned

The January Short Term has drawn many Christian workers to the Assembly's Training School each winter for a brief course of study. Since the large enrollment of regular students for the current session leaves no room in the dormitory for such special students, the Short Term Courses for 1946 have been shifted from January to July.

Such courses as were formerly given in January and other courses of interest to church workers, Bible teachers and missionaries will be offered during the 1946 Summer Session. Two units are planned, for either or both of which students may enroll. The tentative dates are:

First Unit: Four weeks, July 2-30. Second Unit: Two weeks, July 31 - August 14.

A variety of courses will be offered in Bible, Religious Education, and kindred subjects—refresher courses for experienced workers, and valuable training for others.

It is hoped that many churches will make it possible for their directors of religious education, secretaries, or volunteer workers to take these courses and enjoy the advantages of association and conference with other workers.

There will also be special courses and workshop periods for teachers of Bible in public schools, under experienced instructors.

A distinctive feature of the two-weeks unit in August will be the Training School's first Summer Conference of Church Music under the direction of Professor James R. Sydnor, head of the Training School's Department of Sacred Music. Several church musicians of national prominence will be invited to serve on the faculty.

The Conference on Church Music will include intensive classes in choral conducting, organ playing, junior choir work, development of congregational singing, voice building and the like. Rehearsals of new and usable music of various publishers, access to the Union Seminary collection of sacred music books, will be some of the advantages



offered. Further details will be released in the next few months.

Those interested in any phase of the summer session are invited to write to the President, Assembly's Training School, 3400 Brook Road, Richmond 22, Virginia, for a copy of the Summer School Bulletin, and to send the names and addresses of others who may be interested.

### FIRST PRESBYTERIAN CHURCH OF CHARLOTTE CALLS PASTOR

Rev. Chas. E. S. Craemer, of Leland, Miss., has been called by the First Presbyterian Church of Charlotte, N. C., to become their Pastor. He is a native of Bonham, Tex.; a graduate of Davidson College and Louisville Seminary and has held pastorates in Kentucky, Missouri, and Mississippi.

### First Presbyterian Church Of Pensacola, Fla., Celebrates Centennial

The Centennial of the First Presbyterian Church of Pensacola, Fla., was observed October 14 through 21. Inspiring messages were brought by Dr. Charles Haddon Nabers, during whose ministry the General Assembly met in this Church in 1926; Rev. Thomas K. Young, D.D., Moderator of the General Assembly; and Dr. Robert J. McMullan, President of Center College.

The Congregation entertained a large number at a reception at the Church on October 17.

We congratulate this great Church and pray God's continued blessings upon her Ministry in His Name.

### BIBLE CONFERENCE

Fort Mill, S. C. The Unity Presbyterian Church has just completed a most profitable "Christian Life and Bible Conference under the leadership of Dr. Joseph M. Gettys, Professor of Bible at the Assembly's Training School. In the morning his topic was "The Art of Christian Living" based on the Epistle of James. The evening study "Christ, the Hope of Humanity was based on the Gospel of Luke. There is a crying need in the Church today for a renewed interest in the study of God's Word. It was to this end that this conference was planned. Rev. Samuel P. Bowles is pastor of the Church.

## National Temperance Movement

Chicago—Warning that distillers are about to make an attempt to break into radio advertising, Miss Elizabeth A. Smart, Washington, D. C., reviewed legislative issues concerning temperance questions, now before Congress, at the first Annual Meeting of the Executive Committee of the National Temperance Movement, held in Chicago, October 4th.

"They plan to start with musical and other cultural programs, followed only by the name of the distilling company which acts as sponsor," she declared. "These would be followed up with some disarming ads, and then when the public is thoroughly fooled and accustomed to the sound of those voices, they would really 'go to town'."

Action taken by the committee included plans for a "National Council on the New Approach to

the Alcohol Problem," a four-day course to furnish a general view of the alcohol problem looking toward its solution. Tentative dates set for the Council are April 23 - 26, 1946, according to the Rev. Herbert H. Parish, Administrative Director of the National Temperance Movement.

Steadily growing interest in this organization was indicated by the Rev. Mr. Parish's annual report to the Committee.

Indications are that people are becoming concerned about the liquor situation from the response of returned chaplains and servicemen, in an appeal which was made this fall by Rev. Parish for twenty-three young men of ability, poise, and Christian background, for fulltime service in the National Temperance Movement.

The National Temperance Movement was organized in November 1944, to assist existing state temperance agencies and temperance-minded individuals not connected with a temperance group, in discovering areas in which they can cooperate to eliminate the beverage use of alcohol. Headquarters are in the Chicago Temple Building, 77 West Washington Street, Chicago, Illinois.

## BOOK REVIEWS

### THE PILGRIM

By O. P. Kretzmann, Litt.D. Concordia Publishing House, St. Louis 18, Mo. Price, \$1.50.

The moment we opened this book we were impressed with the author's chaste style. Something of the literary refinement that we find in the prose of Ruskin, Stevenson and Newman is evidenced in this book. The author is president of Valparaiso University. The contents of this book were first in the form of a series of articles published in "The Cresset." Due to their popularity they have been written in this volume to preserve in permanent form with the hope that they might enjoy a wider influence. One of the meditations deals with Good Friday. It is a perfect gold mine. Here are a few specimens: "This is our faith . . . Religion without forgiveness is only the ghost of religion which haunts the grave of dead faith and lost hope . . . No religion, no culture, no philosophy can give answer to the first need of man, the need of a hand so strong that it can break down the wall of separation between the two worlds in which we must live and the need of the heart so great that it can take up its sins into itself and still have room for forgiveness . . ." Again, "Other men have reached up into the Unknown; now God Himself was reaching into the Known." Speaking of the second word from the cross, he wrote, "We do not know the story of the Penitent Thief . . . like all of us, he had gone wrong; unlike most of us he had been caught . . . as all of us must, he saw his life now and at last in one piece . . . all that he might have been and all that he had become . . . God gave him the last gift of the dying, the full vision of the beginning and the end . . . out of it as so often since that afternoon came the sweet flower of his repentance, 'Lord, remember me when thou comest into thy kingdom' . . . Now we can be content to wait until our own day fades to its dim evening . . . His voice will be the music of bells at Evening-song, no longer from a cross, but from a throne,



with the warm immediacy and urgency of the heaven nearer than we had dared to hope . . ." We classify this book as first-rate Christian literature. It should help to bring our disturbed world back to sanity.

—John R. Richardson.

### SONGS IN THE NIGHT

By George Murray, D. D. Published by The Lavalley Press, Boston, Mass. Price, \$1.00.

Dr. Murray is the distinguished pastor of the First United Presbyterian Church of Boston, Mass. He is a dauntless preacher of the whole counsel of God. In this metropolitan area which is powerfully influenced by Roman Catholicism on the one hand and Unitarianism on the other, he has been proclaiming the great truths of the Reformed faith. This little book gives us twelve sermons preached by Dr. Murray to his own congregation. The messages are presented very much as they were delivered orally. He tells us that underlying all of them is the conviction that "Our supreme need today is the revival of Bible Christianity." The third message in this series on "Religious Assumptions" is a notable piece of pulpit work. Here we are reminded, "What we suppose Christ to be will depend very much on where we get our ideas about Him." After pointing out what poor imitations many professing Christians are of Christ, he states, "The world will get a better conception of Jesus Christ by looking away from those who profess to follow Him and fix its eyes on Christ Himself . . . The world has never yet seen a fully sanctified Christian. We have seen some who profess absolute sanctification, but a better acquaintance with them convinces us of a presence in them of vestiges and remnants of the old nature."

In a penetrating discussion of the "Church of the Future," Dr. Murray insists that the success of the church depends in a large measure upon the place it gives to the Bible. To use his own words, "The history of the church will seem to prove that the power of the church in any age has depended upon the place which the church has given to the Word of God. The Protestant Church in its best day accepted the Bible as the infallibly inspired Word of God and the only rule and guide to faith and practice. Its ministers prefaced their messages with a 'Thus saith the Lord'. In the dark ages the Bible was practically lost to the church, but was restored by the Reformation. This movement was an appeal from the word of the fallible man to the Word of the infallible Word of God. Here lay the secret of spiritual power in the church." We wish we had more space for additional quotations, but we shall limit ourselves to only one more. The author makes this timely observation, "The Church must purge itself of its dross, bring its worship into conformity to the Scripture and demand from its members a separated life. This will mean a general exodus in some quarters and the chaff will be separated from the wheat, but the judgment must begin at the house of God. The church will be better off without the chaff." As an example of practical preaching, in the highest sense of the term, this book is superb.

—John R. Richardson.

### THE VICTORY OF THE CROSS

By George Taylor, Jr. Published by Fleming H. Revell Company, New York, N. Y. Price \$1.50.

Every writer brings to his task of authorship

certain prepossessions. Dr. Taylor recognizes the fact that he approached the interpretation of the cross with at least two. He writes: "The first is a quiet belief that unless Christ be God the contribution of the cross could have little value in focusing the attention of a repentant sinner and conveying the help which he needs in squaring his life with God. Nothing but deity can arouse in a man who is alienated from God and goodness the power which he needs to reclaim his birthright. The second is an instinctive feeling that the deeper we are able to fathom the human revelation of Jesus, the more perfectly we will lay hold of His divine power. At least the human Jesus is our only point of contact with God in the forgiveness of our sins, and without this fundamental experience we can never find our way back to Him."

There are seven chapters in this book. One discusses our Lord's experience in Gethsemane. Five chapters deal with five of the last sayings on the cross. The closing chapter is on "The Hope of the Gospel," and stresses the importance of the Resurrection of Christ. The value of this book is to be found in its suggestiveness. In each chapter there are stimulating thoughts which will serve to prime homiletical pumps.

It is regrettable that the author departed from the traditional interpretation of Christendom in regard to the fourth saying of our Lord on the cross. In our judgment this chapter is unconvincing. The author wrote, "To me it is unthinkable that the Father in whose service He had lived and labored and whose Presence had been His secret of power should abandon Him in the hour of His greatest and severest struggle." It may be unthinkable to the author but it has not been unthinkable to the greatest interpreters of the Christian religion. To our mind, it is unthinkable that the Christian Church, under the tutelage of the Holy Spirit, has been in error in its interpretation of this fourth word from the cross for over 1900 years. The author will have to produce more evidence to persuade Christendom that this passage has been misinterpreted until the year 1945. Apart from this chapter we could recommend this book as helpful reading for either minister or layman.

—John R. Richardson.

### I LOVE BOOKS

By J. D. Snider. Published by Review — Herald Publishing Ass'n, Takoma Park, Washington, D. C. Price, \$2.50.

When Charles Evans Hughes was Chief Justice, he received an invitation to speak at a very important meeting. He replied that he could not do so because of a previous engagement. He was interrogated in regard to the nature of this unbreakable engagement and when forced to reply said, "My reading". Reading should undoubtedly be one of our best established habits. St. Paul urged Christians to give attention to reading. Historically, the Presbyterian Church was a reading church. We must maintain this tradition to be an informed church.

It is not sufficient for us just to read any book that comes along or recommended by high-pressure advertising. We need to exercise choice in our reading. Reading without discrimination is a dangerous practice. Bad books do harm just as good books will do good. Here is a book we can not afford to miss. It will vitalize our reading tastes and habits. It shows us that reading is a



fine art. There are thirty-eight sections in this book and each one is characterized by freshness and a positive Christian viewpoint. In each chapter the author lures us into a greater hunger for truth.

This book is designed to be of value to young people as well as adults. It may be recommended especially for young people as it gives many suggestions on the choice of books, splendid hints on how to read and practical insights on how one may find more time for reading.

The author has a great chapter called "The Book of Books." In this chapter he avers, "True pleasure is not found where most men are seeking it. There is a soul hunger that secular reading can not satisfy. We have instincts that belong to our higher needs and stretch their hands upward and forward to God and eternity. We sail upon an ocean whose farther bounds are far beyond our sight. The Bible marks out for each of us a course to sail by. 'Follow this course', it says, 'and you will come to harbor; follow the other and your voyage will end in shipwreck and disaster.'" Every lover of the best in books should order this volume without delay.

—John R. Richardson.

### THE TWO-EDGED SWORD

By Norman F. Langford. Published by Westminster Press, Philadelphia, Pa. Price, \$2.00.

### THE JOURNEY OF MAN

By Jan Karel Van Baalen. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.25.

### WHAT OF TOMORROW?

By Theodore Schaap. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, \$1.50.

### THE SUPREME POSSESSION

By G. Ray Jordan. Published by Abingdon-Cokesbury Press, Nashville, Tenn. Price, \$1.50.

### REPAIRING OUR RELIGION

By G. Curtis Jones. Published by The Christopher Publishing House, 1140 Columbus Avenue, Boston, Mass. Price, \$2.00.

**The Two-Edged Sword** is written by one of the younger Presbyterian ministers of Canada. He is serving at present as pastor of St. John's Presbyterian Church at Levack, Ontario. Rarely have we reviewed a book marked by such striking originality. The twenty-one sermons in this volume exhibit remarkable spiritual power, and extraordinary skill in expository preaching. In our judgment this volume will rank among the very best as a model of solid Biblical preaching. Preachers who stress the social gospel but ignore the gospel of salvation through faith in Christ should be able to tone up their consciences by reading these messages. The author fearlessly points out the dark side of the church of today which many ignore. He writes, "We have a church that no longer knows what it believes about God and seldom takes time to care. We have a church in which people are urged to believe what they choose, and to worship God as they like. We have a church in which people are encouraged to perjure themselves in baptismal and confirmation vows which everybody knows they have not the slightest intention of keeping. We have a church in which the last thing to be preached from the pulpit is Holy

Scripture. We have a church in which many ministers and members suppose that God is to be found in nature, music, art and poetry, and therefore they never find Him at all. We have a church in which redemption has been emptied of its meaning because people are incited to believe in their own righteousness and to scorn the doctrine of depravity and original sin." The author is correct in stating that such a church, no matter how vocal its pretensions, is unable to really put up a good fight for social justice and world peace. Again we agree with the author when he writes, "What the world needs today is not so much a church that makes its living by repeating what everybody knows about war and social injustice, but a church that will tell it what is meant by being reconciled to God in Jesus Christ." This is a great book well worth reading and pondering.

Dr. Van Baalen in **The Journey Of Man** gives us ten sermons based upon certain fundamental truths which we are in danger of neglecting. The theme of his book is that man must remember amid the turmoil of earthly conflicts and absorbing interests that he does not live his brief span of three score years and ten and then disappear, but that he is travelling toward another and more abiding home. Because of this salient fact man should make sure of his direction. In making this journey he needs Jesus Christ the ever present God who can help him on this perilous journey and save him unto a life of loving service. These messages should be of great help to the careless and the drifting as well as the discouraged and the lonely. The author was born in the Netherlands and educated at Kampen and Princeton. He is a minister in the Christian Reformed Church in North America. He is the author of several popular books and this one is a notable addition to his authorship. It is a fine example of high class Reformed preaching.

**What Of Tomorrow?** is by the pastor of Grace Reformed Church in Grand Rapids, Mich. We are offered fourteen sermons in this volume. Five of these sermons are for special days, such as New Year, Easter, Christmas and a sermon on Church Music. Four sermons are evangelistic. The last five messages are on the Christian life. Most of these sermons are well grounded in the Scripture. A number of them contain excellent exegesis. They make interesting reading and we feel that laymen would be interested in these messages, as well as ministers. The author's style is clear-cut and definite. We offer this sample, "Faith's first act is to believe in a Redeemer. Faith's second act is to believe in the Redeemer. Faith's third act is to believe in my Redeemer." Here is another Dutchman that knows how to preach the Christian message.

**The Supreme Possession** by G. Ray Jordan contains fifteen interesting sermons. They are designed to feature evangelism. He states that the supreme possession is to possess and to be possessed by Christ, even as Paul was. The author is the pastor of a large Methodist Church and his messages are Arminian in their theological emphasis. His style is simple and lively. There are many choice illustrations in this book and though it contains little preaching that could rightfully be construed as expository the topics are interesting and should be appealing to the average person.

**Repairing Our Religion** is written by a minister who is now pastor of the First Christian Church, Washington, N. C. We observe the distinctive point of view of his denomination in several



of his sermons, but for the most part they represent the main stream of evangelical Christianity. There is an especially good sermon in this book on the subject "Tipping or Tithing?" The author answers the critics who state that tithing is abolished in the New Testament by saying that "Christ declared that He came not to destroy the law and the prophets but to fulfill." He admits that tithing was a Jewish law, but insists that Jesus nowhere abolished it, but broadened it in teaching and practice. He raises this pertinent question. "If our Saviour taught the second mile principle of life, how can one go the second mile in Christian standards until he has gone the first? The first mile is tithing. Jesus never lowered the Old Testament standards. He raised them." Again he observes, "If there is anything more Biblical than tithing we have yet to find it. Tithing is mentioned in the Bible far more times than baptism."

When we review these five books of Christian sermons as a whole there are two conclusions we are compelled to draw. The first is, they are far above the average preaching to be found in Protestant Churches of today. The second conclusion is the appeal is primarily to the Christian and for the major part the non-Christian is ignored. **What Of Tomorrow?** is the exception. There should be more sermons with a specific appeal to the outsider to have faith in Christ, repent of sin and be reconciled to God. We would like to see more passion for the lost and a pleading note in modern preaching. We are keenly disappointed to observe how many modern sermons fail to emphasize the one thing needful. No matter how pleasing or attractive a volume of sermons may be, they are deficient if they do not include a definite appeal to sinners to "behold the Lamb of God, which taketh away the sin of the world."

—John R. Richardson.

## Soldier Meets Donor Whose Blood Saved Life

**Now** tells us that the phone rang late one evening at the home of Mrs. Hazel H. Otto, of Alhambra, California.

"Mrs. Otto," a voice asked, "did you give a pint of blood to the Red Cross last December 14th?"

Mrs. Otto hesitated, recollecting the occasion, and then said: "Yes, as a matter of fact I did. Who is this?"

"This is Capt. Richard Hamilton, public relations officer at the Birmingham General Hospital, at Van Nuys, Cal.," the voice replied over the telephone. "I'm sorry to be calling you so late, but a patient has just arrived here who wants to meet you."

"That pint of blood you gave last December was flown as whole blood to Leyte Island, in the Philippines. A young sergeant lost his leg there as a result of wounds, but your pint of blood saved his life. He wants to thank you, but he leaves early in the morning for the east coast."

Mrs. Otto was stunned. "Why, that's wonderful!" she cried over and over. "Of course I want to see him. It will be a privilege."

An hour later two Americans wept unashamedly. The tears were those of sincere appreciation. Mrs. Otto and Staff Sgt. George T. Bruce, 19, of Eastgulf, W. Va., embraced each other and cried. "I am so grateful I could help," Mrs. Otto said.

"It is so little to do for the boys who are fighting for us."

Sgt. Bruce could say nothing.

It is a rare occurrence when a soldier meets the person whose blood saved his life on the battlefield. So rare, in fact, that Sgt. Bruce is probably the first man in the United States to enjoy the privilege.

While the majority of blood donations are mixed for plasma, whole blood goes into individual containers which are labeled with the donors' names. Such was the case with Mrs. Otto's donations, given on her ninth trip to the blood bank.

Just before the bottle containing Mrs. Otto's blood was landed on Leyte, Sgt. Bruce was fighting for his life against terrific odds. He and his squad were on patrol duty when Japs trapped them. Bruce, with two of his buddies, was covering the withdrawal of his group when 15 slugs hit him in the left leg.

Medical corpsmen carried him to a nearby field hospital, where the leg was amputated. When he regained consciousness after the operation a doctor handed him the tag from a blood container.

"It was this woman's blood which saved your life, son," he said to Sgt. Bruce.

Clutching the tag, the Yank muttered through clenched teeth: "I'm going to keep this.. Maybe some day I can thank her for saving my life."

There is a host which no man can number, out of all nations, and kindreds and people, and tongues, who owe their life to One who gave His blood for them. This Donor is the Lord Jesus Christ. His blood was poured out on the cross of Calvary in expiation of the guilt of many transgressors of God's holy commandments. The life thus bestowed upon those who believe in Him as their Lord and Saviour is spiritual and eternal life. Brought by His compassion and grace to the enjoyment of the bliss of Heaven those who are saved will shout in grateful chorus: "Thou, O Christ, art worthy . . . for thou wast slain, and hast redeemed us to God by thy blood."

May it be given to every reader to enter into the benefit imparted by the sacrifice of Christ, truly to trust in Him, thus to have life by Him.

—The Home Evangel.

## Christmas Gift Suggestion

May we suggest **The Southern Presbyterian Journal** as a gift of lasting value and at a moderate price. A year's subscription insures a semi-monthly reminder of your thoughtfulness, but more than that, **The Journal** carries the news of eternal life which is able to make men wise unto salvation and bring them up in the nurture and admonition of the Lord.

An attractive announcement card goes to each one who is to receive **The Journal** as a Christmas Gift. These will be mailed out around December 15 unless we are otherwise instructed by the donor. We suggest that you sit down immediately and print plainly the names and addresses, including zone numbers, of all those to whom you want to give **The Journal** this year, and get them off to us right away.

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3. You can make Foreign Missions the beneficiary of one of your life insurance policies.
4. You can give Foreign Missions your idle jewelry, gold and silver, to be converted into cash.
5. You can purchase a life annuity, either for yourself, for another, or jointly, and in the same transaction donate the amount of your purchase to Foreign Missions.

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BOOKS BY L. T. WILDS

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Believing that the supreme need of the Church today is a return to the Holy Spirit, giving Him the place that He had in the New Testament Church, the author here sets forth a study of the Holy Spirit and the Spirit's vital relationship to Christians and His gracious work in and through them. This little book will be helpful to many in its simple study and its clear, brief, non-technical presentation. **Paper, 75c.**

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"Few studies of this oft-perplexing subject answer so many honest questions and are more Christ-honoring than this booklet." Sunday School Times. All who suffer and all who are concerned about the suffering of others will welcome its comforting message. **Paper, 35c.**

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 11

DECEMBER 1, 1945

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.

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## EDITORIALS

### Our Senior Young People Deserve The Best

For some time there has been a growing dissatisfaction on the part of teachers in the Senior Sunday School department in regard to the literature published by our Committee of Publication for Seniors. Some have found these lessons entirely too sketchy and not in harmony with the great teachings of our church. They are neither Bible-centered nor God-centered. We have hesitated to call attention to this publicly, but inasmuch as Dr. Donald Gray Barnhouse has recently written an editorial on this subject we take the liberty of quoting it for what it is worth. Dr. Barnhouse is considered by many to be the greatest preacher of the gospel of Christ in the city of Philadelphia today. What he has to say, therefore, cannot be dismissed as "the captious criticisms of a crank." We quote his comments on these Senior Bible studies.

"The Editor has had placed in his hands a booklet published by the Presbyterian Committee of Publication, Richmond, Va., under the title **Senior Bible Studies** by Kenneth Foreman, in which the following lines occur as the beginning of a study on 'The Great Aim of Modern Missions.' **'God's Aim. Our God is a missionary God.** How would you define a missionary? Think out a definition of your own; then compare it with this one: **A missionary is one who tries to make all the world like Heaven.'**

"Since comparison is invited the Editor will present his definition of a missionary, which, while not as short as the author's, has clauses added in order to point out the errors—one might almost say ridiculous errors—involved in the italicized definition.

"A missionary is one who, in obedience to our Lord's command, goes forth to proclaim to individuals that they are dead in trespasses and sins, in the midst of a world so corrupt that God Himself has judged it and condemned it to utter destruction by fire; and to proclaim to all individuals that God the Father put His Son, Jesus Christ, to death on the cross in payment to divine justice of the debt of human sin; and that He commands all

men, everywhere, to repent and believe the divine Word, that He is satisfied with the death of His Son instead of the death of the sinner and that He will give eternal life to those who believe and that those who will not believe must remain in their state of death forever.

"Dr. Foreman's next paragraph is, in the Editor's judgment, absolutely blasphemous. He says, 'When we say that God is a missionary God we mean that He tries (denial of omnipotence) to make all the universe that He can reach (denial of omnipresence) as happy as Heaven is. A God who would himself be happy, and yet rest content with seeing His creatures unhappy, creatures with the capacity for happiness forever disappointed,—a happy God who would be content with unhappy children—would not be worth troubling our minds about.' The rest of the study centers on our duty to 'build a new world.'

"Frankly, the Christian is not the slightest interested in building a new world. God is going to create a new heaven and a new earth in which righteousness shall dwell. We are trying to save as many as we are able out of the wreck of this world before the judgment it so richly deserves catches up with it. All the drivel about a happy God and unhappy children simply ignores the doctrine of the holiness of God and His consequent hatred of sin. He did not 'rest content with seeing His creatures unhappy.' He came and died on the cross, and wept when they would not come to Him, and said they would have to depart into the lake of fire which had been prepared for the devil and his angels. This is the message we must take to men.

"And there is an interesting after-thought . . . Do Southern Presbyterians know what their Committee of Publications is feeding the young people of their denomination?"

No matter how loyal our Sunday School teachers may be to our Southern Presbyterian Church many find that they can not conscientiously place such material into the hands of high school boys and girls. At this critical age nothing less than the best will suffice. We do not believe it is unreasonable to request that our Religious Education Committee provide literature that merits the stamp of approval from our Sunday School teachers.

—J.R.R.



## The Issue

Beclouding the issue is a time-worn device but one revived again and again in controversy, particularly where the discussion has to do with theological beliefs.

In the present situation facing the Church so many red herrings are being dragged across the trail that it is inevitable that some individuals are missing the point at stake.

The issue is not one of **controversy** itself. Some feel that all controversy is wrong because it disturbs tranquility of mind. The man who notifies you that your house is on fire may disturb your peace of mind but he has done you a favor and you thank him. Those who assert that doctrine is still of vital importance are accused by some of disturbing the peace of the Church but it remains a fact that contending for certain essential doctrines is evidence of life, without which the witness of the Church would perish.

The issue is not **religious isolationism**. This phrase has been seized upon because it apparently places some in an indefensible position. The simple fact is that evangelical Christians find that their faith steps across the bounds of denominations to produce a fellowship which is very real and which fulfills the desire for "oneness" about which our Lord prayed. It is this faith which insists that adherence to certain essential doctrines is infinitely more important than a union consummated at the expense of relegating these doctrines to a place of unimportance.

The issue is not one of **unwillingness to cooperate**. Again cooperation is found between those who stand on the same foundation truths and it is this type of cooperation which alone produces spiritual results. Amos put this clearly when he asked, "Can two walk together, except they be agreed"?

The issue is not one of **eschatology**. A veritable whispering campaign has been directed against supporters of this Journal's position, claiming that those who oppose union and unsound teaching and preaching are simply those who hold to one view of our Lord's return. The fact is that all shades of belief regarding the second coming of Christ are held by the thousands who subscribe to this paper and the smaller group who write for and sponsor its publication.

The issue is not one of **loyalty to denomination**. Loyalty is one of the finest of Christian traits. While loyalty is not the greatest thing involved it is a fact that it is loyalty to the essential doctrines of Christianity which is at stake. Our Southern Presbyterian Church has been blessed and is a blessing because of loyalty to these doctrines and a contention for a continuation of this loyalty is certainly in order.

Despite these and other side issues which are being raised again and again we should keep our eye on the real problem, the issue from which all other issues stem—the authority of the Bible. Is the Bible entirely trustworthy? That is the question. Can we sit down and read and believe that the first three chapters of Genesis are true; that man was created in God's image and fell from his original state, or are we to discard this and believe man is an evolved being, ever moving onward and upward?

Can we study the record of God's dealings with Israel and see His working out of His plan for man, or do we see simply a selfish people telling of their tribal god?

Do we read the prophets and find them perpetrating pious frauds to strengthen their influence and make people harken to them, or do we find them holy men of God who spake as they were moved by the Holy Ghost?

Do we read of Jesus coming into this world by natural means, leading the most perfect life ever lived and dying on the cross as an example for a great ideal, his body hidden and his well-meaning but deluded disciples claiming he had risen; or do we read of the Divine Son of God, conceived by the Holy Spirit, born of a virgin, giving every evidence by his teaching and miracles that He truly was God in the flesh; dying on the cross and shedding His blood for the remission of our sin; opening up the one and only way of eternal life; being raised of the Father and seen of as many as five hundred at one time, giving indisputable evidence that he arose with his same body, although glorified, and Who ascended into Heaven from which He will come again?

As we read the writings of Paul are we following a man who had an epileptic fit on the Damascus road, one who was narrow and bigoted and who presented a warped view of Christianity, or are we reading from the pen of the man designated by God and directed by the Holy Spirit to fully present the implications of Christ's death and resurrection and to give the reasons of Christian faith and living?

Imperfectly as this has been stated, it is here that the issue lies. There are those who carp about discrepancies in numbers or dates in the Bible but we find their unbelief goes far deeper than such things, it is at the supernatural and miraculous which they stumble.

The controversy is not with those who have honest questions or doubts. It is with those who deny, question or make light of these and other obvious teachings of the Bible—doctrines which have been recognized through the ages as essential doctrines of Christianity; and who then **pass on** their doubts or denials in their class rooms, pulpits and writings.

If we keep this issue clearly before us at all times it will keep us from being led off at a tangent and it will greatly strengthen the hands of all who would contend for the faith.

When Satan said to Eve, "Yea, hath God said —?" he used a method he has ever found effective—the planting of doubt of God's Word in the heart of man. This is usually done today in a scholarly way and with the expression of lofty motive, but the awful effect is the same—doubt.

Does the Bible simply **contain** the word of God, or **is** the Bible the Word of God? Here is the issue.

—L. N. B.

## The Wine Of Babylon

In Jeremiah 51:7 we have these words: "the nations have drunken of her wine; therefore the nations are mad." The wine of Babylon explains the madness—insanity—of the nations. Babylon is a great city and a great word in the Bible, both actual and symbolic Babylon. Notice three words



in this verse: "Babylon", (confusion), "drunken," "mad." Do not these three describe accurately the modern world, as well as the world of Jeremiah's time? In the political world, the religious world, the economic and business world, the intellectual world, and the social world, confusion, drunkenness and madness prevail.

The "wine of Babylon" is a terrible mixture—a witch's brew, a devil's broth. Part of this mixture is Pride. The world today is very proud of what it calls "Progress". We "view with pride" our amazing inventions and scientific discoveries, our buildings and institutions, our educational and religious "concepts." Another ingredient is Greed,—greed for power, for money, for lands, for fame and applause. A third is Idolatry,—the worship of the creature more than the Creator—idolatry in its most highly-developed and hideous form. A fourth is Sinful Pleasure. Palaces of devil-inspired amusements have been a well-known curse of the world in all ages, and we have them in superabundance today with all the glitter and glamor of modern inventions. A fifth is Violence. Crimes are on a "big" scale, and war has reached the n'th degree of wholesale destruction and murder. These and many other minor ingredients give flavor and color, sparkle and potency to the mixture.

Many nations have already drunk to the full of this concoction and have perished in their drunken madness. We know their names and need not repeat them. We have recently added two new names, Germany and Japan, to the list.

But the sad part of the story is this: the remaining nations are not only tasting, but drinking deeply of this mixture. No one with eyes to see, or ears to hear, can fail to know that this is true. England, Russia, and the United States are imbibing this horrible mixed wine and the result is confusion, drunkenness, madness, in body, mind, and morals.

Our own country is confused, staggering, ("groggy" is a good word), insane. Is there not confusion everywhere? Look at our homes, our business conditions, our legislative bodies, our "Conferences," our social life. Is our land not staggering like a drunken man? Lawlessness, graft, crime; liquor flowing like water. Are not many of our "insane" acts threatening our national life and undermining our foundations and sowing seeds of violence and revolution? How often we see this expression, "It does not make sense"! How can what we do "make sense" when our senses have been addled by the "wine of Babylon"?

There is only ONE antidote for this poison. It is the Spirit of God, convincing and **Convicting** us of SIN, and of **Righteousness**, and of **Judgment**, and bringing us to God through Christ. May we most earnestly and unceasingly PRAY that His Spirit may bring men to their right minds before our insanity leads to our ruin? J.K.P.

## Important?

A Christian leader recently remarked, "It does not make any difference what a man believes, the important thing is what he is and does."

This man probably represents the extreme liberal viewpoint but that any intelligent Christian should make such a statement is almost unthinkable. The point in question was the importance of Christian doctrine and the idea was that belief in certain Christian doctrines was not important but

rather the way a man lives.

To put it baldly, this is salvation by works. To do good to one's fellow man is the important thing. This is a far cry from historic Christianity but it represents the eventual position of extreme liberalism.

The heart of Christianity is what God has done for man through His Son. Until we believe and accept this all-important fact we are not Christians and we are incapable of doing Christian work. What we believe (doctrine) is so important that we cannot serve Him without it.

Yes, it makes **all** the difference in this world and in the next what we believe. —L.N.B.

## Those Who Should Know

The apologists for Russia and Communism should find food for thought in "Time's" report on "Unhappy Warriors" in the November 12th issue.

Russian officers and soldiers have been deserting in large numbers in Germany because even in war devastated Central Europe they have found freedoms and comforts they did not even know existed. One officer said, "I can't face going home. Queues and endless work and bureaucratic tyranny."

With all of its imperfections, the capitalistic system offers freedom, opportunities and privileges to the greatest number. At best, Communism denies that freedom of belief and action which make life really worth living. Those who have lived in it should know. —L.N.B.

## 'Indispensable' Or 'Expendable'?

Our thinking on the question of Leadership or Service leads into the question of whether a man is indispensable or expendable. If he be the Leader who is indispensable to the people then thousands may be sacrificed to keep his leadership beyond question. If he be a servant of his country or of his God he may be an expendable to be sacrificed for the good of the cause.

Perhaps, right here is one key to the failure of the axis and the success of the allies. Italy had to expand in Greece and the Balkans. The waning prestige of Il Duce demanded a shot in the arm. Tojo had to sweep up the myriad islands of the Pacific to indicate his claims of imperial grandeur. The indispensable Leader of Italy thus gave Russia precious added weeks of preparation; and the indispensable Imperialist of Japan thus failed to strike Russia when she was vulnerable. On the other hand, the American staff gritted its teeth and continued to pour supplies into Russia though it meant treating Wainwright and his heroic band as expendables. The allies hammered at the main point and won. Now we are trying to make it up to Wainwright and the men of Bataan.

Two years ago I attended the commissioning of a class of Second Lieutenants at the Army Infantry School of Fort Benning. These men were not told: The United States has no hands, but your hands; and therefore it is commissioning you as officers. They were not told: You are indispensable and that therefore you must stay in safe places and send out the non-coms to lead your



platoons. Rather they knew that out of a class of 220 only 112 were graduating—that men were being flunked up to the last day and sometimes up to the very hour they marched on the platform to get their commissions. They were told that the greatest honor that can come to an American is the honor of commanding American soldiers in combat, that they should lead their men and know whenever one fell a better man was ready to step into his place. How well they kept the faith is written in blood and brawn and battles fought and won not by indispensable leaders but by expendable heroes.

In the Church shall we represent Jehovah of Hosts as less sufficient, as more limited and circumscribed than America? Shall we present the glory of God in Christ as worthy of less sacrifice on the part of His servants than the Stars and Stripes have received? Shall I say that I am an indispensable leader to the Church and that therefore I can compromise the truth of my Lord as much as I think needful to keep my position of leadership? America can tell her officers that they are expendable—but God has no hands but my hands, so my prestige must be maintained at any cost! Brethren, such thinking is not Christian. The ancient symbol of a Christian is an ox standing between a plow and an altar with an inscription: Ready for Either. When the Gestapo gave Niemoller the choice he declared: God has other wicks on which He can put His light. I am expendable, I can be sacrificed for Him.

In the first century the leaders of the Jewish theocracy assumed that they were indispensable to the ongoing of God's kingdom. Therefore Caiaphas expressly asserted that it was expedient for their good that Jesus be put to death lest the Romans come and take away from these indispensable leaders their positions. And Jesus exposed the same selfish thinking in His parable of the husbandmen who determined to kill the heir and take the vineyard for themselves. But God's thoughts were not as man's thoughts. The indispensable leaders of the Kingdom were brushed aside, Jerusalem was overthrown, the Temple destroyed, the theocracy crushed. The vineyard was given to other vinedressers. The indispensables were not indispensable to God. Rather God made Christ, the stone which the builders rejected as expendable, to be the head of the corner and the King under whose reign the banners of God have gone ever forward.

—Wm.C.R.

## The Cancer Of Liberalism

By Clarence Bouma\*

In every large denomination of our land the cancer of theological Liberalism has been eating away in recent decades. The supernaturalism of Scripture is either attacked or silently undermined. Usually the educational institutions form the spearhead of this undermining of the faith. Many denominational colleges not only are controlled by the forces of theological Liberalism, but are even honeycombed with the teaching propaganda of men who are essentially Naturalists and Humanists. The seminaries in most cases have either surrendered to this theological Liberalism or have compromised with the enemy by resorting to culpable silence or to mystifying ambiguity. The entire situation in these large bodies is complicated by the tremendous power which the

permanent boards and their officers have upon the denomination. These men, for the sake of their program and the budgets, are interested in peace at any price and do not wish to rock the boat. Hence, when Liberalism creeps into the church and gradually gets its strangle hold upon the leadership and the influential institutions and agencies, they resort to silence. Don't disturb the peace. It will hurt the exchequer. And so the leaders, both of the educational institutions and of the permanent boards of the church become, if not vocal, at least silent partners of the liberal forces that are gradually gaining the ascendancy. In this way the pernicious situation obtains that the rank and file of the membership of a given denomination may not at all be liberal nor even desire, in many cases, to be indifferentist, yet the body as a whole through clever manipulation of the higher-ups is slipping from the only foundation that has been laid for the Church of Jesus Christ.

The only salvation lies in breaking the silence which is so congenial to the liberal forces. Those who see the danger must speak out. The gradual undermining of the faith as revealed in the Word of God must be exposed. The policy of peace at any price must make way for the solemn calling to champion the truth at any cost. Thank God that there are still a few denominations which as a unit in their educational and organizational forces are true to the faith and are triumphantly outspoken about that faith. But what is needed in the larger bodies is a spiritual revolt of the membership under the leadership of those who have not been bribed or compromised into that culpable silence which is the bane of large sectors of the so-called evangelical churches in America. The testimony for the supernatural gospel of the Scriptures with its God-centered approach and its divine Christ together with his vicarious atonement for sin on Calvary, must be heard again in clear terms and with genuine conviction from the pulpits of these historic bodies.

This is the call of the hour in the historic denominations of our land!

\*The Calvin Forum November, 1945.

## This Pastor Exercised Faith And Won

Four years ago, a minister was called to a church in a workingman's community—a hard field—in which officials used all sorts of devices to raise money to pay the preacher's salary and other expenses. Before the minister gave his answer, he required the leaders of the church to agree not to attempt to raise money through their usual devices including bazaars, sales, entertainments, and "stunts." The leaders at first demurred, then "by faith" agreed to let the minister work out his ideas of teaching the members of the church to practice "tithing." The minister accepted the call. Now the church is on a soul-winning basis; its budget is almost treble of what it was; a local radio program is used every Sunday to help in promoting the ministry of the church; missionary and other benevolences have been increased; joy reigns and Christ, the Savior and Lord, is being glorified. (Memo: Names of the church and pastor will be supplied to interested inquirers by Layman Tithing Foundation, 8 Dearborn Street, Chicago 3, Ill.) —Missionary Monthly.



# The Heart Of Christmas

By Rev. John R. Richardson, D.D.\*

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am the chief." I Tim. 1:15.

The heart is a marvellous organ. It is regarded as the seat of life and strength. Moses wrote that "the life of the flesh is in the blood," but the organ that is responsible for this life substance is the heart.

The heart is a force pump, that by rhythmical contraction, keeps up the circulation of the blood. This pump in an adult is five inches long and three and one-half inches broad. In spite of its minuteness in size it performs a mammoth task of pumping five thousand gallons of blood every twenty-four hours. It is estimated that it expends the same amount of energy that would be required to carry one hundred pounds of lead to the top of Pike's Peak, a distance of 15,000 feet. This tiny organ began its operation even before birth. As long as we live it never takes a vacation. Even though we might live to reach the century mark, it loyally performs its duties.

The heart, therefore, stands for that which is essential, whether in the human body, or system of thought, or in historical events. It symbolizes that which is central and fundamental. Our Christmas has its heart just as surely as your body. The heart of Christmas is just as essential to its life as your heart is to your physical existence.

This luminous passage of Scripture gives us in one sentence the very heart of Christmas. It is both the heart of Christmas and the heart of the gospel. We must keep the heart of Christmas with all diligence for out of it proceed the issues of the Christian life. We need to be vigilant lest the heart of Christmas be obscured in all of our shopping and racing and wrapping and mailing and feasting. It is quite possible that after America has spent her usual six million dollars at Christmas time in celebration of the Christmas event, we shall miss the very heart of this high and holy day. It is imperative that the heart of Christmas become vital and vitalizing in our consciousness, if we are to appreciate its significance. We shall therefore proceed to analyze and appropriate the transcendent thoughts contained in this Scriptural gem.

## I

### A Pregnant Affirmation

The grand affirmation of the Christian evangel is found here, "Christ Jesus came into the world." It is expressed superbly in the deathless and world-gripping announcement of the Christmas carol:

"Joy to the world, the Lord is come,  
Let earth receive her king;  
Let every heart prepare him room,  
And heaven and nature sing."

The Old Testament writers looked forward to the day when the virgin should conceive and bear a Son and His Name shall be called "Immanuel." He was to be the God-man. In the fulness of time this day arrived. The Son of God assumed flesh and became man that He might bring us to God. The Christian affirms that Jesus Christ came out

from God and was and is eternally in the bosom of God. This is the message of the New Testament. It is the Christian doctrine of the Incarnation proclaimed by the church of Christ through every century.

### It Appeals To Reason

Our puny minds almost break down as they try to comprehend all that this affirmation implies. To believe that the Almighty God has had with Him through all eternity Another, His Like and Equal and that He came out from God and dwelt among us is such a stupendous fact that we are lost in awe as we contemplate it.

Although there are mysterious elements in this affirmation, it is not repugnant to reason. As a matter of fact, the implications in this doctrine are most reasonable. It is so reasonable that we can cling to them with our whole intellectual strength, and as long as we clutch to this belief in the Incarnate Saviour it will save us from despair. Robert Browning saw the relation of the Incarnation to reason and expressed it in his poem, "A Death In The Desert." He wrote:

"I say the acknowledgement of God in Christ,  
Accepted by reason, solves for thee all questions  
in the earth and out of it."

### It Rests Upon A Rational Basis

Far from being incredible or impossible the fact contained in this affirmation is as rational as any other part of the Christian faith. If we start with the conviction of a Personal God in our thinking, it is natural to believe that He should reveal Himself. The English scholar Illingsworth had this in mind when he wrote, "We can not conceive of a Person freely creating persons except with the view to hold intercourse with them when created." It is perfectly logical to believe as this Christian thinker has told us that "Communication is one of the essential functions of personality." It is also reasonable to believe that if this Personal God is going to communicate Himself He will do so in a person spiritually akin to Himself. Now we admit that there is all the difference between God and man that there is between the infinite and the finite and yet we maintain the teaching of the Bible that God and man are essentially akin for "in the image of God created He him." It is a well-known fact that there is a kinship between man and God that exists between God and no other of His creatures. The Bible teaches that God is a Spirit. It also teaches that man is a spirit. There is, therefore, an essential likeness between God and man and it is reasonable to believe that God can fully express and reveal Himself in man. A good theologian has reminded us that God can show His power in the material universe, His wisdom in the field of history, but to show His love God had to reveal Himself in the person of man.

### It Appeals To Inborn Religious Sense

God had prepared man's mind to receive the stupendous fact of the incarnation in many ways. It is to be remembered that the Christian faith is not the only one that has projected the idea of God manifesting Himself in flesh. Students of



Comparative Religion have reminded us that pagan religions had an expectation of the incarnation. The Greeks had many a story to relate of the descent of the gods in the likeness of men to dwell for a brief space with mortals. Occasionally this fact has been used by shallow thinkers in criticism of the New Testament idea. It should rather be construed as a corroboration of the New Testament affirmation. A fine thinker has reminded us that just as the instinct for God is universal so is the instinct for a human God well-nigh universal. He has also expressed the opinion that all these pagan myths that tell us of visitors from heaven are the result of the instinctive cravings of the human heart and foregleams and anticipations of what actually came to pass in Jesus Christ. This affirmation that God came and dwelt with man is therefore not contrary to reason. It is something the human heart has expected and hungered for centuries before Bethlehem. Phillips Brooks possibly had this thought in mind when he wrote:

"The hopes and fears of all the years,  
Are met in Thee tonight."

### The Dominating Theme Of The New Testament

This glorious affirmation is the dominating theme of the entire New Testament. The New Testament from beginning to end consistently teaches the fact that God has become flesh in Christ. Critics have tried to expunge this teaching from Christian theology by stating that it rests solely upon isolated texts. Dr. R. W. Dale has answered the critics in these devastating words, "Such texts are but like the sparkling crystals which appear on the sand after the tide has retreated; these are not the strongest, though they may be the most apparent proof that the sea is salt; the salt is present in solution in every bucket of salt water and so the truth of our Lord's deity is present in solution, and whole passages of epistles from which not a single text could be quoted, explicitly declare it."

There has never lived a more logical thinker than the man who wrote this grand affirmation contained in my text. He was convinced in his mind as well as persuaded in his heart that the pre-existent Christ came into this world and became the God-man. It is because of this that he worshipped Christ as Lord. It was because of this that he gave his passionate and whole-hearted love to Him. It was because of this that he attributed to Christ the prerogatives and attributes which could be attributed only to God. This fact is all the more impressive when we realize that St. Paul was reared a strict Jew, had embraced the purest monotheism, and yet he did not think it contrary to reason or good theology to put Christ on an equality with God.

## II

### The Purpose Of His Advent

There has been much unnecessary confusion in the minds of many people regarding the purpose of the visit of Christ to our planet. Many have taken incidental truths and set them forth as being the essence of the mission of His advent. For example, there are some who tell us that He came to set a noble example for the characters of men. There are others who state that He came to change social conditions. Many declare that He came to announce the Fatherhood of God and the brother-

hood of man. Still others maintain that He came primarily to establish the kingdom of God on earth. Now with this text in mind there is no reason for such an uncertainty to exist.

### His Advent Related To Sin

On this Christmas day we need to realize that nothing is taught more clearly in the Bible—that Christ's coming to earth was primarily because of the fact of sin. "Christ Jesus came into the world to save sinners." His advent was directly related to His atonement. We must never forget that the mission of His coming was "to save sinners." It was because men are sinners that He laid aside the glory of heaven and became the Lamb of God to take away the sin of the world. Our Saviour came into the world because we have broken God's law and are unable to save ourselves. Since Christ came to this world to save sinners, He came to this earth primarily to die. He came to die to save men from hell. He came into this world to be "made sin. Who knew no sin that we might be made the righteousness of God in Him." He came to bear the penalty for our sin and to make it possible for our guilt to be cancelled. He came because there was no other possible way of salvation. St. Peter made this clear when he wrote: "Neither is there salvation in any other for there is none other name under heaven given among men whereby we must be saved."

This teaching of St. Paul is in perfect harmony with the affirmation of Christ concerning His own mission. Many times He used the terms: "I came," or "I was sent" or their equivalents. These are what Adolph Harneck has called His "programmatic" sayings. When we gather these sayings together, the inescapable conclusion is that our Lord taught that His central purpose was the mission of salvation, of salvation of the lost—love being the propulsive cause. Liberal as Harneck is, he is forced to admit this conclusion. As long as the gospel records remain and we can still read Christ's solemn declaration, "For the Son of Man is come to seek and save that which was lost," we need have no doubt about the meaning of His advent as we meditate upon it at this Christmas season.

## III

### A Trustworthy Affirmation

What did St. Paul mean when he wrote, "This is a faithful saying"? This is one of his choice and favorite expressions. He used it five times in his letters. So far as I can recall, the expression is not used by any other Bible writer. If you will turn to a good lexicon you will find that the word "faithful" means something that has been tried and proven true. As such, St. Paul affirmed, "This is a faithful saying." It has stood the test. It has passed through the fire and "come forth fair as the morning and powerful as an army with banners."

From the First Century to the present day the gospel has been subjected to violent assaults. Our generation has not been an exception in this respect. Satan summoned all his armaments and deadly weapons upon the gospel right at the beginning. All that has transpired later has been merely a repetition in different words of the same old arguments. St. Paul won the victory with God's aid. Christian apologetes have done likewise in succeeding generations. The gospel of Christ



has been proven to be true, reliable and fully trustworthy when subjected to all sorts of tests. Church History tells us that there have been four great battle grounds of the gospel. They are the inspired Bible, the holy manger, the uplifted cross and the empty tomb. The campaigns fought against these essentials of the gospel have swayed back and forth, but the true church of Christ under the administration of the Holy Spirit has protected them during the conflict. It would be interesting to take each one of these campaigns and relate the details of the battle but time does not permit. Suffice it to say that after a thousand generations of assaults the enemies die and are forgotten, but every Christmas brings back to our attention this trustworthy affirmation that "Christ Jesus came into the world to save sinners."

#### IV

##### A Worthy Affirmation

If you will go to your lexicon again, you will find that the word "worthy" means something that has worth in it. This is a worthy saying because it is based on infinite worth. This worth may be observed in both the cost and the benefits of Christian salvation. The gospel is worth all it costs. There are many things which are not worth what they cost and you go away dissatisfied. You feel you have been cheated. Here is one thing that is worth the price. And what a price! It cost God the Father the sacrifice of His only begotten Son. This sacrifice is immeasurable. It cost heaven the second Person of the adorable Trinity. It cost Christ Himself unspeakable humiliation. He gave up His glory which He enjoyed with the Father and was reduced to human form. How can we measure this? If an archangel had been reduced from his position of honor and glory to become a worm in the dust to crawl in the filth of this world, the humiliation would not be a millionth part of the humiliation of Christ. If the sun in its meridian glory should be reduced from its high position and this great luminary and ruler of the day become a mere ember upon the ash-bank of this world, its dishonor could not be compared with the humiliation of our Lord. Our Lord humbled Himself and became obedient unto death even the death of the cross. On Calvary He poured out His precious blood. What a price to pay for this sinful world! Fellow Christians, "we are not redeemed with corruptible things, such as silver and gold," but by "the Lamb of God without blemish and without spot." It is worthy. It is worth all it cost.

We may also see the worth of the gospel of redemption in the benefits it offers. These benefits may be summed up in one word—the word salvation. This is the aim of Christianity. This is the reason why Christianity is of highest importance to all men. It bestows life's greatest benefit—salvation. Christianity is not like Emerson, of whom John Morley wrote, that he had "little to say of that horrid burden and impediment on the soul which the churches call sin, and which by whatever name we call it, is a very real catastrophe in the moral nature of man." Christianity recognizes that there is something seriously wrong with us and seeks to awaken in our consciences the fact that sin is the trouble. The aim of Christianity is to defeat sin and to restore harmony into our discordant lives by bringing us into the state of reconciliation with God. The preeminent benefit of Christianity is that it gives us the answer to

the question, "What must I do to be saved?" Nature does not give us this information. Human nature is silent on the subject. Christianity is vocal. It provides us with the real answer. Let us shout from the house tops at this Christmas season that Christianity is fundamentally a religion of the recovery of sinners. Christ came to recover and restore sinners who were lost. He came to rescue us from all the forces which blight our prospects and deprive us of our highest welfare. Each year at the Christmas season this great truth must be reinforced. Christmas repeats this eternal truth that God has intervened for our salvation and because of His intervention there is hope of escape by our implicit reliance upon Christ and what He has done for us.

When the memory of John Newton was nearly gone, he said there were many things he had forgotten but he still remembered two significant things. First, he was a great sinner. Second, Jesus Christ was a great Saviour. These two things were indelibly impressed upon the consciousness of St. Paul. At this Christmas season we need them burned afresh into our heart of hearts.

"O holy child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in,  
Be born in us today."

##### Prayer

Our Heavenly Father, show us once more the grace of our Lord Jesus Christ, who was rich, yet for our sakes became poor, that we through His poverty might be rich. We pray for all who do not know the true meaning of Christmas that the eyes of their understanding may be opened to behold Him Who is the fairest among ten thousand and the One Who is altogether lovely. Give us who have heard the story of the Eternal Christ since infancy an expanding grasp of the truths embedded in this old story. May this glorious gospel warm our hearts and sweeten our dispositions. Help us to join with the company of the wise men and say in sincerity and earnestness in our hearts: "We have seen His star in the East and are come to worship Him." We humbly offer these petitions in the name of Christ our Redeemer. Amen.

## Wings For The Soul

### God's Christmas Tree

I think that I should like to see  
For all the world one Christmas tree:

A tree for all, free or oppressed,  
Whom Christ would draw against His breast;

A tree of love for every day,  
Where little children come to play;

A tree that may forever wear  
The star of peace in her dark hair;

Upon whose branches gifts are laid  
That Jesus offers with His reign;

Then could all children sing with me  
Of "peace on earth" beneath God's tree.

—Author Unknown.



# Union Or The Old Fashioned Religion?

By Mark K. Poole, M.D., F.A.C.S.\*

It is with much interest and concern that a number of missionaries of our Southern Presbyterian Church (U.S.) in Congo Belge have observed the growing activity in our church which is directed toward union of our Southern Church (U.S.) with the Northern Presbyterian Church (U.S.A.). At the same time, we have had the unusual opportunity of seeing the practical results of the union which has already taken place between the Southern Methodist and Northern Methodist church from the standpoint of missionary endeavor. This has been a vivid object lesson to many. Though I speak only for myself, I believe that a large number among the missionaries share my opinion—namely, that the union has been detrimental to the Missionary work of the former Southern Methodist Church. While I do not care to dwell further on this phase, any interested person will do well to talk with various members of the former Southern Methodist church who have had experience on the mission field. The feeling in regard to the question of union in our own church was such several years ago that our Congo Mission took official action and went on record as being opposed to the contemplated union. The record of this action was sent to our Exec. Comm. for Foreign Missions for transmission to the proper church authorities. This was done.

The questions are asked: "Why are you opposed to this union? Don't you believe in Christian cooperation? Couldn't we all do more and have more influence working together as one body? Don't you believe in tolerance?" As stated above, I speak only for myself but rest assured that I am not alone in my opinion. I shall endeavor to answer the above questions and thus clarify the atmosphere, somewhat. To begin with, I do believe in Christian Cooperation and we have a splendid example of this in case of our Congo Protestant Council. In this Council, the various Protestant Missions pool their knowledge of missionary problems and are mutually helpful to one another and to the work of Protestant Missions in general. However, the success of this organization has been due in no small measure to the fact that a true Evangelical Christian, Rev. Bert Coxill, has been the General Secretary. This type of cooperation has been successful in this instance and each individual mission is organically separate. What chaos would result if we were to attempt organic union between these various missions.

Now, let us ask just why we should not unite with our sister church and organically become one church? Why should not a Christian marry a non-Christian? Read the Bible. It is common knowledge that more than 1,200 pastors of the Northern Presbyterian Church (U.S.A.) signed the "Auburn Affirmation" which to the best of my knowledge has never been retracted. What was this "Auburn Affirmation"? To be brief, the affirmation among other things stipulated that one could place his own interpretation on such matters as: The Virgin Birth; the Vicarious atonement; the Bodily resurrection; the Second Coming of Christ; and the Inspiration of the Scriptures. In other words, the seal of approval is placed on one who may deny the fact that the whole Bible from Genesis through the Revelation is the Inspired Word of God. The Fundamental Fact of the Virgin

Birth itself may be questioned by one and that one stand approved. The Second Coming of Christ as described in Acts 1:11 and in many other places in Scripture may be questioned and rejected if one so desires. The Bodily Resurrection may be accepted or rejected. The Vicarious Atonement can be interpreted as one sees fit. Any actual historical fact recorded in the Bible may be "spiritualized" away with impunity. In fact, since one is allowed to decide for himself what portions of Scripture are Inspired, anything can be accepted or rejected. In other words, the Confessional Standard of the Southern Presbyterian Church (U.S.) is not accepted as written. Let us think long and hard before we join forces with such a group. Let us not be guilty of Using the Word of God deceitfully.

Despite all of the above, we are hearing more and more about the advantages of union and more and more of our young Seminary Graduates are apparently in favor of this union. It appears that many are being indoctrinated with the idea. Sooner or later, if the present trend continues, union is likely to occur and a Spiritual tragedy will have occurred within our Southern Presbyterian Church. Many pastors in this country will no doubt withdraw as many of the finest have already withdrawn from the Northern Presbyterian Church. But what of our Missionary work in Congo and in other parts of the world? The mission fields would then be under control of the combined church and all property would be owned by the combined church. Since we are greatly in the minority, this means the present Northern Church would in fact control the work. What of the great and solemn responsibility which we have as a church for those people under our care in different parts of the world? It is our responsibility to preach the True Gospel—the Inspired Word of God—to those people. Before many years, should union take place, missionaries will no doubt be appointed to the various fields who will prove to be "Liberals"—"Modernists"—and a false doctrine will be preached rather than the Word of God. Many of the converts in the foreign field are children and will thus be led astray. Let us remember this responsibility of ours and let us not offend these little ones who believe, as well as the others, with false doctrine.

We have in our Southern Church an Executive Committee of Foreign Missions which is second to none. What kind will we have if union takes place? It is not good to think of but we should think of it before it is too late. To illustrate my point, a close personal friend of mine applied to the Northern Presbyterian Board for appointment as a missionary. He informed me that he was acceptable without even having been asked what he believed. The Board had no idea as to his personal beliefs and apparently did not care. However, since he was an Evangelical Christian, he refused to accept an appointment under a Board which cared so little about what a new missionary prospect believed.

Certainly, there are sound Christian ministers in the Northern Presbyterian Church but it would appear that they are in the minority among those who control the policy of the church and in many



instances are staying in to fight modernism. It is equally true that there are liberals within our own church—even in our Seminaries—but let us hope that they are still in the minority.

Our duty is clear. Let us stand firm on the Bible as the Inspired Word of God. The "Old Fashioned Religion" is still good enough and always will be. Let us not compromise with evil and so please the devil. Let us not seek mere ecclesiastical power in numbers. Let us purify our own

Church and let us have Faith that God will bless us in our Work—His Work—if we remain true to Him.

\*Dr Poole is an A.B. graduate of the University of Texas (Phi Beta Kappa); M.D. Degree Johns Hopkins Medical School; Fellow of American College of Surgeons; Appointed Missionary of Presbyterian Church U.S., for work in Congo 1936; Ruling Elder, First Presbyterian Church, Bay City, Tex.

## Whence Our Moderators?

By Henry W. McLaughlin, D.D.\*

Our Presbyterian Assembly, U. S. has had eighty-four Moderators. Not more than one or two of them were born and reared in a church of over 500 members, located in a large city.

Below is a brief sketch of sixteen Moderators who have served from 1930 to 1945.

Dr. Thomas K. Young, our present Moderator, when a lad was brought to Christ and into the membership of the Presbyterian Church in the mining village chapel at Prince, W. Va. The little chapel was known as Royal Church, which was dissolved after the mines were worked out. If it had not been for the influence of a Christian mother and a Presbyterian Church in a little mining village, what an agitator and rabble-rouser Tom Young might have become!

Dr. Charles L. King was reared on a farm in Georgia. He was brought to Christ and grew up in an open country church.

Dr. Donald W. Richardson grew to manhood in a country community in South Carolina. He joined a small rural church in which his father was an elder. This church was afterwards dissolved.

Honorable Charles G. Rose was city born and reared. His father was a lawyer in Fayetteville, N. C. The population of Fayetteville as reported in the 1890 census was 4,222. Mr. Rose is a lineal descendent of Rev. Hugh McAden, a pioneer Presbyterian preacher in Virginia and South Carolina.

Dr. Charles E. Diehl was born in Charles Town, W. Va., a rural town of less than 2,500 population at that time. Dr. Diehl's connections, however, have been mainly urban.

Dr. Frank C. Brown was born and reared in Lewisburg, W. Va., a country town which the federal census reported to have a population of 803 in 1910. He was brought up in the Old Stone Church which for many years has maintained a number of outpost Sunday schools in the surrounding country communities.

Dr. Edward Mack was born in Charleston, S. C. When he was about three years of age, his father, the Rev. J. B. Mack, became pastor of Rocky River group of open country churches in Concord Presbytery, N. C. He was afterwards pastor of the church at Fort Mill, S. C., a town of about 1,000 people at that time. Also, Dr. Edward Mack's father was for three years pastor of the First Presbyterian Church at Columbia, S. C.

Judge Willis M. Everett was born in Randolph, located in Cattaraugus, a rural county in New York. The census shows that in 1910 Randolph village reported a population of 1,298.

Dr. D. Clay Lilly was born in a rural community in Kentucky. He was brought to Christ and into Presbyterian Church membership through the evangelistic efforts of Dr. E. O. Guerrant. Dr. Guerrant resigned the pastorate of First Presbyterian Church at Louisville, Kentucky, to accept the pastorate of a group of open country churches because he felt he could accomplish greater good in a field of this kind. He gave much time to rural evangelism. Not only Dr. Lilly, but a number of other men who became ministers were brought to Christ and into the Presbyterian Church.

Dr. P. Frank Price was born in Richmond, Va., while his father was pastor of the Third Presbyterian Church. When Dr. Price was five years of age, his father, Dr. Philip B. Price, became pastor of High Bridge, an open country church in Montgomery Presbytery. He continued to serve country churches in this Presbytery for thirty years. So Dr. Price was city born, but country reared.

Dr. Henry H. Sweets grew up in Elizabethtown, Kentucky, and joined the village church. In 1910 the census shows that Elizabethtown had a population of 1,907. In 1893 the Presbyterian Church which Dr. Sweets joined at Elizabethtown had a membership of less than 200.

Judge Samuel Hale Sibley was born and reared in Union Point, Georgia. In 1893 he was county judge. At that time the church of which he was a member had only 76 members. The population of Union Point in 1920 was 1,126.

Dr. Ernest Thompson was born in Bartow, Jefferson County, Georgia. Bartow was reported in 1910 to have a population of 364. Dr. Thompson's father spent most of his ministry serving home mission and country churches.

Dr. William Crowe was born at Paint Lick, Kentucky, where his father was pastor of a country church from 1867 to 1883. He continued to serve country fields in Transylvania Presbytery until the time of his death in 1900.

Honorable R. A. Dunn was born in Sulphur Springs, Benton County, Arkansas. The census shows in 1930 that Sulphur Springs had a population of 1,126. "Thanksgiving to Christmas."



Dr. Thomas W. Currie was born and reared on a farm in Texas. He was brought to Christ and into the membership of a rural church.

All but two of the sixteen Moderators listed above were either country born or country reared, and the two exceptions were from towns of less than 5,000 population at the time of their birth and childhood. Many Moderators before 1930 were products of country churches. Notably among these are Dr. G. B. Strickler and Dr. Walter L. Lingle. Dr. Strickler was from Rockbridge County, Virginia, where he grew up in Bethesda, an open country church. Dr. Lingle was reared on a farm, and was a member of Thyatira, an open country church in Concord Presbytery, N. C. If it were not for the home mission and country churches, where would we get our Moderators?

We trust that the readers of our church papers will take time to study carefully the statements which have been made in our religious journals with reference to the proposed establishment and endowment of a Chair in each one of our four theological seminaries to give specialized training for country ministers and home missionaries in conjunction with evangelism and field supervision.

The greatest need that the country church has today is a qualified, properly trained and satisfied pastor. It must look to the theological seminary to provide ministers trained for that task.

Many of our greatest leaders in the large city churches, both ministers and laymen, are the products of the country church. They may wish to remember what Boswell said to Johnson: "Despise not the ladder by which you climbed." How can they despise and forget?

From over the hills of yesterday come happy and precious memories of childhood and youth that cluster about the country or village churches. They are the best character factories the world has known. If they are led by properly trained pastors, they will bless the boys and girls of today, and continue to bring a benediction to multitudes of rural youth yet unborn. So may all our great, rural-born leaders become helpers to provide the the \$400,000.00 necessary to endow a Chair in each of our four theological seminaries.

\*Director of Country Church and Sunday School Extension, Presbyterian Church in the United States, Richmond, Va.

## Defense Service Council News

We feel that our readers will be interested in the work which is being done by our Defense Service Council in helping our returning chaplains to get relocated as soon as possible. These letters speak for themselves and for that reason we are publishing them in full, together with other information furnished us by Rev. Dan. T. Caldwell, D.D., Director.

### DEFENSE SERVICE COUNCIL

Presbyterian Church in the United States  
Rev. Dan. T. Caldwell, D.D., Director  
410 Atlantic Life Building  
Richmond, Va.

August 29, 1945.

To Commissions on the Minister and  
His Work, and Church Agencies.

Dear Sirs:

The Defense Service Council was "instructed" by the General Assembly "to formulate plans for the demobilization, and assist in relocating chaplains in the pastorate by providing information to churches and responsible agencies and Commissions.

The plans of the Government for demobilization indicate that a considerable number of chaplains will be released during the next twelve months. The Council desires to assist in every possible way in relocating our ministers now serving in the Army and Navy. It will require the fullest co-operation of all commissions and agencies to place the 284 chaplains. The Assembly Minutes show 698 vacant churches, and 909 with Stated or Temporary Supplies. The Council desires to secure definite information from every Presbytery. How many fields are open in your Presbytery? This question applies to both self-supporting and Home Mission Churches. Perhaps there are Churches with Temporary Supplies that would like to have regular pastors.

It would be well to confer with your Presbytery's and Synod's Home Mission Committees relative to use of Home Mission Emergency or other funds, in placing chaplains in strategic fields. These ministers are needed, and the Church must provide opportunities for these chaplains who have served so faithfully with the Armed Forces. With few exceptions our chaplains state they desire to re-enter the civilian ministry. The Council will keep the Church informed about the release of chaplains, and be glad to furnish information about these ministers.

Please let me know at the earliest possible date the number that can be relocated in your Presbytery. The chaplains will be reassured to know that provision is being made for their return. When sufficient data is in hand the Council will write the chaplains.

Your co-operation in this important matter will be greatly appreciated.

Sincerely yours,

DTC:1d

Dan. T. Caldwell, Director.

September 11, 1945.

The Council is anxious to assist you in relocating when you are released from the service. A communication has been sent to the Commissions on the Minister and His Work in all Presbyteries to ascertain the number of vacant fields, also to the church agencies. Replies have already come from several Presbyteries listing vacant fields. The Foreign Missions Committee is anxious to secure a number of you chaplains. A large number of inquiries have come from local churches seeking pastors, and who want to know when you will be available.

Dear Chaplain:



According to reports from Washington many of you will be released during the coming months. When you have information about your discharge, or when you anticipate getting out, please write me, because I want to aid you and the churches.

The Council will assist the chaplains who need aid in taking refresher courses. A blanket appropriation will not be made, but assistance will be given to those with special needs, i.e. a man with a large family.

About 150 chaplains have returned the questionnaire relative to post-war plans sent out last spring. I will be glad to hear from all chaplains on this matter.

Enclosed you will find a copy of the Manual for Men and Missions Sunday. There was a wide observance of this day last year.

Please remember the Council stands ready to serve you.

Sincerely yours,  
Dan. T. Caldwell, Director.

### Chaplains Released Or To Be Released In The Immediate Future

Listed by name, Presbytery, and approximate time to be released from service.

McInnis, William M., Arkansas, possibly January, 1946.  
Adams, P. Cary, Birmingham, released October 15, 1945.  
Alexander, Eugene, Fayetteville, November, 1945.  
Anderson, William P., III., Enoree, November, 1945.  
Bear, Henry H., Potomac, possibly in November, 1945.  
Bennett, John S., Albemarle, November, 1945.  
Bittinger, John B., Nashville, November 10, 1945.  
Bobb, Paul F., Dallas, December 15, 1945.  
Brannon, Robert B., Mid-Texas, December, 1945.  
Brown, Charles Bert, Western Texas, released October 9, 1945.  
Carroll, Robert E., Potosi, possibly in November, 1945.  
Clarke, Eugene H., Orange, released October, 1945.  
Craven, Gus J., St. Louis, possibly in November, 1945.  
Crofoot, George W., Western Texas, October, 1945.  
Crowell, John M., East Alabama, April, 1946, or sooner.  
Curry, Marlin B., Bluestone, possibly in November, 1945.  
Daniel, Eugene L., Atlanta, released October 1, 1945.  
Denham, C. D., Concord, possibly in November, 1945.  
Dickson, James W., Jr., Kings Mountain, December, 1945.  
DuBose, Clyde H., Winston-Salem, possibly in November, 1945.  
Edgar, Paul C., Western Texas, released September 27, 1945.  
Fletcher, Luther D., East Hanover, released October 30, 1945.  
Fulton, James W., Jr., Harmony, possibly in October, 1945.  
Goshorn, Donald H., West Hanover, released October 27, 1945.  
Hogshead, John W., Winchester, possibly in November, 1945.

Hood, William B., North Alabama, November, 1945.  
Hooker, William B., Central Mississippi, released October 15, 1945.  
Johnston, John K., Pee Dee, released October 18, 1945.  
Lacy, Graham G., Louisville, April 15, 1946.  
Lawter, Cecil B., Atlanta, released October 15, 1945.  
Long, Chalmers G., El Paso, possibly in November, 1945.  
Love, Murray E., St. Johns, December, 1945.  
McAlpine, John R., III., Pee Dee, November 15, 1945.  
McLean, John L., West Hanover, January 1, 1946.  
McQueen, John W., Savannah, released September 27, 1945.  
McSween, Allen C., Kings Mountain, released October 3, 1945.  
Makin, T. H., Cherokee, November 15, 1945.  
Mayes, Francis B., Charleston, possibly in November, 1945.  
Melton, John W., Cherokee, released October 7, 1945.  
Merrin, James F., Savannah, December, 1945.  
Oakey, Rufus W., Augusta, November, 1945.  
Pearce, Jesse Stuart, Western Texas, November, 1945.  
Pfrangle, Robert A., Lexington-Ebenezer, December 15, 1945.  
Poole, Robert H., Wilmington, November, 1945.  
Phillips, Everett H., East Alabama, released October 13, 1945.  
Potter, Richard R., Atlanta, November, 1945.  
Ray, Archie C., St. Johns, released September 28, 1945.  
Raynal, Charles E., Jr., Norfolk, released October 9, 1945.  
Reaves, Henry L., Mecklenburg, released October 25, 1945.  
Reed, John T., Red River, released October 14, 1945.  
Reid, Milton P., Holston, released October 9, 1945.  
Rose, Ben Lacy, Wilmington, released October 29, 1945.  
Kennedy, Leland M., Enoree, January, 1946.  
Campbell, Edward S., Jr., Knoxville, released November 3, 1945.  
Doggett, Marshall W., Jr., Western Texas, possibly in January, 1946.  
Gregg, A. M., Charleston, released November 9, 1945.  
Brown, Joe M., Brazos, November, 1945.  
Hamilton, Kenneth L., Cherokee, released October 7, 1945.  
Richards, John E., Meridian, released October 21, 1945.  
Rhea, John I., Holston, January 15, 1945.  
Rohre, Stuart McC., Western Texas, possibly in November or December, 1945.  
Robinson, Charley B., Red River, released October 7, 1945.  
Ruhmann, Albert E., Brazos, possibly in November or December, 1945.  
Smith, Cothran G., Orange, December 1, 1945.  
Smith, John Murphy, East Hanover, released October 6, 1945.  
Stauffer, John E., North Alabama, November, 1945.  
Summers, A. C., North Alabama, released September 24, 1945.  
Walthall, David B., Lexington, possibly in November, 1945.  
Welch, Otis W., Ouachita, released October 1, 1945.



Wickersham, R. G., Charleston, December 15, 1945.  
 Wiley, Samuel S., Orange, November, 1945.  
 Williford, Archie B., Bluestone, released October 3, 1945.  
 Whitaker, Alex. W., Jr., Memphis, released October 10, 1945.  
 Woodson, Marshall S., St. Johns, released September, 1945.  
 Worth, Charles W., Wilmington, October, 1945.  
 Edwards, Charles E., Associate Reformed Presbyterian Church, December, 1945.

The addresses of the chaplains listed above, together with information about them and their

work, will be sent on request. Addresses are changed rapidly and we will give you their latest addresses on request.

The following chaplains have already accepted work: Chaplain William H. McCorkle, Chaplain Joseph G. Morrison, Chaplain Watt. M. Cooper, and Chaplain George L. Riddle.

Chaplain William McIlwaine Thompson is going to do a year of graduate study.

Defense Service Council, Presbyterian Church in the United States, Dan. T. Caldwell, Director, 410 Atlantic Life Building, Richmond 19, Va.

## Extracts From 'Early Days At Nacoochee'

By Rev. Joel T. Wade

In the early fall of 1901 Rev. D. J. Blackwell came into the mountains of Northeast Georgia to take charge of two struggling mission stations, Dahlongega and Nacoochee. On one of his bi-monthly trips to Nacoochee, after preaching at the morning hour, he was invited to dine with that great hearted scotchman, John Martin. Mr. J. R. Lumbsden, a man of public spirit, and one of nature's noblemen, who had been so intimately connected with Nacoochee's history, having been a member of the Board of Trustees from the beginning, was also a guest on this occasion. After a bountiful dinner their conversation turned on things that would be of lasting benefit to the mountain folk. They soon were agreed that this would come through a well conducted Christian school. At this juncture, Mr. Lumbsden, himself a Methodist, made the occasion interesting by saying: "If you Presbyterians will establish a school here we will give you our building and the four acres of land connected with it and turn over the property to the Presbyterians."

Shortly after this conversation took place Mr. Blackwell was informed that the trustees were ready to make good Mr. Lumbsden's promise. With great glee he took this offer to the spring meeting of Athens Presbytery. Presbytery appointed Mr. Blackwell, Col. H. H. Dean and Col. Robert McMillan to look into all questions pertaining to the proposition, and report to the next meeting of Presbytery.

Committee did as instructed, made a favorable report, Presbytery, at the fall meeting adopted the report, appointed a Board of Trustees to receive the same, and authorized the Board to elect a suitable corps of teachers, and start the school. Those appointed on the Board at this time were: D. J. Blackwell, H. H. Dean, John Martin, J. R. Lumbsden and Robert McMillan. At a subsequent meeting the original Board was strengthened by adding the following: Rev. J. D. Walden, D. D., J. M. Hodgson, John J. Eagan and C. W. Oakes.

I was at this time serving a pastorate at Easley and Pickens, S. C. In October I was greatly surprised by receiving a letter from Rev. S. L. Morris, D.D., telling me of this proposed school, and that He would recommend me for president of the school, and asked if I would accept. After visiting the field I made a favorable report. The Board of

Trustees held its first meeting in the office of Col. Dean in Gainsville.

At this meeting I was elected to take charge of the school, and was granted the privilege of selecting my own help. The name given the school was "Nacoochee Institute." The first session began Nov. 2, 1903, with Miss Minnie Asbury, of Clarksville as my assistant. The land property was soon increased from 4 to 26 acres.

In addition to Mr. Blackwell's duties as a laborer in this mission field, he enthusiastically set himself to the task of raising funds for carrying on the work of this new mountain school. Dr. Morris soon found him a friend in the late John J. Eagan, who made the liberal offer of matching every dollar he might raise from outside sources. Gov. Hoke Smith was a regular contributor.

Knowing the popularity of the mountain schools in North Carolina, and how liberally they cared for them, we believed that the people of Georgia would count it a real privilege to look after the interest of this one mountain school. But Georgia's attitude was rather disappointing, and we found it a difficult proposition to meet all obligations. The equipment at the time we took over the school was meager. It consisted of one two story wooden building, 35 by 70 feet, with only the lower room finished, and this without partitions. This large room had only one box stove for heat. As soon as practicable a partition was put in, and we ordered another large stove, and two large drums, which added very much to our comfort. With this meager equipment, Miss Minnie Asbury, of Clarksville, who was eminently faithful and efficient, and I began the school. Even the first year, however, the results were encouraging and 60 pupils were enrolled.

During the summer of 1904 the upper room was made into 5 rooms, a music and a practice room, and three recitation rooms, and arranged for their heating. The teaching force the second year consisted of Miss Anna Landis of Oxford, N. C., Miss Ethie J. Vickery, of Mississippi, Mrs. Wade and myself. These fine women remained with us three years. An encouraging number of pupils came in from a distance this year, and the results were quite encouraging.

During the summer of 1905 a three story front



was added to the building furnishing room for fuel in basement, Book room on first floor, and two recitation rooms above. This added much to the appearance of the building, also served a great need. The attendance was greatly increased at this fall term, and the faculty was much strengthened by the addition two very fine women: Miss Susie Fox, of Wytheville, Va., who took charge of the business course, and Miss Olivia B. Cheatham, of Oxford, N. C., who presided over the Art department. This was, in every respect a good year, save a too slight attendance upon the business course, and this department was discontinued after this year.

During the first Summer after the school was established Dr. J. Y. Fair, pastor of the Independent Church of Savannah, Ga. made a visit in Nacoochee Valley, and he became so interested in Nacoochee Institute that, on returning home, he recommended to the trustees of the Telfair funds the wisdom of helping this infant school. Several small checks, and one to the amount of \$150, which caused much rejoicing among all concerned. At a meeting of the Board in Cornelia Mr. Blackwell reported that a dormitory was a necessity. The Board reported that they had no money, but they became so convinced of its absolute need, in order to take care of the continued increase of pupils, that they mortgaged all school property, and a dormitory of 29 rooms was erected on a most beautiful eminence overlooking the valleys of Sautee and Nacoochee. W. I. Stovall took the contract for erecting the building, at a cost of \$6,000.00. This dormitory was filled, and many of the young men found lodging with private families. During this winter, as the result of overtaking Mrs. Wade's strength, her health gave way, and Miss Bessie Carmichael, of Alabama, a very fine young woman, was engaged to take Mrs. Wades place, in the Primary department. In the teaching force for the year 1907-1908 several changes took place. Miss Landis and Miss Vickery, who had been with us three years, and had proven themselves so eminently satisfactory in their separate departments, did not return; also while she had not been with us so long, Miss Cheatham's absence from the faculty was greatly regretted. However God was good to us, and manifestly helped us in selecting the faculty for this year. They are as follows:

Joel T. Wade, A.B., B.D., President. (Central University, Ky.), Union Seminary, Va., Bible and Greek.

J. D. Mcphail (Alabama Military Institute, LaFayette College, Southwestern University), Higher Mathematics and Science.

Miss Ethel Morrison (Synodical College, Fulton, Mo., Westminster College), Latin and French.

Miss Bessie Carmichael (State Normal College, Florence, Ala.), Intermediate Department.

Miss Isabelle Sadler (Blackshear Institute, Ga., Statesville College, Statesville, N. C.), Elocution and Physical Culture.

Miss Fannie J. Rodgers (Staunton Female College, Staunton, Va., Rowland Park School, Baltimore, Md.), Primary Department.

Miss Virginia Burnley (Rawlings Institute, Charlottesville, Va.), Music.

Miss A. Laura Blackshear (Cooper Union, The

Art Students League of N.Y., N.Y. School of Art Department.

During the first year of Nacoochee's history we enrolled 60 pupils, 160 the fifth year, with patronage from six states.

Owing to the continuous strain, serving in the capacity of preacher and teacher, as well as burdened so largely with the business ends of the school, my reserve force gave way two months before the close of the school, which resulted in my resignation at the meeting of the Board during Commencement. The Board accepted my resignation, granting my family the privileges of the school and dormitory, for an unlimited time, free of charge.

There were 6 graduates in the first graduating class, and some of them are filling quite responsible positions, and all who know them delight to honor them.

Their names are as follows: John Franklin, Robert Lumbsden, Flora Stovall, Hattie Oakes, Minnie Turk, Nonah Glenn. My wife and I have recently visited this community, and we were thrilled as we mingled with those we had formerly known and loved so well, it rejoiced our hearts to hear from those wonderful boys and girls, and be told that we had so much to do in shaping their lives.

At the invitation of friends we accepted the coveted privilege of preaching in the beautiful little church where I had preached in former years, and visited the resting place of Dr. J. K. Coit who, after Prof. John R. Long, succeeded me in the work at this place. He is lovingly remembered for his long and devoted service as head of this school.

We also visited the Rabun Gap Nacoochee School Rabun Gap, Ga. While there we were entertained by Dr. and Mrs. Bellingrath, and Dr. Bellingrath drove us over the whole property of 1800 acres, and everything was fine.

## *Wings For The Soul*

### **The Christmas Star**

Stars over Bethlehem,  
What have you seen?  
The old Tomb of Rachel,  
Where Ruth came to glean.

Stars over Bethlehem,  
What have you known?  
The Shepherd-boy David,  
Who ruled on the throne.

Stars over Bethlehem,  
What have you heard?  
The singing of angels,  
Proclaiming God's Word!

\* \* \*

Star over Bethlehem,  
Shining to-night  
Over our race,  
In its tragical plight.

Star, in whose light,  
"Lie the ages impearled,"  
Give us to Him  
Who alone lights the world.

—Selected.



# SAVE THE COUNTRY CHURCHES

1. Save the Country Churches—because they serve the spiritual needs of the people of rural communities, and because these communities determine the future character of America.
2. Save the Country Churches—because they are fountains of church life. If the springs cease to flow, the rivers dry up.
3. Save the Country Churches—because there are so many of them. Country and Home Mission Churches constitute about 80 percent of the total in our denomination.
4. Save the Country Churches—for in many instances they are the only agencies left to serve the needs of people. The schools have been consolidated and other organizations are town and city-centered.
5. Save the Country Churches—because they serve a constituency consisting largely of children and young people. One country pastor writes: "In one of my outposts there are two families which have 16 children each."
6. Save the Country Churches—because they have an opportunity to reach and bring to Christ the youth of great potentiality.
7. Save the Country Churches—because they are the sources from which we get most of our leaders. With few exceptions, the Moderators of our General Assembly came from Country and Home Mission Churches. See article in this issue on "Whence Our Moderators?"
8. Save the Country Churches—because of their evangelistic opportunities. They are attended by large numbers of young people and a greater percentage of non-church members than those in urban areas.
9. Save the Country Churches—because they reach large numbers of men. In the average Country Church, half the congregation consists of men and boys, while the average Urban Church has an attendance which consists of only about 30 percent men.
10. Save the Country Churches—because they mean so much to family life as a unit, and to all of the members of the family, especially the young people who are found in such large numbers in the rural areas.
11. Save the Country Churches—because the future of the Churches in the city is bound up with the faith of the Churches in the countryside.
12. Save the Country Churches—because many of the future persons of wealth and influence come from country communities. Shall they be pagan or Christian?
13. Save the Country Churches—because if we judge the future by the past, many of the most liberal givers to foreign missions, home missions, Christian Education and other beneficences were reared in Country and Home Mission Churches.
14. Save the Country Churches—because the major part of the leadership of both capital and labor come from country communities. The future of democracy and a peaceful and righteous order depend upon the leaders of these groups being Christian.
15. Save the Country Churches from ignorant, incompetent and bungling ministers. The solution for the saving of Country Churches is to be found in specialized, trained and capable pastors who will serve them, conscious of God's call to the task. Country and Home Mission Churches deserve and require the very choicest kind of pastoral leadership.

The endowment of a chair in each one of our four Theological Seminaries to give specialized training for country ministers and home missionaries in conjunction with evangelism and field supervision will save our Country Churches and make of them centers of ever-enlarging influence for evangelism and the promotion of the Kingdom of our Lord and Saviour, Jesus Christ. The best solution of the problems of the Country Church is an amply trained ministry whose lives are definitely dedicated to the task. Will you volunteer to help now?

## THREE WAYS TO GIVE

1. Make your check payable to the treasurer of the theological seminary of your choice and send promptly either to Austin Theological Seminary, Austin, Tex.; Columbia Theological Seminary, Decatur, Ga.; Louisville Presbyterian Theological Seminary, 109 East Broadway, Louisville, Ky.; or Union Theological Seminary, 3401 Brook Road, Richmond, Va.
2. Transfer your war bonds and make them payable to the Trustees of the Seminary of your choice, inserting name and address of the seminary, bonds to be held in trust until the time of maturity. Send the bonds to one of the addresses indicated above.
3. Use the following form in your will: "I give, devise and bequeath \$\_\_\_\_\_ and property named as follows \_\_\_\_\_ to the Trustees of (insert name and address of seminary.)"

In each case be sure to indicate that your contribution is to provide for the support of a chair to give specialized training to Country Pastors and Home Missionaries in conjunction with Evangelism and Field Supervision.

**HENRY W. McLAUGHLIN**

Director of the Department of Country Church and Sunday School Extension  
8 North Sixth Street — Richmond, Virginia.





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**Junior** (editor and T. Cory author), in Bernice School 1946 gives a peace Sunday winter approach to first everyday approach, "stories of the Saviour, Luke.

**Intermediate** Certain Minister, "spotlighting in Jesus prepared and Teaching and difficult press try," for the Scripture T. typically the Bernice staff, headed by Bernice Cory.

**Senior** H. Benson is at his Dr. Clarence H. Great Hero Among you best in "A Great he he he he prophet" with Jeremiah face to face to face.

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# Young Reader's Page

## CONTRASTS

By Mrs. H. T. Bridgman\*

The little third sister was born into the home of Wang Koh Ching. Because another girl had been sent there, the mother was angry, and there were no red eggs sent to friends and relatives, no welcome in the home for the little one, no happy smile on the mother's face or tender care from the grandmother in whose house she was born, no words of congratulations from heathen friends and relatives, all because these parents knew not that Jesus said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." But, they thought the spirits had played them a trick in sending them another girl baby when they wanted a boy. So, this little baby was not loved and cared for, not even fed, because her mother knew not the love of Jesus, and the baby died from slow starvation. Her little wasted body was not even laid in a box for burial, but dressed in discarded rags, rolled in a piece of straw matting, and given to a beggar to carry away and dispose of.

In another part of the same city, another little girl was born into the home of Dr. and Mrs. Ma, who were Christians. There were already several children in this home, boys and girls. This baby girl was welcomed with tenderness and love, and was given the name Au Lieu, "Peace and Beauty." The little girl was frail and delicate, but the parents and older brothers and sisters watched over her with love and care. They were happy to take her to the "Jesus Hall" and dedicate her to Him and promise to bring her up in the nurture and admonition of the Lord. She was a winsome little lass, and though only three years old would lift her voice in songs of praise with the rest of the family. During the cold March windy weather this

little one sickened and died. It was with love and tenderness the little body was laid to rest in a casket prepared for her. She was buried in the Christian cemetery and had a Christian funeral with hymns sung that she and her brothers and sisters loved. Though tears of sadness were shed, yet with joy they told of how much gladness this little sister had brought into their home.

The next Sunday afternoon, when all the West Gate neighborhood children gathered at the hospital chapel for Sunday School, Mrs. Ma requested that "Around the Throne of God in Heaven Thousands of Children Stand" be sung. She repeated the words of the hymns to the children, telling them with tears in her eyes and a smile on her face that her precious little daughter, Au Lieu, was with her Saviour, and explained the words of the hymn:

Children whose sins are all forgiven  
A holy happy band  
Singing Glory, Glory, Glory be to God on High.

What brought them to that Lord above  
That Heaven so bright and fair  
Where all is peace and joy and love  
How came those children there?  
Singing Glory—

Because the Saviour shed his blood  
To wash away their sin  
Bathed in that pure and precious flood  
Behold them white and clean.  
Singing Glory—

As the hymn was sung, the brothers and sisters joined in the song, knowing that Jesus would take them, too, in His arms and bless them.

\*Sumter, S. C.

## Young People's Department

Edited By Rev. W. G. Foster

Dec. 23: Good Tidings To All People.

### Introduction

How often have you heard somebody say: "Christianity is a failure, for two thousand years ago the angels said it would bring 'Peace on earth and good will to men,' and we are still having war and hatred among men?" How many people this Christmas will speak of peace on earth in sentimental terms, while actually the nations are still sowing seeds of war? Neither the cynic nor the sentimentalist is truly right.

Perhaps we could do no better on this the Sunday before Christmas to read again that first Christmas story, and then study very carefully those well known words. After all this coming of the Christ into the world is the most important thing that has ever happened in the long, long history of our world, so we ought to give it a lot of study, should we not?

Read the Scripture Lesson, Luke 2:1-15, then

study the familiar words in the following manner:

1. In the King James Version, popularly known as the Authorized, these words of the heavenly host are translated this way:

Glory to God in the highest, and on earth peace, good will toward men. (Lk. 2:14).

Taking these words just as they are they tell us that because Christ came into the earth there is peace and good will toward men. Truly that is true, for Christ came into the world as "The Prince of Peace" (Isaiah 9:6), and he was God's active good will toward men. (John 3:17; Mark 10:45 etc.) In Christ God's peace and good will came down on earth to men, and that is true even though He came to His own world and it received Him not. (John 1:11). But to as many as received Him, to them gave He power to become the sons of God, even to those who believed on His name. (John 1:12). Though the world rejected the peace and good will of God those who receive Him experience them day by day.



2. In the American Translation of Dr. Good-speed we find it this way:

Glory to God in heaven and on earth! Peace to the men He favors. (Lk. 2:15).

God is impartial in the blessings of common grace that give to man the necessities of life. God causes the rain to fall on the good and on the bad (Matt. 5:45); in storms often church buildings will be destroyed and dens of evil will escape; many bad people will be wealthy and healthy, while good people will suffer. But God has His own special blessings for those who do His will. Sin harbored in the heart will close the door of God's blessing and bring unhappiness and unrest into the human heart. But to those who do the will of God, upon those in whom God is well pleased, God bestows particular favor and peace.

3. In the American Standard Version we read these words this way:

Glory to God in the highest, and on earth peace among men in whom he is well pleased. (Lk. 2:15).

There is hatred and strife among the people of the earth, but in the Christian fellowship of the universal church, the great body of folk in whom God is well pleased, there is a foundation of peace that transcends all barriers of race, place and time. Within the body of believers, among those folk, the foundations of peace have been laid.

4. And then however we may translate these words they stand as a declaration of the purpose of God. Because Christ has come peace and good will shall surely prevail some day throughout all the earth. "We do not yet see all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor." (Heb. 2:8-9). Because of what God has done in Christ we can behold Him and know assuredly that Christ shall one day rule and reign to the ends of the earth in peace and good will.

Man's words, all expressing limited experiences that man has had, are not adequate to express all that the infinite God is and has for His world and there is truth in all these translations of the Christmas call to worship. Since Christ came into the world God's peace and good will are among us, those who respond to His love experience the peace of God now, the foundations of peace have been laid in the hearts of those who have been made into His Church, and God is working through Christ toward that day when peace and good will shall prevail over all the earth.

#### Suggestions

The familiar criticism of these words and the consideration of the different translations of the Christmas call to worship may well form the main outline of the program tonight, and every society will have access to a wealth of Christmas material in story, carol, and poetry, that can be used to round out a program.


### Dec. 30: Christ's Goal For His World.

#### Introduction

The writer of Proverbs said: "Without a vision the people will drift." Unless we have a vision of what God is truly doing in the world we will drift and lose heart and hope. Sometimes we think of all the wonderful things that the Old Testament

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prophets said were coming to our world and wonder if they ever will, since Christ came and was crucified and the world has gone on in indifference to Him. But we need to remember the way our Lord Jesus quoted from an Old Testament Psalm one day. He had just told of a certain householder who let out his vineyard to renters, and when he sent to them about the rent they mistreated his servants. Later he sent his own son and they killed him. But when the householder returned he demanded full justice of every one of those evil renters. Then Jesus quoted Psalm 118:22-23: "Did ye never read in the Scriptures, The stone which the builders rejected, the same has become the head of the corner: this is the Lord's doing and it is marvellous in our eyes?" (Matt 21:42). Even so God's Son was rejected when He came on that first Christmas, but one day He shall come again and in that day He whom the world rejected shall become the King of kings and Lord of lords over all the earth. In that day all the glorious promises shall be fulfilled. Let us fix our vision for the coming year by studying one of those Old Testament visions of the future glory of the earth.

### SCRIPTURE LESSON

(Isaiah 11)

Christ taught us to pray to God: "Thy Kingdom come, Thy will be done on earth as it is in heaven." This future time is when the Kingdom of God, to which you and I now belong by our new birth, shall have come in its fullness over all the earth. Here is an outline of it, in terms of its King, written some 700 years before Christ came:

1. **The Credentials of the King. Isa. 11:1-2.** a. His family connections. David's line. Verse 1. (Matt. 1:1). b. His religious connections. Holy Spirit. Verse 2. (John 1:32-33).

2. **The Conduct of the King. Verses 3-5.** a. Reverent. Verse 3a. b. Just. Verses 3b-4. c. Righteous. Verse 5.

3. **The Characteristics of His Kingdom. Verses 6-10.** a. Natural creation restored to original condition. Verses 6-8. b. Mankind restored to peace and knowledge. Verse 9. c. Nations restored to peace and order. Verse 10. d. Israel restored to place in God's plan. Verses 11-12.

The Kingdom will surely come over all the earth when Christ returns, then and only then will we have universal peace and world order.

#### Suggestions

This truth of the Bible concerning God's plan for peace on earth, is so different from what everybody is talking about today that we young people ought to spend some time studying God's Word to see just what His plan is.



**Summary For The Month**

Our emphasis for the month is "All People." God so loved all the people of the world that He gave His only Son for them, that they who believe might not perish but have everlasting life. This is the great Christian message, and our task is to get the message to all people everywhere.

All of us earnestly desire that all these people whom God loved and for whom Christ died live together in peace, but peace can only come as the result of some more important things. So as long as men live for self and refuse to cultivate in their lives the things that make for peace there can be no peace.

But Christ intends that His own children shall have peace with God in their relationship to them and peace from God in their hearts no matter

what tribulation we may face in the world.

The Christmas message of peace on earth has not failed for peace with God is available on the earth today through the Gospel, men who receive Christ have peace in their hearts, the foundations of peace have been laid in the fellowship of Christians throughout the world, and God's purpose to establish peace shall surely be realized.

And finally God's universal peace and world order will come when Christ returns to rule and reign.

We young people must study the Word of God until these propositions become so real to us that they not only keep us from the popular errors of the day but also move us to take the Gospel to all the people everywhere.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR DECEMBER 23

### The Message Of Christmas To The World

Scripture: Luke 2. Devotional Reading: Matthew 2:1-15.

We think of the Message of Christmas as a message of peace and quote the Golden Text, "Glory to God in the highest, and on earth peace, good will toward men," as our great longing. But the real message of Christmas goes back of peace to some other vital truths which make peace possible in a world of unregenerate, rebellious, and condemned men and women.

Salvation, Redemption, must come before peace can come. The world must be reconciled to God. The ministry of reconciliation must precede the reign of peace. So when the angel announced His coming birth to Mary he said, "Thou shalt call His name Jesus for He shall save His people from their sins." When the angel made the announcement to the shepherds he said, "unto you is born this day in the city of David a Savior, which is Christ the Lord." Anna spoke of Him to all them that looked for Redemption in Jerusalem.

The recognition of Christ as King must come before peace can come. This world is in rebellion: we will not have this man to rule over us, is the answer of most men. As long as the rulers of this world hate, or ignore Him, as Herod hated the child King, there can be no peace. As long as there is no room for Him, there will be no room for peace. We, like the wise men, (see Devotional Reading), must come and **Worship** Him.

There is no peace, saith my God, to the wicked. The trouble with the world, both men and nations, is that we want peace and our SINS at the same time. This is an impossibility. As long as we hold to our sins and selfish will and ways, and refuse to accept Him as both Savior and King we will never have peace.

Let us think of the Christmas message as a threefold message (1) Christ, "a Saviour," (2)

Christ, "the Lord" (King), (3) Christ, "our peace."

**Christ, "A Saviour":** Especially Vss. 10-11; 29, 30; 38. "A Saviour," "thy salvation," "redemption." Here is indeed "good tidings of great joy," the best news that ever came to this world of lost men. The great need of mankind is a Redeemer. Question 20 of our Catechism says, "Did God leave all mankind to perish in the estate of sin and misery"? We can see even more clearly than when our Catechism was written that "all mankind" is in such an estate. When was there ever more sin and misery than today: Our culture, refinement and civilization have not given us peace. Our terrible estate has been made more terrible by modern science and inventions. Our last war was our worst war so far.

God determined to deliver His people "out of the estate of sin and misery and bring them into an estate of salvation, by a Redeemer." "The only Redeemer of God's elect is the Lord Jesus Christ." It is no wonder that "The Sky Broadcasts the Wondrous Story." This is news worth broadcasting.

"He shall save His people from their sins." His very name, Jesus, guarantees this. Who are His people? All those whom the Father gives Him. All those who receive Him, come to Him, believe on Him. He is faithful who promises; He will keep His covenant with His people. "He remembered His holy covenant." (Lu. 1:72).

When we have peace on earth it will come through this salvation. Saved people alone can have peace and "good will." Peace, His peace, must come into the hearts of men and women before peace can come to the world.

**"Christ, The Lord":** Verses 11, 34; Matt. 2:1-15. Christ must also be recognized as **Lord**, as **King**. The wise men came to worship, asking, "Where is He that is born King of the Jews"? So with all wise men since their day.

Peace only comes to a **Surrendered** soul. As long as it is our will and our way there will never be perfect peace. When we take every idol off the



throne and put Jesus Christ on the throne then we have the peace that passeth understanding to keep us. If any man will come after Me, let him say No to himself.

Peace will never come to this world until it surrenders to Christ and crowns Him King. As long as Herods are on the throne, or are dictators; as long as democracies have selfish and self-seeking men in places of authority there can be no lasting peace. We will only have breathing spells between wars. Queen Victoria had a long peaceful reign. She was a surrendered queen. She would have liked nothing better than to cast her crown at His feet. The Savior must be "Lord of All or He is not Lord at All."

**Christ, "Our Peace":** Eph. 2:14, Luke 2:14: "On earth, peace." This will bring glory to God. The work of God in redeeming and saving His people; His work is bringing us to God; God in Christ reconciling the world unto Himself, this is the work that is going to bring the greatest glory to God, greater glory than that seen in Creation and Providence.

"On earth, peace." How the world professes to long for that blessed time! That time is coming. He is the Prince of Peace. "Of the increase of His government and peace there shall be no end—the zeal of the Lord of hosts will perform this."

Peace comes on earth personally when individual men yield to Him and please Him. These people will have peace on earth, even when the earth is torn asunder by hatred, strife, and war; even when these people are hated and persecuted. "My peace I leave with you." Here is the greatest legacy of our Lord. This peace may be the precious possession of every Christian.

Peace on earth comes relatively when revivals, times of refreshing from the presence of the Lord, sweep over the world like showers upon a thirsty land. A time of revival is a time of peace, for the Gospel makes us love one another. Spiritual depressions sow the seed of strife and war. Departure from God brings disasters to the world.

Peace will come permanently when Christ takes the government upon His shoulders. When His Kingdom comes, when His will is done on earth as in Heaven, we shall have the peace for which we long. May we do all we can to hasten the Day when the King returns and His Kingdom is established on earth.

The Christmas message is a message of peace, but it is peace built on acceptance of Christ as both Savior and Lord.

## LESSON FOR DECEMBER 30


### World Fellowship Of Christians

Scripture: Acts 10; Galatians 3:26-28; 1 John 1:3-4. Devotional Reading: Ps. 67.

Many people today are dreaming of, and planning for, a World Fellowship of Nations. While they talk and plan the nations continue to arm and better equip themselves for war. We talk of fellowship and prepare to fight. We evidently have little faith in our plans. The world will have to be built on a better foundation than force.

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As long as we have the spirit of selfishness and aggression so long we will have to arm and protect ourselves.

Many superficial thinkers are calling for a World Fellowship of Religions. This is the favorite topic of some leaders today. They want us to pick out the best in all religions and unite on this. Nothing would please the devil more. The other religions of the world are his already, and if he can get Christianity to give up its birthright he would have a "fellowship" suited to his plans for world domination.

Still others would like to have a union of Catholics, Protestants, and Jews, forgetting that the differences between these are so great and fundamental that there could be no Christian fellowship here. How can two walk together except they be agreed? The denominational differences between Protestants are of minor importance and do not prevent the closest sort of Christian fellowship, but the differences between the "Modernists" and "Fundamentalists" or "Evangelicals" are of such a nature that real Christian fellowship is difficult, if not impossible. Where the Unitarian leaven has "leavened the lump" we feel that we must withdraw fellowship.

But **World Fellowship of Christians** is a most blessed fact and experience. Let us see what our Scripture teaches us about it:

**Devotional Reading:** Psalm 67. This psalm is a good starting point for our study. It certainly looks forward to a world Fellowship. "All the nations"—"All the people." What is the basis of such a fellowship? "Thy way"—"Thy saving health." The world must turn from its way—its crooked ways—to God's way; from its sin sickness and death to God's health touch—His "saving health." God must govern and judge; all the ends of the earth shall fear Him. Then there will be gladness, singing, joy. This picture of world fellowship is enlarged upon in many places in the Bible.

**Its Foundation:** Galatians 3:26-28: "Children of God by faith." Here we have the foundation of Christian Fellowship—**Faith**,—faith in Jesus Christ. It is world-wide. There are no distinctions. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female:



for ye are all one in Christ Jesus." The bond that unites is saving faith. This makes us Abraham's seed and heirs according to promise. This is the foundation upon which Christ builds His Church. This is God's Way and His "saving health." This is to be preached to all nations.

**Its Nature:** 1 John 1:3-4: "With the Father, and with His Son." Here we find this fellowship described. It is a three-fold fellowship: with the Father, Son, and Believer. The Spirit has regenerated us; we have been born from above; we are members of the family, of the household of faith; therefore we can and do have sweet communion one with the other. Such a fellowship is the source of abounding joy. No social, economic, racial or national boundaries can keep such people apart. Let us give two illustrations from Dr. Egbert Smith's new book: "A lady missionary writes: 'I went into the kitchen for my Chinese hostess one night to visit a bit. She sat down on the bench by me and taking my hand she spoke of what a joy it was that all the family were believers and of how wonderful is the uniting power of Christianity that makes one love all the other Christians and brings such different people together just like one family.'" Another writes: "One dear old Korean lady came and leaned against my shoulder and said: 'Jesus is our precious bond of union. If it were not for Him we wouldn't even be friends. Look at your white hair, and face that looks as if you spent half your time washing it. And look at me, an ugly old woman of another race. You wouldn't want me to touch you. But because of His love in our hearts, the first time we meet we love each other'".

**Practical Application:** Acts 10: Peter and Cornelius. We have here the interesting story of how two men, far apart in many ways, were brought together in sweet and blessed fellowship.

It was the Lord's doing and it is marvellous in our eyes.

One of these men was Cornelius. He was a centurian, a devout man, one that feared God with all his house, gave alms, and prayed alway. He was not yet a Christian. He did not have faith in Jesus Christ.

God never allows a real seeker after truth to fail in finding it. The vision comes; he is told to send men to Joppa for Peter; "He shall tell thee what thou oughtest to do." This is God's way. He uses us—saved men and women—to show others the way.

The second man is Peter. He was not yet ready to be sent on such a mission. He was a Jew and his ideas were narrow and prejudiced. He had never associated with "unclean" Gentiles. Another vision was necessary. Peter, like Paul, was not disobedient to the heavenly vision.

He went, taking certain brethren with him. He found everything ready for his visit. "Now therefore are we all here present before God, to hear all things that are commanded thee of God." What a fine congregation to preach to! Peter sees plainly that God is no respecter of persons and preaches the simple Gospel to these assembled Gentiles.

The result is far beyond anticipation. The Holy Spirit fell on them. In recognition of this fact, they were baptized. This has been called the "Gentile Pentecost."

Any World Fellowship, worth its name, must be the fellowship of those who are thus filled with the Spirit from on high. May the whole Church receive such a Baptism! Would it not be wise for the Church to pray, and Pray, and PRAY for such a Baptism? We need this "Oneness" today.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar

December 1945

December 2: Universal Bible Sunday.

December 16-23: Ministerial Relief Week. (Remember the Joy Gift).

December 23: Life Dedication Day. (Special student emphasis).

December 25, Tuesday (Christmas): The Birthday of the King.

December 30: Student Night.

Circle Topic: "Say So." Where First?

Auxiliary Topic: "Behold the Handmaid of the Lord."

Throughout the month: Special Bible readings suggested by the American Bible Society in their list of readings, "Marching Orders For A New lation of 404.

### Universal Bible Sunday

December 9th 1945

"America and its institutions came largely out of the Bible, and its future depends to a great extent upon keeping this once forbidden book open as a guide to its life ... One of the best things Americans can do to promote the American way of life is to teach their children to love this book by reading it to them, keeping an attractive appearing copy of it where it can be seen and read, and familiarizing themselves with its contents so they may guide their children into satisfying and useful lives that will promote their happiness and well being, be a source of satisfaction to their parents, make them useful members of society, and citizens who will guarantee the future of this nation." —From *International Religious Education Journal*.

Every family needs to read the Word together—let Universal Bible Sunday be a time of starting with daily Bible reading in your home.



## If Any Provide Not For His Own And Especially For Those Of His Own House

The group was trying to choose a name for the fund—for some reason the task was not as easy as it first seemed it would be. Then one member remarked: "It ought not to be hard to find a name for this gift, because it is certainly a joy to give it." Almost with one accord the group exclaimed: "There it is—there is the name—**Joy Gift**." And thus this Joy Gift was named.

What is this Joy Gift? The answer need scarcely be given. It is the love offering given each year by the members of the Presbyterian Church in the United States to care for those servants of God who have "completed their mission" in service and for whom the Ministers' Annuity came too late. The dependent members of families—widows and orphans—from whom God has called the head of the home also are cared for from this Joy Gift.

Any one living close to the members of a "manse family" knows all too well of the many outside calls upon the income, and rare indeed is the situation when a minister of the Gospel can prepare for the future rainy day.

From the very beginning of the Ministers' Annuity it was understood that ministers already retired would not be cared for from that Fund. So that meant these must be cared for through Ministerial Relief, which meant the Joy Gift.

Naturally, each year the roll of Ministerial Relief will be lightened to some extent, and this will mean a more liberal provision for those remaining.

Our Church believes that her ministers while in active service should be free from worldly cares and avocations; therefore, our Church believes in I Corinthians 9:14. Our Church could not believe in this and not believe likewise, that the Church must provide for after-service days. It is a solemn obligation which the Church assumes.

Gratitude is perhaps one of the most gracious gestures of man to man. All too often it is not expressed, or is expressed too late. Benjamin Franklin said: "To the generous mind the heaviest debt is that of gratitude, when it is not in our power to repay it." We can well give thanks that it is in our power to repay those of the ministry to whom the evening of life has arrived and to whom we feel a deep sense of gratitude. The Joy Gift makes possible this gesture of love and gratitude. Let's make it the most generous offering yet!

**Have YOU Been Wondering HOW To ENCOURAGE THE PEOPLE** in your church to greater zeal in witnessing for Christ—  
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## Statement Of Relief Agencies

"Children by the millions are in imminent danger of starving and freezing as winter comes to Europe unless immediate help comes from countries which have food, clothing, vitamins and medicine.

"Helpless children cannot survive much longer unless there is an united effort to save them. Every official humanitarian and religious agency must come to the rescue immediately or it will be too late.

"We plead for generous public support of all organizations and agencies willing to co-operate. Generous financial assistance must be given so food, medicines, vitamins and bedding may be purchased and foster care provided for orphaned and homeless children. Warm clothing is also needed in huge quantities and should be collected and sent through authorized channels.

"Only by immediate and co-ordinated effort can a colossal catastrophe be avoided. Conditions in several European countries compel us to make this common appeal in the strongest possible way.

"We, who have seen these conditions and heard these cries for help must lay it on the consciences of all to share to the limit of their money and goods now.

"We wholeheartedly welcome and support efforts already undertaken by governments and agencies both national and international. We urge much greater support of their efforts in the dire emergency now confronting Europe. We pledge ourselves to work together meeting needs without regard to nationality, race or creed."

—From Church Committee on Overseas Relief and Reconstruction, October 16, 1945.

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# Ye Must Be Born Again

By Rev. Chas. J. Woodbridge, Ph.D.\*

These are the words of the Son of God, rich words, vibrant words, words that need to be read, understood, and fearlessly proclaimed from evangelical pulpits.

## "Ye Must Be Born Again"

The exponent of the universal fatherhood of God rejects this teaching. But the Bible believer endorses it *ex animo*. He realizes that regeneration is the heart and soul of the message of salvation. A lost and dying world must be ceaselessly reminded that it is the birth from above that brings life, hope, and peace to the children of men.

## The Need Of This Teaching

It was to a Nicodemus that our Saviour used the word of compulsion: "Ye **must** be born again." Even a ruler of the Jews, a religionist at heart, had to experience the rebirth if he would enter the Kingdom of God.

The implication is clear. All men, everywhere and throughout the ages, if they would enter the Kingdom, must be born again.

Why? Because **by nature** men are born into the wrong family. A work of **supernature** is necessary to translate the sinner into the family of God.

Christ stung His persecutors with the words of denunciation: "Ye are of your father the devil . . ." (John 8:44). The Pharisees were shocked by the rebuke. The Lord Jesus was singling them out for attack. But Pharisee or publican, millionaire or Lazarus, white man or negro, Chinese or Indian, capitalist or laborer, male or female, adult or child, you or I—all who are to enter the family of God **must** be born again.

## The Nature Of This Teaching

What, then, does it mean to be born again? Nicodemus' words to Jesus and our Lord's reply give us the clue.

"No man can do these miracles that thou doest, except God be with him." The ruler of the Jews had in mind the amazing acts of power which Jesus had been performing.

Without changing the subject—and this is vital—the Master replied, "Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God."

Walking on the sea, healing the sick, raising the dead—these were miracles. The new birth is a **stupendous miracle** too. It is compared with a birth for several reasons.

First, because just as human parents are the responsible agents in natural birth, so God is active in man's supernatural birth. "Of his own will beget he us . . ." (James 1:18).

Second, because just as the natural babe enters the physical realm of existence and begins to feel at home in the world, so the supernatural babe begins to live and move and have his being in God.

Third, because just as the earthly father proudly gives his child a name, so our heavenly Father gives believers a new name. They are "Christians"—bearers of the name of the Son of God. Let them rejoice in their new found title. But let

them be extremely careful how and where they bear it.

## The Basis Of The Teaching

Surely any man in his senses would covet the title "child of God." On what basis does God perform the miracle of grace and bestow the title?

John 3:14-15 gives the answer. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up . . ."

The reference is to an appalling scene in Israel's history. Because the Hebrews murmured against God in the days of their wilderness wanderings (Numbers 21), fiery serpents were sent into the camp and bit the people. Thousands died. In obedience to God's command, Moses fashioned a brazen serpent and elevated it before the host. Those who gazed upon the serpent of brass lived.

This is the sequence: Sin, death, remedy, the look of faith, life. The parallel is clear: the sinner today deserves eternal death; but when he looks in faith upon the Christ of Calvary, he lives.

The basis of regeneration is the blood of the cross, where sins are washed away; the finished work of redemption; the consummated atonement of the Lord of Glory. Herein lies man's only hope of life, of spiritual birth, of happiness, and of Heaven.

## The Operation Of The Miracle

It is the birth "of water and of the Spirit" that permits one to become God's child. These two agents cooperate in bringing forth God's new creation.

The Spirit: of course this is the Holy Spirit, the third person of the Trinity. Without Him there can be no regeneration. Brethren, let us remember this in our prayers and in our pulpits. Only as He works through us will our words be winged with power.

The water: there are varied interpretations here. Perhaps the water is, in general, the cleansing, refreshing, invigorating activity of regeneration.

But more likely it is the Word of God. Water is used in the New Testament as a lovely symbol of the Word. Paul refers in Ephesians (5:26) to the "washing of water by the word." (Cpr. John 15:3). The second agent, then, is the Word of truth (James 1:18; 1 Peter 1:23), "which liveth and abideth for ever."

This is the method of operation: the Holy Spirit of God, using the Word of God (portion of Scripture, sermon, testimony, tract), exalts the Son of God as crucified, risen, ascended, interceding, coming Savior. Then the same blessed Spirit reaches down into the heart of the sinner, convicts him of iniquity, woos him, persuades him, gently leads him to the foot of Calvary, where he finds his Redeemer, and makes his changeless peace with God.

## The Results Of The Miracle

The results? They are too numerous to list, too beneficent to describe, too sublime to fathom, too eternal to comprehend.



But among the results are these. First, through the new birth a stranger from the covenant of hope becomes a **child of God**, heir of God, and joint-heir with Jesus Christ. Almighty God, who called the universe into being by the divine fiat of His omnipotence, now becomes one's Father. And "like as a father pitieth his children, so the Lord pitieth them that fear Him" (Ps. 103:13).

Again, whereas before the miracle there was death, now there are the stirrings of life—abundant life, eternal life, now and forever.

Further, there is after regeneration in the heart of God's child a measure of the **likeness** of the Father. The **imago Dei**, shattered at the Fall, is now restored.

The proclamation of the truth of the new birth is a vital challenge to our generation. Let us up and at it. Or, if we have been "at it" for years, let us pray for one another—that the Holy Spirit, using the Word and exalting the Son through our testimony, may beget many a soul this year "unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away . . ." (I Peter 1:3-4).

\*Pastor of the Independent Presbyterian Church, Savannah, Ga.

## Did The Protestant Chaplain Accomplish Anything In This War?

By Rev. J. David Simpson\*

Upon the surface, the above caption sounds as if the writer is sportive or facetious to the limit, to suggest such a trend of thought. And, yet, to come back to the question itself, immediately confronts us with a certain prevailing trend of both thinking and acting on the part of Moving Picture Producers that would lead us to believe that the Protestant Chaplain has served no real purpose in this war just closed.

Without naming the pictures, (far too numerous) some of which have a definite war connection and some which do not, the place which both Minister and Church are designed to fill are invariably filled by the Catholic Priest and His Church. The sound Spiritual Advice given to the Soldier is given by the Catholic Father; the hazardous trips which the Soldier has to take brings into the fore-front the Catholic Chaplain to accompany him. The Associated Press accounts received in the majority of cases about the Chaplain's life with the Service Men, place the Father Catholic Chaplain as the outstanding representative of the Christian Chaplaincy.

I suspect that Protestant Chaplains feel honored in being left out of the movies and many news accounts, as advertising and publicizing are far removed from their noble spirit, but one often wonders if the Roman Catholic Church (predominating in its influence over the many picture interests) really considers the whole of society so gullible as to miss their objective. The objective of the Roman Catholic is to sell their church through every advertising medium available regardless of whether it comes at the expense of the Protestant Clergy and Church or not. In the

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movies, the most hallowed and sacred associations and relationships of life find the Catholic Priest always to the fore-front as being the only one capable of filling such a role. The blood of our sons in battle shed, the dead, the wounded, the unfaltering courageous stands made, the Soldier and his Bride before the Altar, the first-born of the Soldier's household, all of this and more besides are strangely inter-twined around the Catholic Altar and its Priesthood. It is a Catholic Church Scene or a Catholic Priest hovering over a dying Soldier administering the last rites.

Through the use of the Movies, the Catholics feel that Protestantism will be greatly softened, and the more nearly converted to the Catholic way of thinking, even at the expense of pushing the Protestant Chaplain or minister and his ministries into the background. To get the Catholic version through the Movies and Press, the Protestant Chaplain does not seem to have been in the picture at all as an outstanding force for good among our service men in this war. All of the propaganda possible cannot alter the true facts about the heroic services of our honored Protestant Chaplains.

\*Newton, Miss.

## BOOK REVIEWS

### FROM SCENES LIKE THESE

By Ethel Wallace. Hathaway & Brothers Press, Philadelphia, Pa. Price, \$2.00.

Scenes like these bring courage, strength and refreshment to the parents of today who dare to build a Christian home in an evil world. The author cleverly pictures two distinct eras of so brief a period as two score years from 1900 to 1945. First, she writes of the happy memories of her childhood in a Christian home where unity of thought and purpose existed between father and mother who, like Enoch of old, walked with God. The portrayals of those whom she loved are frequently touching, often richly humorous and always sincere.

The author relates in the latter half of her book her own experiences typical of so many American women in the past few years of World War II and includes letters from her soldier brother and his son which vividly picture the experiences of a seasoned soldier in the European Theatre and the life of a young boy training for service in the Pacific.

Our authoress very emphatically condemns the pacifists who are to a great extent responsible for the recent bloody conflict. With the Word of God, the Bible, for her authority she tells us, "No one certainly can question that in the Old Testament God endorses righteous war." David the man after God's own heart was a man of war beyond all other kings. From the New Testament she brings



to our minds Christ as we see Him in Revelation. He is pictured by John the beloved as a warrior. "And out of His mouth goeth the sharp sword that with it He should smite the nations."

—Mrs. John R. Richardson.

### UNDEFEATED

By Paul Hutchens. Moody Press, 152 Institute Place, Chicago, Ill. Price, 25c.

Many people will read a story containing Christian truths while they would not think of sitting down with a book of the same doctrines minus the story. Mr. Hutchens, who has given us many fine Christian novels, relates this time a soldier's activities in war and his final acceptance of Christ as his Saviour. If a theme were selected for this booklet, it would be that God's name can not be used as a sort of magic wand to get things we want. Instead we must learn to say "Thy will be done."

—Lucile Liddell.

### REACHING CHILDREN

Mildred Morningstar. Moody Press, Chicago, Ill. Price, \$1.50.

The author argues at the outset that the customary practice of instruction preceding decision is wrong, that the proper method is decision immediately, based upon a most cursory description of the Gospel. The dominant idea seems to be "reaching" children, and getting them "saved" right off. This warm evangelistic interest and zeal is, of course, to be heartily commended, more so because the author strives to be strictly Biblical. In turn, however, such evangelistic eagerness easily leads, as we believe it has with the author, to a defective presentation of doctrine, and to the use of methods and devices not to be doted upon in a church that prizes the full-orbed truth of its confessional standards, and strives to keep its children's program based upon a sound philosophy of Christian education.

—William D. Gray.

### GOD'S ANSWER TO YOUNG PEOPLE'S PROBLEMS

By William W. Orr, D.D. Published by Bible Institute of Los Angeles, 558 South Hope Street, Los Angeles 13, Calif. Price 20 cents.

In an informal manner the author discusses some of the problems that are found in the lives of young Christians. For each problem the author believes that there is an answer in the Scripture and this is a final answer from which there is no appeal. He discusses such subjects as smoking, drinking, dancing, movies, petting, popularity, etc. Much sound counsel is offered in simple terms in this small book. In the chapter on "Can I Be Popular?" the author discusses the subject from many angles and then concludes with these words, "The best thing is not to worry too much about popularity. Place this matter, too, in the hands of your Lord. Think much of your popularity with Him . . . Build up a circle of friends who love the Lord and who will think and talk your language. Continually carry the story of Christ to others and thus gain real friends who will last not only through time but through eternity . . . Strive mightily for heavenly popularity . . . It seems to resolve itself down to this: you can't be popular with God and with Satan too . . . I am sure there is no question in your mind whose popularity you seek."

—John R. Richardson.

### PASTORAL CARE OF NERVOUS PEOPLE

By Henry Jerome Simpson. Published by Morehouse-Gorham Company, New York, N. Y. Price, \$2.25.

Efficient pastoral work requires as much thought and effort as high class pulpit work. To be a good pastor one must be more than just a routine door-bell ringer. If the pastoral visit is to be of maximum value he must understand people and their complex needs. The author of this book has provided material to enable the pastor to better understand and meet the needs of his congregation. He has had forty years pastoral experience, and ten years of which he has operated a Clinic for Personal Adjustment. His writings are therefore based on a wide knowledge of parochial activities as well as an extensive acquaintance with modern psychiatry.

This is not a scientific treatise on psychiatry. It is a simple and honest effort to help ministers of the gospel toward a better understanding of the various types of nervous people to be found in every congregation. We know of no better introduction to the scientific approach to pastoral work. The author has admirably succeeded in giving information to help nervous people make the proper adjustment to life, but in doing so he has not trespassed in the fields of either the physician or the psychiatrist. This is a useful book, not only for the Christian pastor, but also for the Christian physician.

—John R. Richardson.

### THE PRAYERS OF THE BIBLE

Elinore Mapes Pierce. The Judson Press, Philadelphia, Pa. Price, \$1.50.

This well-printed volume of some one hundred eighty-three pages is something different in the bibliography of prayer. It arranges under titular headings all of the prayers in the Bible—man's need expressed and God's power and response. The wide variety of these Bible prayers is amazing. Prayers for guidance, for God's presence, for forgiveness, intercessory prayer for sinners, for mercy, for justice, for help, for strength, for deliverance, for information, for blessing, for health, for wisdom, for heavenly recognition, for relief, for knowledge, for salvation, for revival, for faith, for spiritual strength, for the Lord's return. Prayer magnifying God and confessing man's sin. Intercessory prayer, answered prayer, national prayer, unanswered prayer, prayer of thanksgiving, prayer of faith, of gratitude and of praise. The longest prayer contains one hundred sixty-six verses from the 119th Psalm. Courageous prayer, believing prayer, hopeful prayer, beseeching prayer, united prayer, joyful prayer, thankful prayer, and prayers recorded in heaven.

Armed with this compilation, and its index of eighty-six topics, the earnest Christian will soon acquire such a vocabulary of prayer that he will find no need for humanly-composed forms of prayer such as have been published from time to time. Instead, out of the treasury of God's own Word, one can learn "how to pray" in words that have come from the lips and hearts of praying men of the Bible—words of prayer that have been written down by the Spirit of God. We recommend this as one of the best devotional books of the hour.

—Stephen B. Williams.



# General Church News

## The Southern Religious Radio Conference

A great step forward has recently been taken in religious broadcasting and in inter-church cooperation in the South. The Radio Committees of the Southern Baptist Convention, of the Southeastern Jurisdiction of the Methodist Church, and of the Presbyterian Church in the United States, with due denominational authority, have associated themselves in the Southern Religious Radio Conference. The basis of association was finally agreed upon at a meeting of duly elected representatives of the respective Radio Committees held in Atlanta, Ga., on October 30, 1945.

Preliminary meetings had been held looking to this end in Montreat, N. C., in Atlanta, Ga., and in Dallas, Texas. At some of these meetings the counsel of leading representatives of the radio industry in the South was available. Station managers, we are led to believe, welcome this cooperative approach on the part of denominations.

The authority of the Presbyterian Radio Committee for participation in such a movement is found in the following action taken by the 1945 Assembly: "That, in view of the desire of the radio stations not to multiply indefinitely the denominational hours to the embarrassment of all parties concerned, the Assembly approve the Presbyterian Radio Committee taking such steps with other Protestant denominations or organizations as may be necessary to obtain time for a sustained Protestant Hour in which the Presbyterian Hour as such would be an integral part."

The agreements upon which the Southern Religious Radio Conference will proceed contains the following items which each of the cooperating Radio Committees will implement in its own way:

1. This Conference has been organized to serve as a channel through which several Southern evangelical denominations will cooperate to solve traffic problems in radio network broadcasting in this territory. Methodists, Baptists and Presbyterians will inaugurate the movement, and future membership will be limited to evangelical denominations.

2. This is not a merger of the cooperating Radio Committees. Each group shall be free to present Bible truth positively and constructively as interpreted by its own denomination in accordance with the ethics of good broadcasting.

3. It is hoped and believed that out of this effort there will be a permanent sustained hour which will continue throughout the year. Broadcasting will be over independent networks which will cover the entire South. The purpose will be to reach not only the constituencies of the respective denominations, but the great mass of unchurched people also.

4. The series will begin in January, 1946, with the following schedule: Baptists, January 6 through March 10; Presbyterians, March 17 through May 5; Methodists, May 12 through June 30. At the end of the first six months the denominations will have a full quarter each: Bap-

tists, July, August, September; Presbyterians, October, November, December; and Methodists, January, February, and March, 1947.

5. The series as a whole will have an agreed title, but the identity of each denominational series will be maintained. In each broadcast, by whatever denomination, an announcement will be made of the Southern Religious Radio Conference and the cooperating denominations.

We are seeking to enlist some forty stations which will give us southwide coverage. We may have to continue for a while in the central standard time zone with an early Sunday morning hour until schedules can be adjusted for a better period.

The Presbyterian Radio Committee is now enlisting the speakers for the Presbyterian Hour this Spring and for the longer series in the fall of 1946. For the time being we shall not endeavor to broadcast more than a full quarter within our fiscal year. The rest of the periods will be divided according to the requirements of the other denominations.

The Southern Religious Radio Conference will hold its annual meeting in July of each year. The following committees have been named: the Steering Committee, the Joint Committee on Quality of Programs, the Advisory Committee on Recorded Programs. The officers to serve until the annual meeting are: Rev. John M. Alexander, Presbyterian, Fayetteville, N. C., Chairman; Rev. William F. Quillian, Executive Secretary, Southeastern Jurisdiction, Methodist Church, Atlanta, Vice-Chairman; and Rev. S. F. Lowe, Director of Baptist Radio Committee, Atlanta, Secretary.

John M. Alexander, Chairman, Presbyterian Radio Committee.

### Missouri Baptists Ask President Truman To Discontinue Maintaining Representative At Vatican

St. Joseph, Mo. (RNS).—President Truman was urged by the Missouri Baptist General Association at its 111th Annual Convention here to discontinue sending a representative to the Vatican. The Association said the practice endangered separation of Church and State.

Governor Phil. M. Donnelly was commended by the Association for his campaign against gambling houses.

The Association approved the policy of giving three months' employment as field workers at \$150.00 per month to all returning Baptist chaplains who desire such work. Dr. T. W. Medearis, Superintendent of the Association, pointed out that the plan enabled chaplains to become acquainted with the churches, and opened the way for churches needing pastors to extend calls to them.

Purchase of property at Hollister, Mo., overlooking Lake Taneycomo, was voted. It includes two hotels, a tabernacle and an administration building.



### 1,716 Lexington (N. C.) Pupils Given Bible Instruction

Lexington, N. C. (RNS).—A survey conducted here reveals that by the end of the current school year about 1,716 students in the public schools will have been taught a Bible course.

Salaries of teachers and all expenses are paid by the churches through the Lexington Ministerial Association. Bible courses are offered in both the white and Negro high schools, and in each of the city's four elementary schools.

### Rev. John R. Williams To Go Back To Evangelistic Field

Spartanburg, S. C.—Rev. John R. Williams, who for the past two years and a half has been pastor of the Second Presbyterian Church, Spartanburg, has resigned his charge, and has asked Presbytery to dissolve the pastoral relationship on November 30th, so that he may re-enter full time evangelistic work. He was in full time evangelistic work for twelve years before coming here, with headquarters in Atlanta. This time he will make his headquarters in Hendersonville, N. C. He is going back into the work with the intention of putting on programs of Visitation Evangelism supplemented by evangelistic preaching.

### Tuscaloosa Presbytery

Tuscaloosa Presbytery met in Akron, Ala., on October 23, in regular Stated Session. There were fifteen ministers and nineteen elders enrolled. Rev. Louis E. Evans was received from the Birmingham Presbytery and a Commission appointed to install him pastor at Demopolis and Faunsdale. Ruling Elder E. O. Graham was elected Moderator. The Communion sermon was preached by Rev. Joseph Duglinson, D.D., of Aliceville. Rev. J. D. McPhail retired from the active ministry. A sheaf of letters of appreciation of his life and work, written by members of Presbytery, was presented to him. Also a certificate for Meritorious Service. The pastoral relation between Rev. M. O. Cockerham, D.D. and his group of churches was dissolved. He will continue to serve these churches until they obtain another pastor. Presbytery directed that a letter of commendation be written to Dr. E. C. Scott, Stated Clerk of the General Assembly, for his very efficient work in the publication of the Minutes, and particularly the Ministerial Directory. The Home Mission Committee is taking steps to supply all of the vacant fields, and especially to take care of the growing opportunity offered in the Tuscaloosa area. The next place of meeting will be in the Tuscaloosa First Church, on January 22d.

R. E. Fulton, Stated Clerk.

### Synod Of Florida Report By A. R. Larrick, S. C.

The Synod of Florida convened in the First Presbyterian Church of Tallahassee at 7:30 P. M. Oct. 17, with Rev. A. J. Kissling, the latest Moderator present presiding, Rev. Clarke Dean, the retiring moderator having moved to the Synod of Tennessee. The sermon was preached by Rev. T. K. Young, the Moderator of the General Assembly. All of us were greatly stirred and challenged to assume full responsibility for the great privilege and task that is ours.

Fifty-nine Teaching Elders and twenty-six Ruling Elders were in attendance. Rev. C. A. Raymond, Pastor of the First Presbyterian Church of Lakeland, was elected by acclamation to be the Moderator. Elder Guyte P. McCord of the Tallahassee Church was elected Publicity Clerk.

Instructive and inspiring addresses were delivered by the following: Rev. T. K. Young, Moderator of the General Assembly, Rev. Leslie H. Patterson, Campaign Director of the Home Mission Emergency Fund, Rev. R. E. McCaskill, representing the Defense Service Council, Rev. Stephen T. Hartin, representing the Assembly's Advisory Council on Stewardship, Rev. J. McD. Richards, President of Columbia Theological Seminary, Rev. M. A. Macdonald, President of Thornwell Orphanage, Rev. Hugh E. Powell, Director of Religious Education for the Synod of Florida, and Rev. C. W. Bates, Fraternal Delegate from the Synod of Florida U.S.A.

Rev. Wallace Clift of Tampa is the only minister of the Synod who died during the year. An appropriate memorial season was observed.

Synod is much rejoiced in the report of the Chairman of the Commission to liquidate the debts of Palmer College. Elder H. E. Wickersham of DeFuniak Springs, Chairman of the Commission reported that all debts have been liquidated. Synod gave Mr. Wickersham a rising vote of thanks for the excellent work he had done, and dissolved the Commission.

Two Ad Interim Committees were appointed:—One, to study the advisability of the Synod of Florida uniting with the Synod of Georgia in establishing at Quitman, Ga. a home for needy elderly people. The other to confer with a Committee from The Synodical Auxiliary as to the advisability of the two bodies meeting simultaneously and in the same city at their next Annual meeting.

The following Overture was sent up to The Assembly: "The Synod of Florida respectfully overtures the General Assembly to instruct the General Assembly's Committee of Ministerial Relief to undertake to supplement out of its funds sufficient money so that honorably retired ministers after thirty-five (35) years of service may receive from the Minister's Annuity and the Ministerial Relief a minimum of \$75 per month."

The entire session was inspiring, challenging and spiritual. The next session will convene in the First Presbyterian Church of Jacksonville at 7:30 P.M. Oct. 15, 1946.

### Florida Presbytery

Florida Presbytery met in Chipley, Fla., Nov. 17, 1945 at 7:30 P. M.

Opening sermon was preached, in the absence of the retiring Moderator, by Dr. John A. McMurray on The Person of Christ, which was also the Presbyterial Discourse appointed at the previous meeting of Presbytery.

Ruling Elder V. G. Philips of Tallahassee was elected Moderator and Dr. John A. McMurray Temporary Clerk.

There were present 19 ministers and 14 Elders.

Judge D. Stuart Gillis of DeFuniak Springs was



chosen to give the Presbyterian Discourse at the next meeting on A Militant Christianity with Elder T. Franklin West as his alternate.

The election of Commissioners to the next Assembly was deferred until the spring meeting.

Rev. Lawrence I. Stell was received on certificate from the Missouri Presbytery and a commission was appointed to install him as pastor of the Tallahassee Church.

The ad interim Committee on Manual was continued to report at the next meeting of Presbytery.

The routine business, including the reports of various committees, was conducted with dispatch by the Moderator, and a fine spirit of fellowship prevailed throughout the meeting.

The pastor, Rev. A. L. McDuffie, and his capable wife and the congregation proved excellent hosts and a rising vote of thanks was passed for the courtesy extended by them all.

The Spring meeting of Presbytery will begin in the Tallahassee Church on April 10, 1946.

Daniel J. Currie, State Clerk.

## Presbytery Of St John's Report

By A. R. Larrick, S. C.

The Presbytery of St. Johns convened in the First Presbyterian Church of Lakeland at 2:00 P.M. Oct. 23, with the retiring Moderator, Rev. George H. Ricks, of Northeast Church, Miami, Presiding. He preached an inspiring sermon on the subject: "The Mind of Christ." The Sacrament of the Lord's Supper was observed with Rev. D. C. Bartges and Rev. D. P. McGeachy, Jr. in charge. A memorial to Rev. Wallace Clift was read and followed with prayer.

Ruling Elder Kenneth S. Keyes of the Shenandoah Church, Miami was elected Moderator. Forty-three Teaching Elders and thirty-one Ruling Elders were in attendance. Rev. Fred Bremer was received from Southwest Georgia Presbytery and will be in charge of the church at Maitland.

Presbytery answered in the affirmative an overture from the Westminster, Miami church, to hold four stated meetings instead of two. An ad interim committee was appointed to study the matter of possible programs for the extra meetings.

Presbytery sent up to the Assembly an overture requesting the Assembly to settle the question of Union with other Presbyterian bodies now.

Presbytery is happy over the fact that it has under its care twenty-five candidates for the Gospel Ministry and one Medical Missionary—Miss Lalla Iverson, M.D. who is serving her internship waiting to be sent to the Foreign Field.

Rev. W. G. Neville of our Brazil Mission inspired everyone with his stirring and challenging address on our work and opportunities and needs in Brazil.

The next stated meeting of Presbytery will be held in Shenandoah Church, Miami, April 15, 1946. Rev. R. E. Fry of Hollywood was nominated to be the Moderator.

## Negro Congregations May Bolt Churches Of Christ

Detroit, Mich. (RNS).—The 500 Negro congregations of the ultra-conservative Churches of Christ seem to be moving toward organization of a separate body from their white co-religionists.

A central authority called the National Christian Preaching Convention of the Churches of Christ has been set up by the Negro congregations. It met here recently and will convene next year in Baltimore, Md.

This is a radical departure from the traditional policy of the white branches, which hold no national meetings, believing that each congregation is a law unto itself and that any type of inter-congregational organization is "unscriptural."

With moral and financial support of some white Churches of Christ groups, the Negro body is reported attempting to win Negro members from the Disciples of Christ. The Churches of Christ, originally a group of southern rural congregations, split off from the Disciples more than 40 years ago.

The main strength of the Churches of Christ is still in the rural South, particularly in Tennessee and Texas, and this may account for the desire of the Negro members to have their own organization, as the sect draws a strict color line, with Negroes in segregated congregations.

Segregation of colored Christians by southern white Christians has resulted in the formation of one Negro denomination after the other. If Negro members of the Churches of Christ continue to develop their own organization contrary to what white members consider "Christian teaching," they may, in time, find themselves disowned, as white Primitive Baptists, for instance, have long since repudiated any connection with the now entirely separate colored Primitive Baptists.

## The Graham Building

By Rev. Wade H. Boggs, D.D.\*

The Executive Committee of Christian Education and Ministerial Relief announces herewith to the Church that the Graham Building in Jacksonville, Fla., has been sold for \$381,000 net, and the money is now being invested on a safe and profitable basis. The Committee was unanimous in the opinion that this was the proper time to sell the Graham Building to good advantage.

This building was erected as the Heard National Bank Building in the year 1912. At that time it was the only thoroughly modern office building in the City of Jacksonville, and was assessed for a larger amount of tax than any other in the State of Florida. There are now numerous office buildings in Jacksonville and it is reliably reported that others will soon be constructed. When this is done the city will probably be overbuilt, and it would then be more difficult to rent the offices profitably.

In the year 1919, during the Florida depression, the bank failed, and Mr. C. E. Graham purchased the building for \$700,000. In January 1920 he made the proposition to this Executive Committee that if we would raise \$400,000 from the entire Church and use \$100,000 of the amount already in the endowment fund, he would give \$200,000



and the building could then be placed in the endowment fund of Ministerial Relief. This proposition was made known to the Church. For the first few months of 1920 the response to the appeal was very slight. The members of the Church did not seem to comprehend the value of the offer until the closing days of the campaign. Then the office was simply flooded with remittances. With the aid of clerks borrowed from banks, it was found that there had been received in cash and pledges, which were later paid, the sum of \$831,582 including Mr. Graham's gift of \$200,000. In January 1921 the ownership of the building was transferred to the Executive Committee of Christian Education and Ministerial Relief and the name of the building was changed to "The Graham Building."

The Graham Building was bought for \$700,000. During the twenty-four years and ten months of ownership of the building the Church has secured from this investment a net income of \$1,030,777. A total of \$756,147 have been made available for the homes on the roll of Ministerial Relief, and \$227,925 is now in the Graham Building Sinking Fund. Approximately \$50,000 has been spent in modernization and necessary repairs. During this same period taxes have been paid to the City of Jacksonville, the County of Duval and the State of Florida to the amount of \$502,588. After having sold the building there is a little more than \$600,000 of this fund still in Ministerial Relief endowment.

Mr. Graham suggested that the Church use up this investment in caring for the ministers and their families who had been so greatly neglected. However, the Executive Committee decided when the income from the building was large, to set aside a Graham Building Sinking Fund to cover depreciation, modernization and replacement. Through this large gift Mr. Graham stimulated our Church to care for its retired ministers in a way that was not surpassed at that time by any of the Churches in North America. The Church will always hold him in grateful remembrance.

\*Executive Secretary of C. E. & M. R., Louisville, Ky.

## Tentative Program

Town and Country Pastors' Institute, Union Theological Seminary, Monday night, 7:30 o'clock, December 3, through Friday, 1:00 P.M., December 7, 1945.

**Monday, 7:30 P.M.**—Welcome by Dr. B. R. Lacy, President of Union Seminary; Response by Rev. O. V. Caudill, President of Town and Country Pastors' Fellowship; Address by Rev. Wallace M. Alston, D.D., "Evangelism."

### Chapel Hour

**Tuesday, 8:45 A.M.** — Led by Dr. Wallace M. Alston.

**Wednesday, 8:45 A.M.** — Led by Rev. Cecil Thompson.

### Credit Course

**Tuesday through Friday, 9:00-11:00 A.M.**—A credit course on "Christian Evangelism," 140-1b, with emphasis on a program of evangelism in rural home mission churches and outposts, led by Rev. A. R. Batchelor, and Regional Directors Carr, Currie, and Mann. The second hour will be devoted to forum discussions.

### Addresses

**Tuesday, 11:15-12:10** — Rev. Dumont Clarke, D.D., "Evangelism Through Bible Study In The Family."

**Wednesday, 11:15-12:10**—Rev. Cecil Thompson, "Outpost Evangelism."

**Thursday, 11:15-12:10**—Rev. T. K. Young, D.D., "Visitation Evangelism."

**Friday, 11:15-12:10**—Rev. T. K. Young, D.D., "The Church Meeting The Needs Of Our Time."

**Tuesday, 7:30 P.M.**—Illustrated Lecture by Rev. Dumont Clarke, D.D., "Evangelism Through A Bible Way Of Stewardship."

**Wednesday, 7:30 P.M.**—Illustrated Lecture by Rev. Cecil Thompson, "A Scriptural Way For A Church To Grow."

**Thursday, 7:30 P.M.**—Dr. T. K. Young, D.D., "Challenge Of Chapel Year."

### Meeting Of Town And Country Pastors' Fellowship

**12:10-1:00 P.M.**—Tuesday, Wednesday, Thursday, and Friday.

Afternoons will be free except for voluntary meetings. Rev. O. V. Caudill will be free to consult with pastors interested in church and manse erection.

Regional Directors may desire to meet at a convenient time with pastors of their districts.

### Plan International Council Of Bible Societies

New York, N. Y. (RNS).—Plans for an international Council of Bible Societies, held in abeyance since 1939 because of the war, will be discussed at a conference scheduled in London next May, it was reported here by Dr. Eric M. North, secretary of the American Bible Society.

The Council, designed to facilitate co-operation and to serve as a center of counsel and co-ordination for all the Bible societies, was proposed at a meeting in Holland in 1939, but World War II forced postponement of plans to bring it into being.

Sessions in London will be attended by representatives of the American Bible Society, the British and Foreign Bible Society, and Bible agencies in France, Germany, Holland, Denmark, Norway, and Sweden.

### Russians To Confiscate Protestant Hospital In Berlin

Berlin. (RNS).—Plans to confiscate the entire property of Queen Elizabeth Hospital here, one of the largest Protestant institutions of its kind in Germany, have been revealed by Russian occupation authorities.

Since the end of the war, the Russians have taken over all but 200 beds in the hospital, and also the nurses' quarters, located in Oberschoene-weide, a suburb of Berlin.

Church authorities are appealing to the office of Marshal Gregory K. Zhukov, who, when he visited the hospital last July, guaranteed that no further seizures would occur.

The church leaders point out that, in spite of the Potsdam Declaration's assertion that "all church establishments are absolutely to be respected," the Russian authorities removed a cross from the roof of the chapel, and also scriptural



words in stone over its portal.

They stress, also, that Queen Elizabeth Hospital serves an area in which 180,000 persons reside, who will be deprived of its services. The hospital specializes in infectious diseases and its continuance is held necessary not only for the civil populace but also for the Red Army garrisoned there.

Announcement of confiscation was completely unexpected as the hospital has a splendid record of protecting and treating victims of Nazi terror throughout the Hitler regime, and this has been recognized by the Russians.

The hospital's director is Dr. J. Siegmund Schultze, brother of the famous anti-Nazi sociologist, Prof. Friedrich Siegmund Schultze, now of Zurich.

### Massachusetts Baptists Demand Recall Of Myron C. Taylor

Brookline, Mass. (RNS).—Recall of Myron C. Taylor, who was appointed in 1940 as President Roosevelt's personal representative at the Vatican, was demanded by the Annual Massachusetts Baptist Conference here. A resolution adopted by the meeting termed the appointment "an anomaly in a nation avowing the separation of church and state."

Other resolutions condemned war and called on the United States Government to "press without delay for creation of a world-wide authority to handle the atomic bond discovery as soon as all states submit to effective control." The conference also adopted a resolution joining in "the grave concern expressed by Christian forces, both Catholic and Protestant, over the moral dangers implicit in peace-time compulsory military training."

### CHRISTMAS BOOKLETS AVAILABLE

The Splendid Christmas Message, "The Heart Of Christmas," by Rev. John R. Richardson, D.D., carried in this issue, is available in booklet form. It has attractive art paper covers, white with red and green decorative holly border. These will be sent to you at 5c each or four dollars per hundred postpaid. We have printed only a limited supply of these, so get your order in early if you want them. Order from: The Southern Presbyterian Journal Company, Weaverville, N. C.

### Wings For The Soul

#### Workman

We do not know what name he bore,  
Or what the wages he received;  
He did a simple job of yore  
And, maybe, working on it, grieved.

Because it was not fine or rare,  
Nothing that man would mark or praise,  
The beasts would seek their fodder there,  
Of mornings and at end of days.

A manger—such a common thing,  
Sturdy and rough, not much to see:  
He dreamed not he was fashioning  
A cradle for Divinity!

Who knows? Our humble tasks may be  
Part of the everlasting plan;  
In some great way we cannot see  
An aid in bringing God to man.

—Virginia Cabell Gardner.

## CHRISTMAS GIFT SUGGESTION

May we suggest **The Southern Presbyterian Journal** as a gift of lasting value and at a moderate price. A year's subscription insures a semi-monthly reminder of your thoughtfulness, but more than that, **The Journal** carries the news of eternal life which is able to make men wise unto salvation and bring them up in the nurture and admonition of the Lord. An attractive announcement card goes to each one who is to receive **The Journal** as a Christmas Gift. These will be mailed out around December 15 unless we are otherwise instructed by the donor. We suggest that you sit down immediately and print plainly the names and addresses, including zone numbers, of all those to whom you want to give **The Journal** this year, and get them off to us right away.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 12

DECEMBER 15, 1945

Yearly Subscription \$1.00

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**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIALS

### Two Professions

#### A Comparison

For nearly thirty years the writer has, of necessity read constantly from the medical literature. During the same time he has made a hobby of reading the reviews of current theological books, and in some instances of reading these books themselves.

In addition one attends medical meetings and hospital staff meetings constantly and occasionally a meeting of a Church court.

The difference is so striking that it cannot escape those who follow both.

Of course the superficial difference is obvious. One has primarily to do with the spiritual realm, the realm of the soul, while the other has to do with the welfare of the body.

The underlying difference though is one of approach. The modern physician or surgeon is ever striving for new methods of treatment, new surgical procedures, new remedies to combat the diseases and functional disorders he faces daily. But no matter how progressive or modern the doctor may be, he sticks closely to certain fundamental or basis sciences. Only the ignorant or the charlatan or quack ignores or denies these basic truths.

These basic sciences have to do with anatomy, chemistry, physiology, pathology, etc. Without an adequate knowledge of these no man can qualify legally or otherwise to practice medicine.

On the other hand, we find the liberal or "progressive" theologian often cutting loose from certain fundamental or essential theological doctrines and instead of being brought to account by his fellow ministers he is often elevated to positions of greater ecclesiastical prominence.

Let a physician deny the basic facts of anatomy or physiology or pathology and not only will he fail as a healer of the sick, he will soon find himself outside the pale of the organized medical profession.

On the other hand, judging from their writings, and from the actions of Church courts; let a minister deny the plenary verbal inspiration of the Scriptures, the deity of Christ and the virgin birth, the vicarious atonement, the miraculous in the Bible and the bodily resurrection of our Lord and that minister is a progressive, a liberal, a man in good standing in his Church and often advanced in ecclesiastical preference and power.

A medical or staff meeting presents the same startling discrepancy in approach. Let a patient die in any recognized hospital and that case record comes before the next staff meeting and is analyzed most carefully. Medical and surgical procedures have to be explained and justified. The welfare of the patient comes ahead of professional courtesy. These discussions, often brutally frank, are a blessing to the medical profession and to patients of the future.

But, in a Church court, if unsound teaching or preaching is denounced, it is the one who raises the issue who finds himself ostracized, not the one who has departed from historic Christianity.

The inevitable conclusion of this comparison is that the medical profession demands and is ever jealous of the integrity of the profession, ever advancing and improving, but always adhering to certain established underlying and basic facts; but liberal theology, in trying to be progressive, fails to realize that there can be no advance or improvement which is not based on faith in essential Christian doctrines.

The end results of modern medicine and surgery are such as to command greater confidence than ever in the history of the world. Liberal theology on the other hand has brought the Church to the lowest ebb of world influence. You cannot disturb the foundations and expect the superstructure to remain strong.  
 —L.N.B.

## The Call Of Christmas

God loves to hang His lanterns at the end of some steep, dark way. Something quite commonplace may be His occasion for the supreme expression of His love. A weary, slow journey brings Joseph and Mary to Bethlehem, to the peak event of the ages. Listen humbly and gladly to the Call of Christmas.



**An Event Supreme.** "She brought forth her first born son." Every first born was significant in Israel. This First Born shall be unique in history and central in the on-rolling events of time. From His birth shall time be reckoned and eternity's doors be thrown wide for the ever-growing throng of believers. Through the birth of this First Born. His life and death and resurrection; a new birth shall come to all who put their trust under the shadow of His wings and who make him their hiding place from sin.

**A Plea For Simplicity.** "And wrapped Him in swaddling clothes". Peasants provided such for their babes. There is no royal ermine, flecked with gold, here. This scene shuts the door on all false standards and the unseemly and artificial strife for place and preferment. It sounds the plea for genuine and true simplicity. Not outward splendor but inner fineness, born of friendship and fellowship with Him, Who came "not to be ministered unto"; lifts life to its highest level.

**A Fellowship With Lowliness.** "And laid Him in a manger." We are reminded in the word that "not many wise after the flesh, not many mighty, not many noble, not many great, are called." While we seem to think that earth's great have special dispensations that lift them above the obligations of simple, separated Christian living; God puts the emphasis elsewhere. The President of the United States and the King of England are just as dependent upon the shed Blood of Jesus Christ for salvation and just as obligated to simple, devoted Christian living as the last man saved in some Rescue Mission. This manger makes all mankind "at home" with Jesus. Jesus is the Great Commoner, the Elder Brother of the race—born in a manger, in a stable; worked in a carpenter's shop in Nazareth; never owned a foot of ground He could call His own; had no place, no certain place, to lay His head; died on a Roman cross and was buried in a borrowed tomb.

—S. McPh. G.

## Christians And Politics

The Christian's responsibilities as a citizen are very real and one way of expressing this responsibility is in exercising the right and privilege to vote.

It is clear today that too many of those who represent us in Washington and in state and local governments are men lacking in statesmanship, men whose primary object in voting for or against any proposed legislation is not whether it is right or wrong, but rather whether it will win them votes. As a result, our nation is governed more and more by organized pressure groups. When these combine, or trade their influence, the result is tyranny of the minorities.

The Christian influence should be felt at the polls through voting for men of moral and spiritual stamina rather than in blindly following party lines. If, all over our nation, Christians would vote for ideals, rather than for some certain party candidate, we would before long find more men worthy of trust who would offer themselves for office.

While waiting for the opportunity to so vote it is our duty to pray for those in authority, that God will strengthen them to put national welfare before their own.

In our judgment Christians should wield their influence by voting good men into office rather than to seek primarily to influence unworthy men by making the Church a pressure group.

God give us men.

L.N.B.

## "Peace, Peace, When There Is No Peace"

(Jeremiah 6:14)

This was what Israel was saying in the time of Jeremiah. This is what Americans are saying today.

We have healed but slightly, if at all, the hurt of the world. We are saying that war has ceased and the world is at peace. But is there REAL peace? No one who reads the paper can fail to see that while World War II is officially at an end, strife, unrest, confusion, hatred, misery, and a score of minor wars are still with us. Some of these abound in our country, where our gratitude to God for ending the Great War ought to make us turn to Him and try to make America the happiest nation in the world, where men can live in peace with their neighbors.

We have all had the experience, probably, of a cut, or wound healing too quickly. A scab formed over the place, and we were just congratulating ourselves when all of a sudden the pain starts again, red streaks run out from the infection and we rush to the doctor. He has to take drastic steps to prevent blood poison and death.

Our World War ended much sooner than many of us thought it would. We are rejoicing over lives spared and the return of our men. Some of us are wondering if there is any REAL healing.

There has been no genuine Repentance, no Return to God as a nation, or by any large group of people. Instead, our SINS are not only still with us, but growing in magnitude and heinousness. Washington, which ought to be the scene of thankfulness and soberness, as we face the problems of peace, is the wettest city in the world. When minds ought to be clearest, they are the worst befuddled.

The healing is only on the surface. Beneath, the poison and corruption are hiding, ready to spread at any moment. Fear—a Terrible Fear—has taken possession of many men, and well might it be thus, for an unregenerate, sin-sick, and demon-possessed world has discovered its suicide weapon.

Our leaders CONFER, but do not CONFESS. Sin is laughed at, or covered up. Our only hope is to TURN to God, and TURN AWAY from sin. "Turn ye, turn ye, for why will ye die?" is the question God is asking America today.

God does not desire our death, either as individuals, or as a nation, but Life and Peace can only come in ONE way, the old, old way of REPENTANCE, and then, a real faith in the Lamb of God who takes away the sin of the world.

"There is NO peace, saith my God, to the wicked." We must go to the world with God's diagnosis and with God's remedy. Let us not fool ourselves, or be fooled by the devil, any longer, by glibly saying, "Peace, peace, when there is no peace."

—J. K. P.



## Peace-time Conscription

A few weeks ago we were invited to a meeting where the subject of peace-time conscription was discussed. The program had been arranged from the standpoint of opposition to the project. Apparently it had stemmed from certain sources noted for their pacifist notions. At the conclusion of the meeting a formal resolution drafted in New York was presented and the majority seemed to feel it was proper to endorse it and send it to our Representatives in Congress. No one paused to ask if there could be another side to this question.

During recent weeks many articles have flowed from the press championing both the affirmative and negative sides of this question. The radio has had many speakers presenting their views as to the merits of each position. There are many Christian people who are skeptical of movements emanating from pacifist circles and at the same time are reluctant to slavishly follow the program of those who are in control of our military operations. Some feel that when the President of the United States sent his message to Congress formally demanding the enactment of a bill providing for peace-time conscription for American youth, he was only echoing the wishes of the War Department.

We do not claim sufficient wisdom to give a categorical answer to this question. We would certainly not try to force our personal views on some one else. We do wish to call to the attention of our constituency that there is one aspect of this question which, so far as we know, has been ignored. We consider this aspect vital. We may frame this idea in the form of a question. The question is: "Will the Army return our young men to us in as fine a moral condition as the day they left our homes?" We are told that military training is "good" for young men. We take it that the word "good" applies to the physical well-being of youth. But more important is youth's moral well-being. When our son returns from a year's service in the Army, we want him to return not only in good physical condition, but we insist that he be morally sound. With so much corruption and voluptuousness among the officers of the Army, it is almost impossible for a young man to return home uncontaminated by such ungodly environ-

ment. We hope this will not be construed as a reflection on many officers in our Army who are stalwart Christian characters. All who know anything about Army life, however, can not close their eyes to the fact that there are many officers who have no respect for a single one of the Ten Commandments. If our War Department would promise to remove such men we feel that our parents would not be as hesitant to permit their sons to give one of the best years of their lives to military training. Until such a time as our military authorities show their sincerity in taking cognizance of this vital factor they can not expect peace-time conscription to be warmly approved by Christian people.

—J.R.R.

## The Unitarians Wring Their Hands

The Unitarians are distressed about what they themselves call their "disgracefully low" giving for denominational and benevolent purposes. Admitting that the Unitarian giving-potential is higher than that of other comparable American denominations they deplore the fact that such giving is far below the average for all churches. Average United Presbyterian per capita giving for missions and benevolence is \$8.16 that of the Unitarian Church \$.40. Mr. Robert Weston, writing in the Christian Register, the Unitarian weekly periodical, asks, "Is there any other denomination in which the contributions of churches for missionary purposes are so disgracefully low?" He tells of one Unitarian Church with a \$12,000 budget which gave \$73.00 to missions; another in the \$13,000 class gave \$50.00. Still another with a budget of almost \$15,000 gave \$62.00 and another with approximately \$16,500 for its budget gave \$85.00. We do not present these figures or these confessions in order to indulge in any smug "holier than thou" attitude. We do it rather to suggest how very logical it all is that Unitarians should lack the incentive for missionary giving. What impulsion has a religion without a Saviour to evangelize the needy souls of men? For to evangelize means to spread good news and when the one thing that is good about the news has been cut out—the saving power of a divine Christ—what is there left to get excited about?

—Christian Union Herald.

## Wings For The Soul

### God Is In Every Tomorrow

"God is in every tomorrow,  
Therefore I live for today.  
Certain of finding at sunrise  
Guidance and strength for the way;  
Power for each moment of weakness,  
Hope for each moment of pain,  
Comfort for every sorrow,  
Sunshine and joy after rain.

"God is in every tomorrow,  
Planning for you and for me;  
E'en in the dark will I follow,—  
Trust where my eyes cannot see:  
Stilled by His promise of blessing,  
Soothed by the touch of His hand,  
Confident in His protection,  
Knowing my life-path is planned."

—Author Unknown.

## Candles In The Wind

Candles in the wind are Christians all,  
To shine for Christ and send His light  
Into the darkness, lest others fall  
Or lose their way in the night.

God grant that we may always shine  
With light undimmed and clear,  
A miniature of Thy light divine  
To comfort, guide and cheer.

When the stormy winds against us blow  
And worldly blasts would put us out,  
Keep us shining brightly that all may know  
That we are Christ's, without a doubt.

Into the darkness of evil and shame,  
Into the places of deepest despair,  
May our small lights proclaim Thy name,  
Thy immeasurable love and infinite care.

—Blanche Tunnell.



# Continuing Church Committee Holds Meet in Atlanta

Last August over 100 friends and supporters of the Southern Presbyterian church met in Montreat, N. C. A Continuing Committee was appointed by this group to promote a vigorous and aggressive educational program to inform our people upon the major issues involved in the Plan of Union with the U.S.A. Church.

The Continuing Committee met in the Piedmont Hotel in Atlanta, Ga., on Tuesday, November 6th at 10:30 A. M. Twenty nine ruling elders and ministers, representing ten of our synods, were present for this meeting. We also had communications from the Committee's representatives of other synods.

A full day was spent in prayer, discussion and planning. A permanent organization was set up which is as follows: Rev. C. G. McClure, pastor of the Caldwell Memorial Presbyterian Church, Charlotte, N. C., as Chairman; Rev. Ferguson Wood, D.D., pastor of Westminster Presbyterian Church, Atlanta, as Co-chairman; Rev. Henry B. Dendy, D.D., Weaverville, N. C., as Secretary; Mr. W. Gettys Guile of Salisbury, N. C., as Treasurer. Other members of the Executive Committee are Rev. John M. Wells, D.D., of Sumter, S. C., and Mr. Kenneth Keyes of Miami, Fla., together with the following members of a special Steering Committee: Rev. John R. Richardson, D.D., Alexandria, La., Rev. Ray Fortna of New Orleans, La., and Dr. B. L. Parkinson of Columbus, Miss., and Mr. Vernon W. Patterson of Charlotte, N. C.

A Legal Committee on Church Property was appointed, consisting of Judge C. Ellis Ott of Bogalusa, La., Chairman, Mr. Henry E. Davis, Florence, S. C., Major W. Calvin Wells, Jackson, Miss., Gov. H. A. Holt, Charleston, West Va., Hon. G. M. McNutt, Miami, Fla., Judge Samuel M. Wilson, Lexington, Ky. The Findings of our Committee are as follows:

## RE: THE PROPOSED PLAN FOR UNION BETWEEN THE NORTHERN AND SOUTHERN PRESBYTERIAN CHURCHES

The Assembly's Permanent Committee on Co-operation and Union has submitted a plan providing for organic union between the Presbyterian Church in the U.S.A. (Northern) and the Presbyterian Church in the U. S. (Southern), which is now before the churches for study.

In this connection Southern Presbyterians are asked to consider on its merits the following statement, which undertakes to summarize the earnest convictions of a group of representative ministers and laymen concerning this important matter.

### 1. THE PLAN FALLS SHORT OF THE MAJOR OBJECTIVE.

The union proposed under this plan comes far short of realization of the chief purpose for which the Committee on Co-operation and Union was created, and the specific injunctions laid upon it repeatedly by successive Assemblies, namely, "to explore and search out ways and means of bringing into one body all branches of our Presbyterian family." (See Minutes of 1940, Page 67).

The Southern Presbyterian Church has long stood committed wholeheartedly to a form of federal union of churches holding the Presbyterian system in which real unity and co-operation would be realized and wasteful duplication eliminated while at the same time the sovereignty and distinctive historic traditions of each of the constituent groups would be preserved. Assuming the greater desirability from every point of view of a union of this type, it certainly would seem to be the part of wisdom and Christian statesmanship to continue to strive patiently and tactfully for such a goal rather than plunge into a union now which would probably defeat or defer indefinitely the attainment of the larger and more worthwhile objective.

### 2. DOCTRINAL DIFFERENCES.

Doctrinal differences between the two churches present a serious obstacle to organic union. So far as the credal statements are concerned the differences do not appear to be significant, but there is manifestly a radical difference in viewpoint in the two churches as to the interpretation and administration of the standards.

There is ample evidence that in the Northern Church seminaries are largely given over to modernism or the so-called Liberal Theology, that candidates for the ministry are licensed by leading presbyteries after having questioned or denied fundamental doctrines of the church, and that prominent ministers of the church openly discredit the standards of the church as obsolete and preach modernism from the pulpit and in published writings.

It will be recalled that some years ago (1924) more than 1200 leading ministers of the Northern Presbyterian Church signed what is known as the Auburn Affirmation in which they affirm the non-essential character of such basic Christian doctrines as The Inspiration of the Bible, The Virgin Birth, The Vicarious Atonement, The Resurrection of Christ, and The Miracles of our Lord.

This affirmation has never been disapproved or repudiated by the General Assembly, and since many of the signers of that affirmation, as for example, Dr. Henry Sloane Coffin, recent Moderator of the General Assembly, have been chosen for special honor by the church it is reasonable to conclude that as a whole the Northern Church regards conformity to doctrinal standards by its ministers as a matter of indifference or at most of minor importance.

Even though it must be humbly confessed that there is a growing trend toward liberalism in some quarters in the Southern Church, it is hard to believe that Southern Presbyterians generally would approve or tolerate such doctrinal unsoundness.

### 3. CHANGE IN THE STATUS OF RULING ELDER.

The proposed plan represents a radical departure from the historic position of the Southern Church with respect to the principles of church government and polity, particularly with respect



to the function and dignity of the office of ruling elder. One of the basic principles of Presbyterian church government is the parity of the minister and the ruling elder in church courts. According to the new plan the elder would not be permitted to participate in the ordination of ministers, elders or deacons, this being a function reserved exclusively to the minister. The net result is to depreciate the office of ruling elder with corresponding exaltation of the office of minister, all of which looks in the direction of setting up in the church of a graduation of orders after the Episcopal pattern. Let us remember that the Northern Church is also seeking union with the Protestant Episcopal Church, and this is one further step in making such a union possible.

#### 4. THE ORDINATION OF WOMEN.

The proposed plan contemplates the ordination of women to the office of ruling elder, and presumably to the ministry. This as we understand is not only not authorized in Scripture, but is in direct conflict with the plain teaching of the Apostle Paul and the practice of the early church, and therefore contrary to the pattern of government which we believe was given to His Church by our Lord Himself.

#### 5. REGIONAL SYNODS.

Another radical change in organization is the plan for regional synods as provided in Chapter 13 of the new **Form of Government** and in **Concurrent Declaration**, No. 10. (Page 13). The present plan followed by both Assemblies is to have the boundaries of synods conform largely to state lines. This would seem to be a logical division, as it is based on a community of interest already well established. Whereas the proposed plan would set up larger and more or less arbitrary groupings, in some instances extending over so wide a territory as to be unwieldy and difficult of administration. For example, in grouping together into one Synod the area comprised in the states of Kentucky, Tennessee, Alabama, Mississippi, and Louisiana, what advantage would be gained to compensate for the loss of the bonds of mutual interest and sympathy which now bind the existing synods into efficient units of administration and co-operation.

#### 6. THE GENERAL COUNCIL.

The General Council provided for in Chapter 28 of the proposed **Form of Government** (Page 132) is a device contrary to the genius and traditions of the Southern Church. Such an agency inevitably tends toward control of the policies and administrative machinery of the church by an oligarchy of hand-picked ecclesiastical politicians, and thus robs Presbyterianism of its crowning virtue which is the right of chosen representatives to meet in free deliberative assemblies under the sole guidance of the Holy Spirit untrammelled by the fear or favor of men.

#### 7. THE RIGHTS OF SELF-DETERMINATION AND PROPERTY.

Under the proposed plan no provision is made for recognizing or protecting the rights of self-determination or the property rights of congregations, presbyteries, or synods, which might not elect for reasons of conscience to enter the new organization. Undoubtedly many such cases would arise, as has happened in the case of every such ecclesiastical union in the past. In order, there-

fore, to avoid injustice and the unseemly strife, bitterness and costly litigation such as followed the union of the Cumberland and the U.S.A. churches and the Northern and Southern Methodist churches, it would seem the dictate of common sense as well as Christian comity to recognize in the solemn treaty or covenant forming the new organization that regardless of decisions by ecclesiastical or civil courts, individuals, congregations, presbyteries or synods do have the right of self-determination, and if they decide after due consideration to remain outside the new church they should not be forcibly deprived of their property. Moreover, justice and Christian ethics demand that the minister who elects to remain outside the new church should not be deprived of his equity in the Minister's Annuity Fund or of his right to continue membership therein, if he so elects.

#### 8. SOCIAL, POLITICAL AND RACIAL PROBLEMS.

The wide difference which exists between the point of view and the practice of the Northern and Southern Churches with respect to the proper function of the church in dealing with social, political, and racial problems would undoubtedly give rise to hurtful controversy within the church, and would tend to divert the interest and energies of the church from its main task of preaching the Gospel of Christ to the whole world.

#### 9. CHRISTIAN UNITY POSSIBLE WITHOUT CHURCH UNITY.

Finally, the unity for which our Lord prayed, and which every true follower of Christ must earnestly desire, and for which all must be willing to work and to make every reasonable sacrifice, is obviously not an outward or formal or ecclesiastical union, but an inner or spiritual unity, based upon a vital personal union with the living Christ, a common faith in and understanding of His Word, and a fellowship through the Spirit transcending all outward differences and embracing "every kindred, and tongue, and people and nation."

To seek outward union or uniformity rather than inner spiritual unity has always had tragic consequences in the history of the church. Too often the leaders of the church dazzled by the love of mere bigness and power have sought an "unholy alliance" in which Christ was not honored, nor His truth maintained, nor His kingdom advanced, nor the real unity of His church promoted.

For a thousand years the church labored and suffered under this false ideal of unity, unity at the sacrifice of truth and freedom. We call that period the Dark Ages. Is it possible that Christ wants us to pay such a price for unity? Is it possible that we are headed toward that kind of "Big Church?"

#### 10. THE RIGHT OF THE SOUTHERN PRESBYTERIAN CHURCH TO LIVE.

The Southern Presbyterian Church is now united, homogenous and successful in its work. It has a glorious history of achievement and has borne a consistent testimony to the distinctive principles which gave it birth, namely, the Headship of Christ and the spiritual mission of the church to preach the gospel to the whole world. It is at peace with all other Christian denominations.



There are many thoughtful and earnest ministers and laymen in the church who feel that organic union with the Northern Presbyterian Church would compromise the clear ringing testimony of our church, and introduce many divisive and discordant influences to threaten the purity and peace of the church. Already the agitation for organic union has been a fruitful source of disunity and discord, and has furnished a breeding place for politics in our church courts for the past fifty years. It is Satan's way of diverting us from the true mission of the church. We pray for peace.

The question therefore remains, "Why should not the Southern Presbyterian Church continue its separate existence until the time comes when union with other groups can be effected which will promote real Christian unity rather than controversy and division?"

**Editor's Note:** This article is being published in pamphlet form. It is available for free distribution to church officers. It is also available to others at \$1.00 per hundred, postpaid. If you will send us the full names and addresses of the elders and deacons in your church, we will mail them a copy of the reprint, free.

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Our supply of the June 1942 issue of The Journal (Vol. 1, No. 2) has been completely exhausted. If any reader has a copy of this issue we would very much appreciate his sending it to us. To compensate we shall extend the length of his subscription three months.

## Evangelism on the March

By Rev. O. E. Sanden

For a number of years it has been the writer's good fortune to have given a considerable deal of his time to the ministry of special evangelistic work, in the South and also in the North. These experiences have provided him with a reason for a point of view which he would like to share with the readers of this Paper. Since we are living in a time when evangelism is once again on the march, it might be well for us to observe this phenomena, and see in which direction it is moving. The following observations are given, not in the spirit of a final evaluation, but merely as sign posts, from which we might take better directions, and determine the way we should like to travel:

1. First of all, I should like to make it clear that I use the term "evangelistic" in the specialized sense of the term. This is no brief for one method over against another—it is merely honoring the office of the evangelist, along with the other offices given by the Spirit to the Church universal. There has been in times past a tendency to belittle the office of evangelist, or to exaggerate its faults—for which we have neither Scripture nor Church polity to back us up. Thank God, today, men of vision throughout the Church, recognize that this is an attitude that brings only loss to the entire work of the Church. Christian education has its part, but someone must bring in the raw recruits. The evangelist is God's recruiting agent; the Christian educator disciplines the convert. Neither one dare longer say of the other, "I have no need of thee."

2. The present day March of Evangelism is in the North. Go into a northern revival meeting today and what do you find? First of all, wonderfully effective song leaders with up to the minute methods, and a repertoire of new and delightful songs. And, how the people sing them! We who are accustomed to singing the same songs Sunday after Sunday in the South are in danger of forgetting that when these songs were first used in the great Moody-Sankey meetings, or in the Chapman-Alexander meetings, they too were new, and aroused no end of interest. But we have become so accustomed to using them, that we seem to think they go on forever and ever. I confess my embarrassment in being invited to hold meetings in the North, and upon entering the auditorium hear the joyous tumult of mighty singing, in which I am unprepared to join. The new songs are used all over the northern states.

3. "Youth for Christ" in the North. One rainy Saturday night, a few months ago I was invited to bring my testimony at a Youth Rally in the Auditorium in Minneapolis. The rain came down in Louisiana fashion—in sheets. Yet, there were 7,000 enthusiastic young people in that meeting, by actual count. It has been the writer's privilege to have had some small part in similar meetings from Washington D. C. to Chicago. For a week I spoke daily in Cook County to Chapel groups, urging them to be at the Youth Rally in the Stadium the following Saturday night. Nine hundreds hands would go up at one time indicating



they wanted reservations. When the final hour came, there were 26,000 young people present. How many invitations is Torrey Johnson receiving from us Southern ministers to open up these rallies in the South? Yet here is a movement signally blessed of the Holy Spirit to bring definite regeneration to the lives of many.

4. The union meetings are in the north. Today I received a letter from a dear Brother, who has on occasion led the singing in my meetings. He tells me he is in a union meeting in the Pacific Northwest, with twenty-five great Churches united in the effort. He reports that the night of writing the letter great numbers of clear cut professions of faith were made. Louisville, Ky. recently held a Union Meeting with Dr. Robert E. Speer doing the preaching—and they found the union effort the way to get the job done in that City. A few weeks ago it was my privilege to conduct a union meeting on the northside in Chicago. The large tent was packed each night, often times hundreds were turned away. It is utter nonsense to say that people will not come to evangelistic meetings. They come by the multiplied hundreds. Just last week I answered an invitation to preach a week in the Mayo Civic Auditorium—a place seating thousands. We expect to fill it, and pay the rent out of the offerings—which runs to at least two hundred dollars a night. Whether people will come that way in the South remains to be seen. Given the same preparation, music, publicity, the results ought to be encouraging.

5. Why is the march of evangelism to the North? One reason is evident. Modernism has met an impasse, its methods do not satisfy the inner longings of the souls of the masses. Nothing short of a soul-winning evangelism meets the craving of the heart. Formal morning services, and closed Churches Sunday nights bring no sense of triumph to any one, even to those who advocate the closed door policy. A spirit of revival stimulates to action, to the filling up of the Church pews.

6. Many of our southern Churches have grown cold to evangelism as such. Where once the flames leaped high on the altars, now a cold formalism has crept over the services, chilling marrow and bone. "Our people will have none of the saw-dust trail," they say. Nonsense! Slip around to the Gospel center and find your own people there. I know of one great Southern Presbyterian Church that has a 5:00 p. m. Vesper service through the winter. But at 8:00 p. m. hundreds of its people are seen streaming to a great Gospel Tabernacle. Yet the pastor warns against evangelism as though it were an evil.

7. Our Church has all the elements of a sane, scriptural, acceptable evangelistic program, devoid of all those accessories, which tend to make some evangelistic efforts obnoxious. Presbyterianism has produced the greatest evangelists from Whitefield to Sunday. Chapman, Oliver, Talmage, Torrey, Trotter, Finney, Strickler, Baker, are but a few in the galaxy of those who were brought up in the Presbyterian faith. Today Evangelism is on the March. Would to God it were marching southward.

(Editors Note: The author of this article is a member of Louisiana Presbytery. One of the comparatively young men of the Church, to date he has conducted apart from pastoral work and innumerable young people's rallies, 126 evangelistic campaigns in over twenty states of the Union.)

## A Better World

By Rev. Cary N. Weisiger\*

One of the most refreshing expounders of the Christian faith today is Mr. C. S. Lewis of Oxford University. In a recent book he says that Christ came into the world not merely to produce better men of the old kind but to produce a new kind of man. This is unquestionably true. Jesus said to the cultured inquirer, Nicodemus, "Ye must be born anew" (John 3:7). Paul wrote to the Corinthian Church, "Wherefore if any man is in Christ, he is a new creature" (II Corinthians 5:17).

It has long been recognized by thoughtful, Bible-taught Christians that the most effective means of improving the world is through the regeneration of individuals. When individuals are thus transformed by "the renewing of the Holy Spirit" (Titus 3:5), forces are released for the bettering of the society of which those individuals are a part. Missionaries to depraved and sunken peoples, if they are obedient to their commission, do not begin to preach on sanitation and sewage disposal. They preach first on the redeeming grace of Christ, and then along with that they may in due course teach personal and social hygiene. And it has been found that new creatures in Christ are eager to live in a new way, and so standards of living are changed and renovated.

Although the Church rightly claims every area of life for Christ and sees the connection between sociology and religion, the Church should avoid the error of becoming primarily concerned with politics and economics. Let the Church be the Church, a company of redeemed who have a message of salvation in Christ Jesus to proclaim to all the world.

Individual Christians have moral responsibilities in social life. They are to be "the salt of the earth" and "the light of the world" (Matthew 5:13, 14). Thus they will work and pray for social change where there is evil, injustice and oppression. But even in this working and praying they will do well to keep in mind that the world needs not merely better men of the old kind but a new kind of man. Hence personal witnessing to Jesus Christ is still the best means a Christian has of improving the world.

For a truly better world, pleasing to God, moreover, we look for the return of Jesus Christ and His making "all things new" (Revelation 21:5).  
Have you been born anew?

\*Pastor of the First Presbyterian Church, Augusta, Ga.

### Christmas Gift Suggestion

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# The Christian Doctrine of Marriage

(I Corinthians 7:2)

By Rev. L. A. Beckman, Jr.\*

The text says: "Let every man have his own wife, and let every woman have her own husband."

By the Christian, any doctrine of marriage, which is not the Christian doctrine, should be considered anathema, and totally excluded from his system of doctrine. To the Christian, any philosophy of marriage, which is not the Christian philosophy, should be foreign to his philosophy of life, and be so execrated that it shall never find lodgment in his philosophy of life. For the Christian, any action relative to marriage, which is not Christian action, brings upon him the guilt of malfeasance to which guilt a Christian should not be liable.

In Paley's Philosophy we read: "The constitution of the sexes is the foundation of marriage.—In almost all countries marriage is made a religious ceremony. Yet in its own nature, and apart from scriptural rules and regulations, it is a civil contract."

In our study of the subject, *The Christian Doctrine of Marriage*, let us notice:

**I. It Is A Divine Institution.** In the marriage ceremony we say: "Holy matrimony which is an honorable estate, instituted by God in the time of man's innocency." Marriage is not something which has its origin in the mere individual invention or feeling of mankind. It was not thought-out by man. It has its origin in God. When we open the Bible, the inspired Word of God, we find that God so created man as to imply the necessity of the marriage union. Though God could have brought into existence an entire generation by the word of His power, yet Adam was first made, and that alone. Afterwards, Eve was made, from a portion of Adam, and also single. Then having created man, and wishing to crown him with the chiefest earthly blessing, God gave him marriage, instituted in Paradise, in the time of man's undepraved innocency. We read: "The Lord God brought her unto the man." And in that first wedding they were constituted as "the man and the wife."

"Thus was marriage originated, and miraculously introduced by God himself; solemnized by his own divine presence; made binding by his solemn precept; hallowed by his gracious blessing; sanctified by his holy approbation; and enjoined in perpetuity as a standing law upon the entire human family." God originated the institution of marriage, and was the officiating Minister at the first wedding. In the very first pages of God's written revelation and in the first action in the drama of human life God erects a perpetual testimony against the blasphemous impiety of those who would degrade this first gift of God to man. We read: "And Adam said this is now bone of my bones and flesh of my flesh; she shall be called woman because she was taken out of man. And God blessed them and said unto them, be fruitful and multiply and replenish the earth. And they were not ashamed." Thus marriage was ordained of God, and is therefore a divine institution.

**2. The Divine Ideal In Marriage.** "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." Christ states it this way: "And they twain shall be one flesh: so then they are no more twain, but one flesh." Here we run into that mysterious arithmetic of the Bible—the divine arithmetic—where we discover that one plus one equals one. Yet that is God's ideal in marriage. Originally humanity was one—Adam. Then God divided humanity—making two out of one—Adam and Eve. Then God proceeds to consolidate them, by the holy bond of matrimony, and to make them again one.

The divinely ordained fountains of life are to be found in the homes. That is why we find human beings dwelling in families, instead of living apart as individuals. God started the human race out on its long course with a family, and Eden was the home of that family. But back of the home lies marriage. Marriage is a religious as well as a civil contract. Therefore the home is built on a contract entered into by one man and one woman. "Let every man have his own wife, and let every woman have her own husband." The contracting parties are to be one—"they twain shall be one"; "one in hope and doctrine, one in charity"; yes, one in ideals and interests; one in purposes and endeavors; one in aspirations and inclinations.

"Marriage is a contract on the part of the husband to love, comfort, honor, and keep his wife; and on the part of the wife to obey, serve, love, honor, and keep her husband; in every change of bodily health and worldly wealth; and both engage to keep only to one another during their joint lives." Therefore to the Christian it is a Christian contract, and is to be considered only as such. The Christian will therefore enter into the contract with full purpose of, and endeavor after, attaining this ideal.

"Thus was man constituted the head, protector, guardian and friend of woman, whom he was bound to love even as his own flesh; and thus was woman given to man by his all-bounteous Creator, to consummate his felicity, and to be his helper, companion, and the perennial fountain of sweet and pure delight."

We read in Psalm 68:6, "God setteth the solitary in families." Yes, the two shall be one. Surely he who fixed the inanimate planets in their courses, and who "hath made of one blood all nations,—and determined the bounds of their habitation," has also the right to fix, and does fix, the ideal in marriage, as we have just seen that ideal to be, "they twain shall be one."

**3. How Shall The Christian Approach Marriage?** It shall be approached by the Christian in a Christian manner. The moral value and spiritual blessing of marriage depend upon a careful, prayerful and intelligent personal choice. Christian men and women will not think of entering upon the supreme beatitude of their earthly existence without appealing to God for his divine guidance. It has been said: Love is blind. Therefore all the



more reason why the Christian, in seeking a helpmate for his cruise on the sea of life, will turn to the divine wisdom for help. The all-seeing and all-wise God is not blind, and his counsel is always good.

The Christian, in approaching the marriage altar, feeling his own imperfections and limitations, seeks God's aid in choosing.

There is a fable telling of a man who went to a florist that grows New Years, and told him that he wanted the very best year that grew. "With pleasure," said the florist, and started to get it. "But I want to go too," said the man; "I want to pick it out myself." "Against the rules," answered the florist, "but you may look in through the glass door." So, looking through the glass door the man pointed out the New Year that grew the tallest and had the loveliest blossoms, as the one he wanted. But there must have been something wrong with the glass in the door, for when the florist brought it out, it was stumpy and withered and colorless. "I intended," said the florist, "to get you a perfect beauty if you had only let me pick it out."

Just so, the Christian, in the matter of life's great choice of a companion, one with whom he is to become one, realizing that there may be something wrong with his eyes, or the glasses through which he looks, seeks divine guidance, and asks God to help him in the choice.

The Christian in approaching the marriage altar "makes haste slowly." The rich Young Ruler went running to Jesus. But the Christian approaches the marriage altar on his knees, prayerfully. For it is still true, "marry in haste and repent at leisure." As one has said, in war time "Many a silly girl loses her head at the sight of a uniform." If that were all it might not be so bad, but often she loses her virtue; and her budding future flower of happiness is blighted, and her voyage on the sea of life is consigned to stormy weather.

Therefore the Christian will approach the marriage altar carefully and prayerfully, seeking God's help in making the greatest of choices in his earthly life, the choice of one who is to be a companion until death does part them.

**4. How Shall The Divine Ideal Be Attained?**  
The divine ideal is: they twain shall be one. How shall the Christian attain unto that ideal? Here we have much food for thought.

The Christian shall do it by giving heed to and observing the injunction of God's Word, 2 Corinthians 6:14, "Be ye not unequally yoked together with unbelievers."

Our Westminster Confession of Faith says: It is lawful for all sorts of people to marry who are able with judgment to give their consent; yet it is the duty of Christians to marry only in the Lord. Therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life or maintain damnable heresies.

When I was a boy on the farm I drove oxen and mules. But I never yoked an ox and a mule together. They would be unequally yoked. To the ox, the mule would be an unbeliever; he was entirely different from the ox; he did not have any horns.

So the Christian, obeying God's Word, will not "be unequally yoked together with unbelievers." But you ask: who is an unbeliever? To the Christian that term includes the Buddhist, orthodox Jew, Roman Catholic, Mohammedan, Shintoist, yea verily, all who are not Christians. Therefore the Christian who marries one of these is "unequally yoked together," and cannot attain unto the ideal of God when he said: "They shall be one."

Two people who worship at different shrines are worlds apart, and therefore cannot be one. The Roman Catholic Church is truly correct when in their Code of Canon Law they say that they forbid marriages between Roman Catholic and Protestants, and that such a marriage is forbidden by divine law. It is truly forbidden when God says to Christians, "be not unequally yoked together." How can two persons be one, if one of them is worshipping and praying to the "only wise God and Saviour of men," and the other is worshipping and praying to Mary, who, though she be the Mother of Jesus, yet she is only a sinner saved by grace like any other saved person? They can no more be one than the Christian and the Buddhist can be one.

For instance, here is a Christian wife. In the matter of religion her husband draws back and lets her go alone. The wife goes into the sanctuary to worship but the husband is on the outside. Thus at the very point where his interest in her life should be the deepest, he fails; and therefore he fails in the highest point in God's ideal, which is, that they should be one spiritually. Certainly two ideals of life, the one pure and noble and spiritual, the other worldly and ignoble, cannot well be mated in the same home. If one drinks at the fountain of God's grace while the other imbibes deeply at the fountain of Bacchus, they are unequally yoked and cannot be one. If one worships the true God while the other worships a god of the world they are unequally yoked and cannot be one.

The Christian, in being unequally yoked, has defied God's Word, and no one can defy God's Word without paying the penalty. It is never safe to disobey the Word of God.

A few years ago two young people in New York thought they could defy God's law, and could brave dishonor and disgrace. When it was all over, and they had both committed suicide, the letter which the girl had written a friend was published in the papers. "My friend," she wrote, "you and I and Fred, young, heedless, cynical, living in this reckless town of New York, may laugh sometimes at the old things like law and religion, when they say, 'Thou shalt not.' We may think that phrase was written for old fogies, and we may sneer at 'The wages of sin is death'; but there will come to us sometime the knowledge that the law and religion are right. What they say we must not do, we cannot do without suffering. Fred and I have learned that; the wages of sin is death."

Thus the Christian endeavoring to attain the ideal in marriage will not be unequally yoked, and as in 1 Corinthians 7:39, he will "marry only in the Lord." The Christian will marry a Christian, and they shall be one; the one Christian Ideal of life making of their marriage a communion in the Holy Spirit; they being sharers in all the phases and activities of life.

In this, Abraham, the Father of the Faithful, has set a wonderful example for the faithful. He bound his trusted servant with an oath, that that



servant would not seek a wife for his son Isaac among the heathen idolaters of Canaan, but from among those who knew the true God. And why was he so much concerned about this matter? He did not want his son unequally yoked; but he wanted Isaac and his wife to be equally yoked together that they might realize the divine ideal in marriage.

Then the Christian, surely will not take the vows of the holiest of human covenants, a very sacred and almost awe-inspiring act, beginning a new life of twain made one, without appearing before God, and in his invisible but felt presence launch out on the matrimonial sea of life. "Marriage was honored by our Saviour—who came to restore corrupt nature from the ruin of the fall—by his presence and the working of his first miracle. Thus was this endearing relation hallowed by the beginning of miracles, as well in the time of this new creation as in that of man's original formation." Thus to the Christian marriage is a very sacred thing.

And may I say by way of parenthesis, that to my mind, instrumental music during the marriage ceremony proper is sacrilegious. Music before and

following the ceremony is not necessarily out of place. But when the Minister begins, everything else should cease. I have had people, forced to sit in the rear of the audience, say to me after the ceremony, "we could not hear what you were saying." Therefore anything that detracts from or mars a divine institution is foreign to it and should be excised. Surely God cannot be pleased with that which mars his divine institution; and that is why I say that instrumental music should not be permitted during the marriage ceremony.

So to return, Christians will not only seek the presence of their God in the marriage, but also his presence and blessing ever in their anticipated blissful wedlock.

As Christians launch out on the matrimonial sea, it is fitting that they pray the prayer of the fishermen of Brittany when they launch out on the waves in their fishing boats, "Keep us, O God, for our boat is small, and the ocean is so wide."

This, as I see it in God's Holy Word, or by necessary inference therefrom, is the Christian Doctrine of Marriage.

\*Collins, Miss.

## The Mode of Baptism in the Early Church

By Rev. Wm. C. Robinson, D.D.\*

In a series of advertisements they are running in the Saturday dailies of Chattanooga, our brethren of the Church of Christ are showing a tremendous zeal for their denominational positions. But their zeal is not always matched by their accuracy of statement. We have called attention to their misrepresentation of Calvin's doctrine of infant baptism. In later ads they assert and reassert that the Baptism of Novatian in 251 was the first case of affusion in Church History. Since the Journal has recently carried the articles of Dr. John Scott Johnson on the biblical basis of affusion I shall not go into that aspect of the case at this time.

The first writings after the books of the New Testament are the Apostolic Fathers. These articles are found in convenient form in Loeb's Classical Library. Among the Apostolic Fathers there is a booklet called the Didache or The Teaching of the Twelve Apostles. Canon Streeter of England dates the Didache 90-100 A.D., others date it twenty-five or fifty years later. It thus antedates the baptism of Novatian by a century or a century and a half. In the seventh chapter of the Didache we read: "Now concerning baptism, baptize thus: Having first taught all these things, baptize ye into the name of the Father, and of the Son and of the Holy Ghost, in living (running) water. And if thou has not living water, baptize into other water; and if thou has not cold, then in warm. But if thou has neither, pour water thrice upon the head in the name of Father and of Son and of Holy Ghost."

This shows that there never was a time in the early Church when immersion was the only valid

form of baptism. These early Christians on occasion used affusion and the scruples against baptism by sprinkling were only of later origin in the Church.

The reference in the first part of the statement to baptism in running water points to some form of immersion, but whether or not that form was total submersion as practised by the immersionists in this country is another matter. One of the ablest of the Roman Catholic scholars, Mgr. Duchesne in this book on *Christian Worship* concludes that the ancient custom in Rome was to bring the candidates to the end of a large baptistery where the water was about waist deep and then plunge their heads under streams pouring into the pool. Our greatest American Presbyterian scholar, Dr. B. B. Warfield, comes to similar conclusion in his *Studies In Theology*, pp. 345-386. He finds two apparently conflicting lines of testimony. The documents generally speak of immersion with sprinkling as form, allowable for the sick. On the other hand, the archaeological remains, the pictures in the catacombs, generally show the water being poured upon the head of the candidate as he stands in the stream.

Following the great archaeologist De Rossi, Warfield concludes that the normal form of baptism in the early church combined immersion and affusion in a single rite. The monuments bear witness to affusion as the completion of the act and Gregory of Nyssa, the *Great Catechism*, testifies to a trine immersion completed by having "the water poured thrice on us" (Nicene and Post-Nicene Fathers, second series, pp. 502f). There is an interesting confirmation of this ancient



custom in the present mode of baptism used by the Syrian Church of Jerusalem, thus: "The priest . . . first lets the candidate down into the baptism. Then laying his right hand on the head of the person to be baptized, with his left hand he takes up water successively from before, behind and from each side of the candidate, and pours it upon his head, and washes his whole body."

Affusion thus recognizes that part of the baptismal services which the pictorial representations regarded as the most important. It magnifies the testimony to the work of the Holy Spirit whom God poured out upon His Church through the risen Christ. It symbolizes the Divine act, and the downcoming of the Holy Spirit. And the Church needs today as she has never needed since the days of Luther the magnifying of God's activity. The Church is the place where God acts and man serves. Salvation is by faith not by works, by the grace of God not by the goodness of man, by the merits of Christ not by the works of the sinner. Not by works of righteousness which we have done, but according to His mercy He Saved us through the washing of regeneration, even the renewing of the Holy Ghost, which He poured upon us richly through Jesus Christ our Lord.

\*Columbia Theological Seminary, Decatur, Ga.

## Letter To An Unsaved Father

By Rev. John B. Vail\*

My Dear Friend:

These bitter months of war, with its fearful trail of destruction, death, heartache and hate, have caused us to probe deeply into our thoughts, for some satisfactory answer to such questions as "What is this world, anyway?", and "Why is man here, and where is this human race headed?"

Certainly, the evidence of today is convincing enough, even if the past were not, that the good intentions and the moral strength of natural man, are not capable of coping with the evils inherent in the race. To date, war is the only answer that even highly civilized man has been able to give, when nations' interest clash. Even now, there is nothing on the horizon that assures us that unregenerate peoples have found, or will find, another answer.

But, behind this upheaval and repeated failure of man, a mighty principle is working. God, the Sovereign Ruler of the universe, is drawing out of this mass of humanity, a people for Himself. The world is an immense test-tube, and in it, a people of God, and for God, is being precipitated. The world is a furnace, and in it, a people of God, and for God, is being refined.

God invites every man to be His, through the simple but decisive act of faith in Jesus Christ—receiving Jesus as Saviour and Lord. The invitation is three-fold: the Bible invites you, the church invites you, and the Holy Spirit, speaking directly to your conscience, invites you, to "Come". Some come. Some do not. Those who respond to God's gracious invitation, and yield their first and full allegiance to Jesus—to these comes the privilege of being sons of God. We are immediately

cleared of all charges, and enrolled in the Book of Life. "There is no condemnation to them that are in Christ Jesus."

We immediately receive the Holy Spirit, Who takes up His abode in our hearts. We are kept by God's power through this life, to come into our full Inheritance, hereafter.

You are invited. We urge you to accept this gracious offer which God makes to you. Your children would surely follow you and their mother, in this God-given heritage.

The alternative? A restless soul, without an anchor for today, or hope for tomorrow. In the Great Lord and Saviour, Jesus Christ, Omnipotent Creator of All, each man finds his soul's desire fully satisfied,—and peace.

We, as your friends, do earnestly hope that you will recognize and accept what God is offering to you, in His Son, Jesus Christ.

"Just as I am, without one plea but that  
Thy Blood was shed for me, and,  
That Thou bidd'st me come to Thee,  
O, Lamb of God, I come."

Most Sincerely Yours.

## An Evangelical Manifesto

An Issue By The Plymouth Conference For  
The Advancement Of Evangelical Scholarship.  
Plymouth, Mass., August 18.

In view of the world-wide catastrophe of two world wars through which humanity has passed in thirty years; and in view of the failure of modern philosophy, both idealistic and naturalistic, to save western culture from disintegration and collapse; and in view of the general ethical irresponsibility growing inevitably out of a man-centered philosophy of life, and the growing moral decadence in family and social life, the increasing stress between capital and labor, the widespread infiltration of modern life by such evils as the liquor traffic, crime and youth delinquency; Therefore

(1) We summon men everywhere to repentance for personal, social, national and international irresponsibility and sin which has brought upon men everywhere a divine judgment;

(2) We plead with men to turn to Jesus Christ as the all-sufficient Saviour of men, urging upon them individual commitment to the Christian world-life view which by its dynamic lifted the ancient world above paganism and barbarism, and is the only hope for the modern world.

(3) We call for a repudiation of the man-centered attack on modern problems and for a return to the study of the Holy Scriptures in which God holds forth to man the good tidings of redemption and discloses the only world and life view through which man learns to live in accordance with the will of God, resulting in social, national and international righteousness as the only basis for the preservation of our Christian civilization.



# MY CHRISTMAS GIFT

1. My Christmas gift should be appropriate.
2. My Christmas gift should be one that will be pleasing to the recipient.
3. My Christmas gift should be in keeping with the blessings received from the one to whom it is given.
4. My Christmas gift should be enduring.
5. My Christmas gift should be useful and beneficial.
6. My Christmas gift should bring benefits and blessings to children and young people.
7. My Christmas gift should be one that will bring happiness to the greatest number of persons.

A CHRISTMAS GIFT OF MONEY, WAR BONDS, OR A LEGACY IN A WILL, MADE TO ONE OF OUR FOUR THEOLOGICAL SEMINARIES TO ESTABLISH AN ENDOWMENT FOR A CHAIR TO GIVE SPECIALIZED TRAINING FOR COUNTRY MINISTERS AND HOME MISSIONARIES IN CONJUNCTION WITH EVANGELISM AND FIELD SUPERVISION, FILLS ALL THE CONDITIONS IN THE ABOVE SEVEN SPECIFICATIONS.

1. It will be appropriate, for it will express our gratitude to Christ whose birthday we celebrate at Christmas, and will open up a great avenue for Christian service.

2. It will be pleasing to the recipient, for the burden of Christ is revealed when He was moved with compassion for the multitudes who "were scattered abroad as sheep having no shepherd." His heart's desire is also expressed in the Great Commission which means: Go - Reach - Teach - Evangelize.

3. It will be in keeping with the benefits received, because it will be a practical way to give to Him who gave all to us, even His life upon the cross, for our salvation.

4. It will be enduring, continuing in its blessings and benefits not just for a day, a year, a decade, a century, but forever.

5. It will be useful and beneficial, because it will be a continuing blessing to home mission and country churches in meeting their greatest needs by preparing for them specially trained and satisfied pastors.

6. It will bring a blessing to multitudes of children and youth who are found in such great numbers in home mission and country churches, who will through this means be furnished with pastors trained to meet their spiritual needs.

7. It will bring happiness to the multitudes of appreciative people who will not have the spiritual ministration of qualified pastors unless they are amply trained for the task.

May we at this Christmas season make our gift as liberal as possible to carry out the Commission of Christ whose birthday we celebrate.

## THREE WAYS TO GIVE

1. Make your check payable to the treasurer of the theological seminary of your choice and send promptly either to Austin Theological Seminary, Austin, Tex.; Columbia Theological Seminary, Decatur, Ga.; Louisville Presbyterian Theological Seminary, 109 East Broadway, Louisville, Ky.; or Union Theological Seminary, 3401 Brook Road, Richmond, Va.

2. Transfer your war bonds and make them payable to the trustees of the seminary of your choice, inserting name and address of the seminary, bonds to be held in trust until the time of maturity. Send the bonds to one of the addresses indicated above.

3. Use the following form in your will: I give, devise, and bequeath \$\_\_\_\_\_ and property named as follows \_\_\_\_\_  
to the Trustees of (insert name and address of seminary.)

In each case be sure to indicate that your contribution is to provide for the support of a chair to give specialized training to Country Pastors and Home Missionaries in conjunction with Evangelism and Field Supervision.

**HENRY M. McLAUGHLIN**

Director of the Department of Country Church and Sunday School Extension  
8 North Sixth Street, Richmond, Virginia.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Word From Japan About "Our Tamiko"

Word has just come to the Committee on Woman's Work through Mr. Lardner Moore that Tamiko is safe. He writes as follows:

"Among friends I have met, but have not had time to talk to, are Okamura Tamiko and Professor Snekané. Tamiko San seems to be as pretty and sweet as ever. She has been asked to come over and sing for the army service which is held in the Kaigan church."

We know you rejoice with us in this word from our friend in Japan. We hope to be able to hear from her direct soon. We are grateful to God for His safekeeping of her. Let us continue to pray for her as she makes her Christian witness in the new Japan.

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## Foreign Mission Study Season

January 1 - February 3, 1946

(Africa Year)

This is "Africa Year" in mission study among all denominations. It is a fitting theme. One of the major considerations at the San Francisco Conference was what is to be done about the dependent peoples of the world. One hundred and fifty million of them live on the continent of Africa on land which for the most part they do not own though their people have lived there for generations on end! Their land is owned and controlled by Europeans, and their tribal life is governed by overlords from foreign lands.

The hope of future improvement of these millions of people and also for the solution of many of their problems lies in the work of the missionaries, past, present and future.

One million eight hundred thousand (1,800,000) Africans live in the Belgian Congo where our own mission is located. Our mission is known as the American Presbyterian Congo Mission. This work over a period of a little more than fifty years has grown and developed into one of the largest and most effective missions on the continent. Here is our opportunity to learn more about it, to understand its problems, to see the fruit of our past support of this work and to dedicate ourselves to its future development.

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## A Song In The Air

Early on Christmas morning while it was still dark, our church choir complete with the four voices went carolling from 3:30 until 5:30. Quietly we walked with a lantern in our hand over grass heavy with dew in the streets. Apparently it was the first time that such singing had been heard at dawn in Dourados, and it met with a wave of

approval and appreciation. In fact, so many were the grateful echoes that we were touched by the comments.

Some of the newcomers from Rio who make up the staff of the Agricultural Federal Colony were delighted and surprised to find anything like carolling in our far-away corner. The director and his wife who are charming and cultured were the most enthusiastic of all and begged to join us on a similar occasion. They asked if one could not also sing on New Year's morn. This couple has the only other piano in town which we used for the rehearsals of our new choir; and we practiced faithfully for three days. Little by little all the four voices were discovered besides lyrics and mezzo sopranos and we learned two lovely evangelical hymns appropriate for the New Year. The significant words were a novelty to them and they confessed how uplifting these were.

Their enthusiasm was beautiful to see. It was not enough to learn one hymn. But seeing another appropriate for the same occasion on the opposite page of the hymnal, they asked naively: "Oh, couldn't you teach us this one also? Play it for us!" And lo! soon the second one was learned, too. There was something fascinating about the melody that seemed to get into their veins. They did not want to stop rehearsing even though it was one of the hottest days ever known in Dourados . . . and in a wooden, "attic" house, as some one aptly called the frame buildings here. We sang on gladly, stopping only for a cup of hot coffee. (There is no such thing as ice here.) On that Sunday, which was the last day of the old year, I spent all the time rehearsing with these friends between Sunday School and the various services at our church, including Watch Night Service. And such a happy day it was to see these folks, for the most part indifferent to religion, and others who had never known evangelical, sacred music, sing the lovely words with feeling and satisfaction.

We started on our ministry of song at 1:30 A. M. and sang on for two hours. This choir was even a greater success in a way than our church choir, for the believers were surprised to hear hymns from strange lips. They say it was really lovely in the night air and well done. Some coveted these cultivated voices for our church choir. It was interesting to hear these colony folks comment on their own singing! "Oh, it was pretty, wasn't it?", they would exclaim, as we walked along from one section of town to the other. Their genuine joy reminded me of children who had discovered new powers and pleasure. They had lost themselves in service and the giving of themselves to others and found it satisfying. Once when I suggested that the first and last verses of each hymn might be enough, they answered: "Oh, no! the words are so lovely. Let us sing them all!" . . . so they would sing the four stanzas of each, making a total of eight every time we stopped to sing!

Many persons came to the front of the house or yard and called out a friendly "thank you" and wished us a happy New Year. Now and again a lonely wanderer—probably a late straggler from



a ball—joined our group until we soon had a large following of people that far outnumbered our own group! Each time one "joined up", as it were, one of our Colony songsters would say in the most pleased tones: "Poor thing! he liked our singing!" One had a kind of Pied-Piper feeling, but we rejoiced that we were leading these souls not to destruction, but to thinking on things worthwhile.

Before we were half through with our song itinerary which included the homes of the mayor and chief citizens, the jail, the aged and shut-ins, these dear friends asked: "When can we do something like this again?" The answer was that Easter morning would be a fitting occasion, and at once they wanted to know if appropriate hymns were available. When I assured them of many beautiful ones from which to choose and hummed a bit of the "Lyra Davidica", they went into ecstasies of delight and determined to begin learning the hymns soon. They are even studying the Christ-mas carols they heard and liked.

So I have suddenly found myself with a new job, all unsought. And such a glad task it is! But the biggest joke of all is that music is far from being one of my talents. However, it is better so, for one depends more than ever on the Presence for help and results. Besides, one realizes anew the truth of the verse: "But God hath chosen the foolish things of the world to confound the wise; and . . . the weak things of the world to confound the things which are mighty . . . that no flesh should glory."

Who would have dreamed that the answer to our prayer to interest these newcomers in things

eternal would have come about in this fashion! You will pray with us, will you not, that the Gospel in song may touch hearts who will eventually surrender to Christ, in whom alone is salvation and real happiness.

. . . And all this because of a song in the air, for music is a universal language. And music that "rises on the high, clear wings of song," especially at dawn, stirs emotions and latent sentiment for good and for God!

Myrtle Stosberg Sydenstricker.

Dourados, Brazil.

#### Contributions Of The Presbyterian Church (U. S.) To The General Assembly's Training School

OCTOBER

1945  
\$2,753.74

1944  
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**Have YOU Been Wondering HOW To  
ENCOURAGE THE PEOPLE in your church to greater  
zeal in witnessing for Christ—**

**REACH MORE NON-CHRISTIANS in your community  
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## THE PRESBYTERIAN HOUR IN 1946 WILL BE HEARD OVER AN ASSEMBLY-WIDE NETWORK

The Plan Approved By The 1945 General Assembly Will Be  
Realized By Our Co-operation With  
THE SOUTHERN RELIGIOUS RADIO CONFERENCE  
COMPOSED OF THE RADIO COMMITTEES OF  
Southern Baptists . Methodists And Presbyterians

We shall broadcast over an independent network of some forty stations, including certain of the most powerful in the South.

The identity of each denominational broadcast will be preserved within the framework of the Southern Religious Radio Conference. The series will begin in January, 1946, by the Baptists.

The Presbyterian Hour will be heard this spring in March and April, and next fall during October, November and December.

### The Assembly Has Authorized Two Steps:

1. The raising by special appeal of \$30,000.00 within this fiscal year ending March 31, 1946.

2. The placing Radio Work in the budget of Assembly's Causes for year beginning April 1, 1946.

**RESPOND GENEROUSLY TO THE APPEAL MADE BY THE RADIO COMMITTEE  
RADIO COMMITTEE**

John M. Alexander - Chairman

R. L. Lapsley, Jr.

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## Do You Know ABOUT JOINT ANNUITY GIFTS?



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Note, too, the double advantage in all Annuity Gifts to Foreign Missions: **First**, the giver has the spiritual satisfaction of making a substantial donation to God's work. **Secondly**, the giver arranges for himself or for someone else a guaranteed, definite worry-free annuity.

Other incidental advantages also are obtainable in utilizing this two-way plan of giving and receiving. These advantages are set forth in detail in two booklets which we will be glad to send free on request: "Your Money Does Double Duty" and "A Guaranteed Lifetime Investment With Mutual Benefits For Yourself And Others." Write for these free booklets today.

**CURRY B. HEARN**

Treasurer

**Executive Committee Of  
Foreign Missions  
Presbyterian Church In  
The United States**

P. O. Box 330

Nashville 1, Tenn.

## THE THRONE AMONG THE SHADOWS

By Wallace M. Alston — \$2.00  
A Pulpit Digest Book Club Selection

|||||

The author, in a message to the reader of the book, writes: "To this preacher's way of thinking, there is no privilege that can compare with that of offering whatever physical, mental and spiritual powers one possesses for the transmission of the eternal Gospel to contemporary needs. It is at once the most elusive, the most awesome and the most exciting work to which a man can be summoned." When one has read and thought through the messages of this book, he feels that the author has admirably met his own high standards, for amid the myriad problems of today's needs, he has set before us the everlasting presence, comfort and healing of the Throne among the shadows.

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|||||

FOR CATALOG, WRITE TO:

**G. T. Gillespie . President**



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For January

### ONE WORLD

#### Introduction For The Month

We hear much these days about our world being "one world." Those who use this expression are thinking primarily of how the peoples of the earth have been drawn closer together and been made dependent upon each other by means of the great development in transportation, communication, and trade. But our world is anything but "one world" when we think of all the conflicting loyalties, clashing interests, deep rooted prejudices, and selfish indifference that tear at the very heart of a decent world today.

We have one little world with a great many big problems. These problems must be solved if we are to live together in the kind of world our boys fought and died for. We are told that the only answer to these problems lies in a world wide Christian fellowship that will morally and spiritually undergird the emerging world society. It is true that the by-products of Christian faith and life will be the salt that will preserve the world from corruption and the light that will point the way out. But it is also true that when the claims of Christ are laid upon the hearts of men many turn away and the very faith that binds many in fellowship divides men in their loyalties and aims. Our message for our one world must be made of sterner stuff than mere moral undergirding.

When we Christians use the term "One World" two truths must have absolute priority in our thinking and in our service. Paul tells us, "God has made of one blood all nations that dwell on the face of the earth." (Acts 17:26). But all have sinned and come short of the glory of God, and without the shedding of blood there is no remission of sin. Rom. 3:23; Heb. 9:22). Therefore God so loved the world that He gave His only begotten Son for us, that we might not perish but have everlasting life. (John 3:16). The world of sinners has been made of one blood; therefore the blood of One is for all the world. The Christian thinks of the world as "one world" because it is at one in its need of a Saviour from sin, and the one Saviour from sin is for all the world. Getting this Saviour into the hearts and lives of all the peoples of the earth is our great task, all else is secondary.

If this task is to be accomplished several things must happen—there must be those who go with the message, there must be the places to which they go, there must be results when they have preached, and there must be others trained to go and keep the work going on. Let us examine these things during the month as we think of our "one world" from the standpoint of our Christian duty.

#### Jan. 6: Who Will Go For Us?

##### Introduction

God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life, but no

one ever believes in Him unless you and I who know Him tell them about Him. God could rend the heavens and speak to any man anywhere, but in His marvelous grace He has committed to you and me the privilege of going and speaking for Him, and if we do not go men shall not hear. God gave His son that men might be saved, but men shall not be saved unless you and I go and tell. Since this is true God is ever standing at the door of our hearts and asking, "Who will go for us?"

When we stop to think that the eternal God wants to reach all men, but has decided to reach only those whom He can reach through us our first reaction is to say, "Here am I, Lord, send me." But it takes more than that. The topic for our program tonight is taken from the call of God to the prophet Isaiah. Let's look at the experience of Isaiah and see the call of God in its fullness.

#### Scripture Lesson: Isaiah 6:1-10

1. **A Vision of God. 1-4.** In the year that King Uzziah died Isaiah went in to the Temple. He had often gone before and nothing happened, but on this particular morning something happened—all the furniture of the Temple came alive with the presence of God and he saw God in all His glory and power. He saw that though the great Uzziah had died God was still on the throne of the universe. Even as the great Augustine saw that when Rome fell the greatest city in the world had fallen but the city of God remained. We all must have a clear and compelling vision of God and His might and power, else we shall never be ready to step out for God.

2. **A Confession of God . . . 5.** Every man has verified this experience, for as soon as any man sees God in all His beauty and holiness he realizes his own sinfulness and the sinfulness of the world. If all we have seen is people about us we may not feel ourselves and our world to be very bad, but once we look into the face of God we and the peoples of our world become exceeding sinful under the condemnation of the light of God.

3. **A Cleansing by God . . . 6-7.** Sinful man can not truly represent God among men, nor can sinful man remove his own sins; therefore as soon as a man sees himself sinful he must be cleansed by God. The coal from off the altar was pointing forward to the altar of our cleansing, the Cross of Calvary. There "him who knew no sin God made to be sin for us, that we might be made the righteousness of God in him." "He himself bare our sins in his own body on the tree, that we might be dead to sin and alive unto God." (2 Cor. 5:21 and 1 Peter 2:24).

4. **A Call from God . . . 8.** Now that Isaiah had seen God, confessed his sin, and been cleansed he was ready to hear the call, and God called to him, asking him to voluntarily accept the work for which he had been spiritually prepared.

5. **A Commission for God . . . 9-10.** When Isaiah responded he was given a specific job to do—a definite people to whom to go and a definite message to deliver. Even so the field is the world and we can't go everywhere, but God will show us



exactly where, and wherever we go we have a definite Gospel committed to us and we are to deliver it, nothing more, nothing less.

### Suggestions

The leader should introduce the monthly emphasis and use some of the great missionary hymns of the church. Then the introduction for the topic of the evening should be given and Scripture lesson studied, with some one pointing out carefully the necessary parts of our spiritual preparation. Following the Scripture lesson some one should present the need for workers in the various fields and something of the number of missionary recruits we have on hand. This information can be secured from the Annual Report of the Foreign Missions Committee. Then when this has been done the group will be conscious of the great need for more volunteers. Two things should be emphasized, either in talks or in a discussion. The first is Christ's method of getting laborers—"Pray ye the Lord of the harvest that he will send forth laborers." (Matt. 9:37-38). And when we pray God will speak to us and tell us where He wants us to go, so then the group ought to consider the call to the mission field.

## Jan. 13: Somewhere In Earth's Harvest Fields.

### Introduction

There's surely somewhere a lowly place  
In earth's harvest field so wide,  
Where I may labor through life's short day  
For Jesus the Crucified.

As we sing these words of the hymn in our services we ought always to remember that there is not only some lowly place in earth's harvest fields so wide, but we ought also to remember that there is somewhere just the very place to which God would have us go to labor. We can not be so happy in any other place. No one can serve in that place as well as you, and you can not serve as well anywhere else.

But how shall we find just the very place where God wants us to go? You and I are Christians today because God guided Paul to the very place where He wanted him to witness. It was not where Paul wanted to go, it was a very unlikely looking place down by the river side, and the results were not very encouraging because only a woman was converted, but it was the beginning of the Gospel in Europe and through European churches you and I are Christians today and through these churches the Gospel has gone into all the world. Let's look at the way God guided Paul on that Second Missionary journey.

### Scripture Lesson: Acts 16:6-18

1. **Guidance. 6-10.** Paul wanted to go north into Asia but the Spirit of God would not let him but in some manner kept pushing him toward Europe. So God's Spirit will hinder us from going in one direction and point us in another direction by means of Bible commands, inner conviction, outer circumstances, and Christian counsel of friends.

2. **Obedience. 11-12.** As soon as the directing vision had come we see that Paul prepared to immediately obey the command of the Lord. Too often we say God will not direct us when we have refused to do what He has already commanded. Obey the commands you have and others will be forthcoming.

3. **Results. 13-15.** Their preaching in the place to which they had been led was accompanied by

definite results. Lydia was converted and began to manifest the fruit of the Spirit right away. Whenever God calls us to a place and to a task there will be fruit in that place—fruits of conversions and character.

4. **Power. 16-18.** The Gospel is the power of God to drive out sin and evil. Where God sends us with the Gospel we shall see the power of God as lives are no longer conformed to the world but are transformed by the power of the Gospel.

If we are truly born again and sincerely want God to lead us He will direct our paths by His Spirit as we study the Word, pray, look upon the fields, and talk with Christian friends. When the conviction comes if we obey immediately God will confirm His guidance by results and power.

### Suggestions

This program should be one of inspiration that will move us to seek the guidance of God concerning what He wants us to do about Missions, and the inspiration must be followed by information. Here are two books that will supply us more information than we can use in one program: "From One Generation to Another," by Egbert W. Smith. Your pastor has a copy of this book. The mission study book this year is "The Cross Over Africa," by Newell S. Booth. The president of your ladies' auxiliary can supply you with this one. Look through and present some material about the needs and opportunities of certain fields. Present this as practical information after you have used the Scriptural study on guidance.

## A Confession

I am the greatest criminal in history.  
I have killed more men than have fallen in all the wars of the world.  
I have turned more men into brutes.  
I have made millions of homes unhappy.  
I have transformed many ambitious youths into hopeless parasites.  
I make smooth the downward path for countless millions.  
I destroy the weak and weaken the strong.  
I ensnare the innocent.  
I make the wise man a fool and trample the fool into his folly.  
The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.  
I have ruined millions of women and, if I am allowed, will ruin millions more.  
I am alcohol; do you know me?  
I am alcohol; have you ever voted for me?  
—Selected.

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# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR JANUARY 6

### A People Oppressed

Scripture: Exodus 1 - 5. Devotional Reading: Psalm 9:1-4, 9-11.

#### Introduction

Verses 9 and 10 of our Devotional Reading form a good introduction to our study today: "The Lord also will be a refuge (high tower) for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek Thee." Deliverance comes to the oppressed soul or the oppressed nation that realizes the truth of these two verses.

We begin our three month's study of "A Nation in the Making," with the book of Exodus. Let us try in the brief space we have, to gather up some of the outstanding lessons in these first five chapters.

**Chapter I: Bitter Bondage.** This chapter opens with a summary of those who came down into Egypt. Then we are told that Joseph died and all that generation. In verse 7 we have this statement: "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty, and the land was filled with them." We can better understand what follows by keeping this verse in mind.

Verses 8-10 give the reasons for the oppression: first, there arose a new king who knew not Joseph, and, second, the tremendous growth of the Hebrew people frightened the Egyptians. It would seem that the Hyksos, or Shepherd kings, were driven from the throne, and that the new dynasty was hostile to the Israelites and jealous and suspicious of them.

They concluded to adopt a "wise policy" towards them. How often the "wise policies" of men are foolish and repulsive to God! Hitler, no doubt, thought that he was adopting a "wise policy" when he sought to exterminate the Jews in Germany. His wise policy met the same fate as Pharaoh's. So with many of the policies adopted by oppressors in all ages.

The Israelites were so numerous that the Egyptians were afraid that if war came they would join their enemies and fight against them. The same sort of jealousies and fears move nations today. We try to have our "buffer" states and "puppet" governments. The world and human nature are the same today as in the time of which we study, and our daily papers are telling the same story that Moses told so many centuries ago.

Verses 11-22 tell us what these measures were. The first was to make their lives bitter with hard bondage. This is still the policy of oppressors and dictators. It is being pursued in many lands now. The "Golden Rule" is far from the rule even Christian nations adopt. Nations seldom try forgiveness and kindness in dealing with those whom they have conquered, or still fear as potential foes.

Then the edict went forth to the midwives to slay all the male children as soon as they were

born. These women "feared God" and so did not carry out these cruel orders and God showed His approval by blessing them.

In verse 22 we have the final word of Pharaoh to "all the people": "Every son that is born ye shall cast into the river, and every daughter ye shall save alive." We can see how "bitter" was the bondage of Egypt.

**Chapter II: A Deliverer Prepared.** "Salvation is of the Lord." In this chapter we find God beginning to take an active part in the affairs of His people in preparation for their deliverance.

The opening verses, 1-10, tell of the birth and miraculous preservation of the child Moses. The Students Commentary has this to say: "Little did this Egyptian princess think that day as she walked by the river that the God of gods was directing her footsteps. And thus Moses was nourished in the palace and seated at the table of the very monarch who commanded his destruction."

"Great events have hung upon a tear, but never greater than those which were brought to pass by the tears of this babe! The defeat of Satan, the salvation of Israel and of the Nations, the trustworthiness of God's Word, and the salvation of the world through an incarnate Savior—all these lay hidden in the tears that wetted that infant cheek upon that day." (See 2:6).

It appears from the language of Heb. 11:24 that Moses had the choice of refusing or accepting the throne of Egypt, when he refused to be called the son of Pharaoh's daughter and cast in his lot with his own people. Three things were involved—pleasure, riches, power—as we see from the passage in Hebrews.

Here we have both God's Providence, and Moses' Faith. His nourishment and education, as well as his preservation, were providential; but it was Moses' Faith that enabled him to make the right choices and receive the wisdom and power he must have from God. So, our faith enables us to take advantage of God's Providence. Where is **our** faith?

In verses 11-15 we have Moses' hasty and abortive attempt to deliver his people. It seems to have been attempted in his own weak, "fleshly," nature. As a result Moses had to flee, and spend the next forty years of his life "learning to be nobody" after he had "learned to be somebody" in the court of the king. Now God is ready to show what He can do with a man who has learned these two lessons. (Moody).

While Moses was learning humility and a few other things in the desert, the oppression continued in Egypt and "their cry came up unto God. And God looked upon the children of Israel, and God had respect unto them."

**Chapters III and IV: Moses Called.** May I again quote from the Students Commentary: "The hesitating and timid Moses was the same courageous and self-reliant Moses who smote the Egyptian dead. His strength (or rather self-sufficiency) then unfitted him as a Divine instrument, and now his weakness unfitted him. God can use neither



the one nor the other, if the strength is trusted, or the weakness is sheltered behind as an excuse. Weakness, as in the case of Moses, budded into unbelief, and blossomed into rebellion. But how tenderly God dealt with him!"

We find Moses making excuse after excuse and each "I" of Moses is met with the omnipotent "I" of God. The very heart of the chapter is found in verse 14, after Moses says, "What is His name? What shall I say unto them?" (Read, meditate upon this great reply of God.)

God also gives him various "signs" that he is to use when he approaches Pharaoh with his demand to let the people go.

The conversation between Moses and Jehovah continues in Chapter IV. The attitude and excuses of Moses finally "anger" the Lord. He gives him Aaron as his helper. (Sometimes he is his "hinderer") "He seems to feel safer leaning on the arm of Aaron than on the arm of Jehovah." Aaron proved but a broken reed at times. Is it not hard for us to learn the lesson that, "the arm of flesh will fail us"?

**Chapter V: Pharaoh's Reaction.** Our space is gone, so we can only say: (1) The study of the subject, "The Hardening of Pharaoh's Heart" is an interesting one. Let **Us** be **Sure** that **Our** hearts are not hardened by God's dealings with us. The same sunshine hardens clay, but **Melts** wax! (2) The first effect of the demand for deliverance was increased bondage, bitterness, and sorrow. When we try to break away from the slavery of sin, the first result is often the same. Satan does not give up one of his slaves without a struggle. Are we trying to break away?

## LESSON FOR JANUARY 13

### A People Delivered

Scripture: Exodus 6 - 18. Devotional Reading: Isaiah 41:8-13.

One verse in our Devotional Reading is a beautiful Promise: "Fear thou not; for I am with thee; be not dismayed; for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness." (Vs. 10).

Our Golden text is an acceptance of that rich promise. (Is. 12:2). "I will trust, and will not be afraid: for the Lord, even the Lord, is my strength." As Moody so well says, the acceptance of this promise in the words of our Memory Selection, will enable us to travel "First Class" in our journey to the Promised Land. Do not we, as Israel, often travel "Second," or even "Third" class?

With thirteen chapters to cover, we can only touch some of the most outstanding teachings of our lesson.

Exodus 6:2 "I am the Lord." (Jehovah) Ex. 6:1-8. In these verses we have a most revealing picture of the Lord (Jehovah), the Covenant-keeping God of grace and power. Notice the emphasis upon the "I" in these verses. "I" appeared unto Abraham, Isaac, Jacob, "I" have established my covenant with them; "I" have heard the groanings of the children of Israel, "I" have remembered my covenant. These are things which He had already done, past and accomplished. Now we

come to some future promises: "I" will bring you out—"I" will rid you out of their bondage—"I" will redeem you—"I" will take you for a people—"I" will be to you a God—"I" will bring you into the land—"I" will give it to you.

Here is the picture: Jehovah is (1) A Personal God—a God of Revelation—revealing, establishing, hearing, remembering. (2) A God of Redeeming Grace and Power—freeing, delivering, rescuing, His people. (3) A Gracious, Loving God—taking, bringing, giving to them the blessings of His covenant promises. This is the God Who delivered Israel and brought them into Canaan. "He is able" to deliver us from Satan's power, from the slavery of sin, and lead us to the Promised and Perfect Rest. "If the Son shall make you free, ye shall be free indeed." Can we not trust such a God?

**The Battle of Egypt:** Exodus 7 - 10. There are many lessons for us in these chapters:

(1) In 7:6: "And Moses and Aaron did as the Lord commanded them, so did they." There are four ways in which leaders may treat God's orders: Refuse absolutely to obey, as Pharaoh; Put off doing, "say and do not"; do the thing commanded, but try to do it "our" way, or only partially; do just as God commands. Moses and Aaron were ideal leaders in this respect and at this time. But even they did not always perfectly obey. Would it not be well for us to "do the Lord's work in the Lord's way? Have not many of the grievous sins of the church started by trying to improve on God's way, both in the work and worship of the church?

(2) The different plagues were not merely judgments upon the proud, stubborn hard-hearted Pharaoh. Each one seems to be directed against some false god of the Egyptians. In some, it is easy to see this; in others, not so easy. The Nile river was worshipped, various animals were also; Beelzebub was the god of flies and the sun was an object of worship. This was not only, then, a contest between Jehovah and the obstinate Pharaoh, but a contest between the true God and all the idols of Egypt.

(3) The various "compromises" which Pharaoh tried to get Moses to accept: "Sacrifice in the land," (8:25) "go not very far away" (8:28), "go now ye that are men," leaving the children and wives, (10:11), "only let your flocks and your herds be stayed" (10:24). Moses' reply is "unconditional surrender" to the demands of God, "there shall not an hoof be left behind" (10:26).

We cannot, we **Must** not compromise with sin and Satan. The only safe and sane plan is "to come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." Is not the church and the individual Christian too much given to compromise today? If a thing is doubtful; if we have to argue with our consciences; if there is a sense of shame; if it offends some weaker brother, why not be Christian enough to let it alone? Why risk being a stumbling-block to some other soul?

**The Passover.** Ex. 11:13-16: "Yet will I bring one plague more upon Pharaoh."

The tenth plague together with the Passover deserve much fuller treatment than we have space to give. Here we come to the climax of the battle, and to a fundamental teaching of the Word of God—Redemption by Blood. The whole Passover



scene is highly typical of our Redemption through the precious blood of Christ, the Lamb of God who takes away the sin of the world,—Christ, our Passover is sacrificed for us.

May we note these plain and simple lessons: (1) The lamb must be perfect. The Lamb of God, our Savior, is without spot—"in Him is no sin." (2) The lamb must be appropriated—the blood applied, the flesh eaten. So Christ must be received as offered to us. (3) The Passover was the Great Feast of the Jews. The Lord's Supper is a Great Feast, full of deepest meaning, for us.

**The Journey From Egypt To Sinai:** Exodus 13:17 through Chapter 18.

Exodus 13:17-19. The Lord did not lead Israel the short way into Canaan, but through the wilderness of the Red Sea. When they left they took the bones of Joseph as he had requested.

Pharaoh soon pursued the Israelites and we see the weak faith of these people beginning to show itself as they cried out in fear, "it had been better for us to serve the Egyptians." Before we condemn them let us ask, where is our faith? It does not take much to make us murmur even as they murmured.

The words of Moses in 14:13, "Fear ye not, stand still, and see the salvation of the Lord," should be an encouragement to us in every time of danger. Man's extremity, as we know, is God's opportunity. When we get to our "wit's end," then God moves, His wonders to perform.

The victory over the Egyptians is celebrated by a beautiful song. It is the first of many such songs. The last one is in Revelation, celebrating the final victory over the old serpent, the devil. "The Lord is a man of war." (15:3). There are times when God has to reveal His holy wrath. "Our God is a consuming fire." This is just as true as, "God is love." God's love makes Him hate and fight sin as the doctor's love makes him hate and fight disease. Judgment, although His "strange act" is His necessary act in dealing with men like Pharaoh "He that is often reprov'd and hardeneth his neck shall suddenly be cut off, and that without remedy."

In the incident at Marah (15:23-26) we have another of the combination names of Jehovah, "I am the Lord that healeth thee"—Jehovah-Rapha. Jesus Christ is our Great Physician.

In Chapter 16 we have the manna given. Study Christ's great sermon on this in John 6. This from the Student's Commentary: "Israel in the desert presents a striking picture! Egypt behind them, Canaan before them, the Wilderness around them, and the Manna above them. They were a heaven-born people, a heaven-bound people, and they ate heaven-baked bread."

The battle with Amalek in 17:8-16 gives occasion for the use of another of the precious names of Jehovah coupled with a need of men—Jehovah-Nissi—the Lord is my banner. In the name of such a God we, too, will set up our banner in our war against the world, the flesh, and the devil!

## Young Reader's Page

### Christian Youth In China

By Kitty McMullen (Mrs. S. C.) Farrior\*

On a hill-top in China overlooking the Yangtse River and the city of Chinkiang of some 250,000 people were two High-schools, one for boys and one for girls. We worked together with other Missions there and we educated the boys and the Methodists the girls. We had a fine spirit of co-operation and fellowship.

In our boys school we had as our objective "Every Graduate a Christian." We organized the Christian boys in the school into groups with a teacher as leader of each group. Once a week these groups met for Bible study and prayer. Mr. Farrior had his group in his study and I had mine in our dining-room. Each of the Christian boys, then adopted some non-Christian boy to be a friend to and try to win for Christ, thus every day in the school was "covered." We had two evangelistic meetings a year, one in the Fall and one in the Spring. The two Revivals had been held, the year was drawing to a close and there were three boys who still resisted the Spirit. There were special prayer made for them and then first one and then another gave their hearts to Christ. One of the three had been taken out of school when the family moved to Manchuria and we can only hope that he gave his heart to Christ also. If you have not tried this in your town or school, it is very

worth trying and remember the Word says "He that winneth souls is wise."

In the girls school on this same hill, under the auspices of the Methodist Woman's Board of the North and fine leadership of Miss Kesler and her staff, all soul-winners, the girls did a fine thing, as you will agree. In the early Fall, soon after school opened the Christian girls had a meeting and reported to Miss Kesler that every year they looked forward to Christmas as a time to give presents and to get presents. A time of gaiety and pleasure but that this year they wanted to make Christmas a time to give a Christmas present to Jesus—the present for Jesus was to be "every girl in the High School a Christian for Jesus." They began their Fall life with this objective. It was Christmas Eve and though it was past time for lights out and the girls in bed, there were prayer groups all over the buildings in class-rooms and Miss Kesler, alone in her office was in prayer. There was a gentle tap at her door and when she called "come in" the door opened and in the doorway stood the only girl in the four years of High School who had not given her heart—and life to Jesus Christ for whom all were at that time praying. She said that though she knew it was past time for lights out and to be in bed that she was not able to sleep and wanted to talk with Miss Kesler about her soul. Together on their knees she surrendered and they arose with radiant faces to go and tell the prayer groups that their prayers were answered and their present to Jesus was



complete. As the girls went out over the hills early that Christmas morn as was their wont, it was with a more victorious joyous melody than ever before.

### What Will Your Present To Jesus Be This Christmas?

\*Montreat, N. C.

## How Mrs. Vi Became A Christian

By Ella Ward Allison\*

This woman in her twenties was graduating from our Bible School. She was one of my prize pupils, and I was eager to get something of her spiritual history before she left us, and went to a neighboring station to work in telling the Truth to others.

My question was: Would you mind telling me how you became a Christian? The following story came as the story of new and living things, filled brimful of interest for her teacher, for whom she had done faithful work in her classes, and been exemplary in her conduct. Said she: "When I was a little girl about eight years old, I was on the train with my mother. A missionary was on the same train, she came over and sat onposite us, and began talking to my mother. Very quickly the conversation was steered to the Gospel story, and she told very simply how Christ saves those who believe what He says.

My mother received what was said very politely, and then put it from her, and never referred to it again. But the Good Deed, the Word of God, had without my thinking, little child that I was, that anything had come to me that was to influence and change my whole after life, lodged. I thought no more of what had been told than my unbelieving mother. The years came and went; my mother grew old, and passed away. I married and was happy in my home life with my husband. A little girl was born to us in course of time. That a woman rather than a man child was our first-born came as a disappointment to us, as it would have to almost any couple in my land. But we made the best of it, with the hope in our hearts that the next child would be a boy.

But when the girl was still very small, my husband sickened and died. With his going went all the life hope I had. There I was, a widow without a son and heir! To me it seemed a desperate situation, and life lost its flavor entirely.

Mercifully, in what grew to be my desperation, the Spirit woke up what had never been quite forgotten, but was dormant in my heart and mind. I told myself that the missionary had said Christ loved everybody, and that He would bring peace to anybody who was willing to come to Him. Come to Him! How on the earth was I to come to anybody that was not on the earth?

My decision was quickly made: I had nothing to lose; if I gained nothing, I would be no worse than in my present state of despair. I would go in person to that missionary, a city not too far from my mother-in-law's home, and I would ask to hear again that story of my early childhood days.

Financially we were not poor; my burden was not one of how we should live, but where was peace? Was there any peace?"

With her face lighted by Him Who alone is Light and Life, she finished her story of how she packed hers and the child's wearing apparel, took a boat, and went to the missionary. Imagine the thrill that came to that missionary as it was given to her again to tell the blessed Gospel, this time, not to a little child, but a hungry-hearted woman, ready and waiting to listen to "Come unto Me and I will give you rest."

What an encouragement this short history is to those of us whose avowed determination it is to plant the Good Seed as long as we live. The Truth cannot die. "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void." Is. 55:11.

\*Missionary to China.

## OUR WEEKLY SERMON

### "Then Understood I"

By Rev. S. Maxwell Coder\*

One of the briefest and most satisfying answers to the problem of why God's people suffer is found in Psalm 73. It contains the record of a man of God who looked about him and noticed the prosperity of the wicked in the world around. "They are not in trouble as other men; neither are they plagued like other men." The psalmist looked into his own heart, and wondered why he suffered so much, "for all the day long have I been plagued, and chastened every morning." Had he trusted the Lord in vain? What advantage could he claim for his faith?

Then he did the one thing which always brings peace of mind. He went into the presence of God about it. "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I." He was reminded that the Lord has the final end in view. The ungodly are walking on slippery ground from which they may be plunged into destruction at any moment. They know not what a day may bring forth. They are so much taken with the pleasures of sin for the moment that they do not prepare for eternity to come.

The child of God, on the other hand, has the assurance: "Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." The sufferings of this present time are not to be compared with the glory which shall be revealed in us. If we suffer, we shall also reign with Him some day. Our afflictions are but for a moment.

The remedy for sorrow, uncertainty, pain and sickness is always available to God's people. Do we fail to understand why these things come? Then let us go into the sanctuary, for there He will give us understanding. The sanctuary for us may be the church where we hear the Bible explained in the power of the Spirit; it may be the privacy of our own room where we reverently open the page of Holy Writ, kneel in prayer, and receive from the Lord balm for our wounded hearts.

\*Member of Faculty, Moody Bible Institute, Chicago, Ill.



# General Church News

## Chaplain Charges Navy Officials Approve Brothels In Japan

Washington, D. C., (RNS).—A letter from a Naval chaplain stationed in Tokyo charging that he had seen lines of Navy enlisted men waiting to visit Japanese brothels, with official permission of high Navy officers, has been printed in the Congressional Record at the request of Rep. Howard H. Buffett (R., Nebr.).

Rep. Buffett identified the writer of the letter as Chaplain Lawrence L. Lacour, United States Naval Reserve, who was, according to Buffett, "the first Navy chaplain in Japan, landing ahead of General MacArthur."

Buffett further said that Chaplain Lacour, in civilian life, is a member of the Des Moines Methodist Conference. The letter, according to Buffett, was sent to the Des Moines Methodist Conference. The letter, according to Buffett, was sent to the Des Moines (Iowa) Register and was read over Radio Station WJAG in Norfolk, Nebraska, on November 9, 1945.

On its publication in the Congressional Record, the letter created a stir in official Washington. So far, there has been no comment from Naval officials here, but such comment is certain to be forthcoming.

The Washington Star, most respected newspaper in the capital, printed the letter in full and commented on it in its editorial columns under the heading: "A shocking accusation."

Calling for an investigation of the "shocking accusation," the Star said that Admiral Ernest J. King "has given assurance that an investigation is under way."

The Star further stated: "The investigation is one which must be pressed with vigor and without regard to any individual who may be involved. If it is ascertained that the charges made in the chaplain's letter are true, the responsible Navy officers should be brought to this country and courtmartialled. If the investigators conclude that the facts do not support the charges, the Navy should make public a full statement of the basis for that conclusion."

"The American people—and especially those with sons in the Navy—have too vital an interest in a matter of this kind to tolerate anything which smacks of complacency or whitewash. And if the Navy values its good reputation, it will see to it that its investigation and subsequent action are of the kind which will leave no room for doubt or suspicion."

### Text Of Letter

Text of Chaplain Lacour's letter, as published in the Congressional Record, follows:

Since a large percentage of the Navy are reserves, many of them under 20; and we chaplains are entrusted with the moral and spiritual welfare of these men, we believe the American public should be informed when conditions and policies exist that jeopardize the morality and faith of our servicemen.

As a policy of venereal-disease control, the Navy is permitting unrestricted access, by all men on liberty in the Yokosuka area, to houses of prostitution where the venereal incidence among the prostitutes is considered 100 percent.

The control is the prophylaxis administered by naval corpsmen on duty in the house.

Since September 11, liberty parties have been permitted ashore in this area. Our ship was the first to be granted liberty, and as we are tied up in the navy yard, I have been able to observe the situation from the beginning. On September 2 the medical officer in charge of venereal control told me that it would be his policy to supervise the places of prostitution by examining the prostitutes, by segregating those infected, by insisting on cleanliness within the houses, and by establishing adequate numbers of prophylactic stations throughout the town.

When liberty parties went ashore men gathered the impression that the medical department had eliminated all immediate danger. Military police and naval corpsmen informed the men in the lines in front of the houses that everything was medically inspected. As a result many enlisted men and officers, including a number from our ship, had sexual contact without using any prophylaxis.

Prior to sending men ashore some ships ran training films on venereal disease, and announced that a high percentage of venereal disease could be expected in Japan. On other ships, the commands refused to do anything to discourage promiscuity, and gave no warning about expected venereal incidence.

On September 14 it was disclosed that out of a typical group of prostitutes, 51 out of 60 had syphilis, were not being treated, that there would be no further examinations, and that no policy of treatment or segregation would be followed.

Coincidental with Archbishop Spellman's visit here, by September 16 all red-light districts were declared out of bounds. A group of us chaplains inspected the restricted area after a week of suppression. We found that although the method was not totally effective, the number of offenders that got into the restricted area was small, as the geographic location of the area made policing comparatively easy.

It was not so easy to suppress the freelance prostitutes and the smaller houses in the unrestricted area, but there was little open violation. A man intent on sexual contact could find it, but he had to exert considerable effort and run the risk of arrest. Men were treated as usual at prophylactic stations with no great threat of disciplinary action, and, during this period of suppression, the number of treatments ashore and afloat decreased remarkably.

At a meeting of the fleet medical officers on September 26 it was proposed that one large house be opened, that it be operated with the understanding that all the women were diseased, and that a voluntary system of prophylaxis be available by placing a Navy-operated treatment station within the house.



Although some medical officers and two chaplains in attendance protested, it was stated by the senior medical officer that this was to be the policy.

Subsequently, the chaplains of the fleet met, and submitted to the flag a memorandum that represented the unanimous opinion of the group. The action of the chaplains was ignored, and Sunday, October 7 the Yosura house was opened to enlisted men, with geisha houses permitted to accept the patronage of chiefs and officers.

Although the number of men on liberty next day was considerably under normal because of rain, I observed, in company with four chaplains and the officer of the day of the military police, a line of enlisted men four abreast almost a block long, waiting their turn.

MP's kept the lines orderly, and permitted only as many as could be served to enter at a time. As men were admitted into the lobby, they would select a companion on duty that day, according to one of the Japanese attendants, pay the 10 yen to the Japanese operator, and then go with the girl to her room. We inspected several of these rooms and found them to be reasonably clean.

When the men returned they were registered and administered prophylaxis by Navy corpsmen. Although approximately 20 men could be treated at a time, there was a line waiting. True, many of the men were the type one might expect to patronize such a place, but the bulk of the customers were young men. The open accessibility of women in this place has been a factor contributing to the first sex experience of some of my men.

When one considers the rate of disease, that there are some forms of venereal disease in the Orient that do not respond to treatment, that some of the women have been exposed to leprosy; on the basis of these facts, it is contended that:

1. The Navy's policy of unrestricted sexual opportunities with diseased women is no solution for the problem of venereal control.

2. American people would insist that the Navy immediately adopt a policy of rigid suppression in regards to prostitution.

3. The Navy, which completely ignored moral implications in the present situation, be charged to consider the moral aspects of policies governing personnel.

4. The people who loan their sons to the Government demand moral protection or refuse to supply the personnel for our armed forces.

5. Although many naval officers are gentlemen, others by example and advice have encouraged immorality among our men.

6. The Navy's unlimited sale of beer, which has contributed to moral delinquency and numerous incidents here, be discontinued. And that throughout the Navy, soft drinks be made just as available as beer whenever beverages are provided by the Navy.

7. An organization that has demonstrated such brilliant strategy in defeating the Japanese military not permit our men to become the open victims of Japanese prostitutes in the final round.

## KING COLLEGE BRISTOL, TENNESSEE

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**BRISTOL, TENN.**

Washington, D. C. (RNS).—Congressmen are determined that there will be no "whitewash" of the conditions revealed in the letter written by Chaplain Lawrence L. Lacour, USNR, the first Chaplain to land in Japan after the surrender, charging official laxity concerning morals among enlisted men in Tokyo.

The Navy, apart from its initial release promising an "investigation" of the charges, has kept discreetly mum. But Congressmen are talking—loudly—and there are rumblings that a Congressional investigation will be forthcoming if answers to questions put to the Navy by Congress are not answered forthwith.

Rep. Joseph P. O'Hara (R., Minn.) won general agreement when he took to the floor of the House of Representatives and scathingly denounced the "system" in the Navy which would obtain permission from any officer for enlisted men to visit Japanese brothels. Rep. O'Hara praised Chaplain Lacour highly for writing the letter.

At the same time, he placed in the Congressional Record a letter he has written to Secretary of the Navy James Forrestal requesting that the following actions be carried out by the Navy:

1. That the Secretary immediately issue an order terminating conditions described in the chaplain's letter.

2. That the officer, or officers, responsible for the conditions be removed immediately from duty, an investigation made, and action taken under proper court-martial proceedings.

3. That Congress be advised as to the Navy's policy for controlling venereal diseases and safeguarding the physical and moral welfare of the boys in the naval service.

Congressmen of both parties chimed in during O'Hara's lengthy speech in Congress, while none arose to defend the Navy.

Rep. Howard H. Buffett (R., Nebr.) later declared that he already has drawn up a resolution authorizing a Congressional investigation of the incident and general policies of the army and navy in regard to moral and physical welfare of men in service.

Opponents of universal compulsory military training legislation have seized on the letter's contents as an effective argument against putting young men in the Army or Navy for a year.

Rep. John Robison (R., Ky.) arch-opponent of universal compulsory military training legislation, broke into O'Hara's speech to remark:

"If the fathers and mothers of this country should learn or should believe that these conditions obtain in our occupational forces, it certainly would be a very great discouragement toward getting even volunteers to help police them."



### Christian Youth Group Holds Labor Relations Seminar

New York, N. Y., (RSN).—More Protestant young people should learn to know leaders in the labor and industrial world, it was stressed at a three-day Labor Relations Seminar here of the United Christian Youth Movement. Thirty delegates from nine denominations attended the sessions.

"Because Protestantism is largely middle-class, many a Protestant youth has never seen a real, live labor leader in the flesh," the delegates concluded. To remedy this lack, they suggested that youth groups visit union meetings, and invite labor leaders to participate in their programs.

It was also urged that church summer camps stress such education in their programs, bringing in nearby employers and union officials for discussions, and that youth be encouraged to make vocational commitments as religious educators, ministers, teachers, union leaders, and social workers among laboring people.

The seminar was directed by Jesse Cavalier of the Presbyterian Labor Temple here and was the first of a series planned for the coming year.

### Seminarians Study Labor Issues

Washington, D. C., (RNS).—To discover facts and issues behind strikes and current labor legislation, 52 students from 23 seminaries held a three-day conference here, sponsored by the Seminary Division of the Religion and Labor Foundation.

Speakers from groups participating in the national Labor-Movement conference addressed the sessions. In discussions, the seminarians generally favored labor's rights, especially as expressed in their concern for passage of the Full Employment Bill, FEPC, Kilgore Social Security Bill, and the 65 cents minimum wage law.

### Protestantism Seen As Unfairly Represented In Motion Pictures

Columbia, S. C. (RNS).—Belief that Protestantism is not fairly represented in motion pictures was expressed by the South Carolina Baptist State Convention at its annual sessions here.

"We should insist that the moving picture industry stop leaving the impression that all the decent ministers belong to one church, that all the failures and bad ones come from Protestant groups," the Convention declared.

The Convention deplored easy divorces as a threat to the sanctity of the home, condemned any effort to legalize gambling, urged renewed attempts to outlaw the liquor traffic, and called for an end to U. S. diplomatic relations with the Vatican.

It also observed that "a great deal" could be done to relieve racial tensions "by seeking to bear real Christianity in our relation to persons and problems in our communities."

Aid to returning service men and war workers in readjustments to all aspects of life, business, church, and home, was recommended.

### World Council Names Princeton Professor To Head Relief Program In Czechoslovakia

Geneva. (RNS).—Prof. Joseph L. Hromadka, who is on leave from Princeton University in the United States, has been named by the World Council of Churches here to take charge of the Council's material relief program in Czechoslovakia.

Dr. W. A. Visser 't Hooft, General Secretary of the Council, said that consideration was being given to the possibility of sending goods to Czechoslovakia by Swiss airplanes, because of the acute need which exists in that country.

In a telegram to Dr. Sylvester C. Michelfelder, Commissioner of the American Section of the Lutheran World Convention, who is heading the Council's new Division of Material Aid, Professor Hromadka said he was compiling a list of needy persons and groups. He urged immediate delivery of heifers, mules, bicycles, wheat, and other goods.

Professor Hromadka, who has been in Europe for about four months, was recently elected President of the Student Christian Movement in Czechoslovakia.

### Federal Council To Hold Membership Meet

New York, N. Y., (RNS).—The Federal Council of Churches will hold a special meeting of its total membership next spring, according to plans approved by the executive committee here, to deal with some of the most urgent needs of the post-war period.

Federal Council officials feel that, in view of the crucial world situation, a meeting should be held to consider problems of world order, evangelism, community tensions, foreign relief, and returning service personnel.

The regular biennial meeting of the Federal Council is not scheduled until November of 1946.

### Brazil Presbyterian Delegation To Visit United States

New York, N. Y., (RNS).—Three leaders of the Presbyterian Church of Brazil will arrive here late December as a fellowship mission to visit churches in this country, it was announced here by the Board of Foreign Missions of the Presbyterian Church in the U.S.A. The Board will arrange the itinerary of the visitors during their five months stay.

After speaking in the eastern, western and central areas of the country, the visitors will attend the Presbyterian General Assembly next May.

### Methodists Urge Recall Of Taylor

Union City, Tenn., (RNS).—Recall of Myron Taylor, special presidential envoy to the Vatican, was urged by the Memphis Conference of the Methodist Church at its annual meeting here.



### Federal Council Asks Adequate Living Wage

New York, N. Y., (RNS).—An "adequate living wage" for workers was urged here by the executive committee of the Federal Council of Churches, which asserted that the current provision of 40 cents an hour or \$16.00 for a 40-hour week in the Fair Labor Standards Act is "wholly inadequate under present costs of living."

The Council said it favored an increase of the minimum wage to 65 cents an hour with 75 cents an hour after two years.

It pointed out that for over 30 years the Federal Council has stood for "a living wage as a minimum in every industry, and for the highest wage that industry can afford."

### Lack Of Religion Would Make School Pagan, Champaign Attorneys Contend

Champaign, Ill., (RNS).—To insulate the school from all contact with or knowledge of religion would, in effect, convert the schools into pagan and atheistic institutions.

This contention was made in a 95-page brief filed with the County Circuit Court here by defense attorneys in the suit brought by Mrs. Vashti McCollum to halt released-time religious education classes in the Champaign public schools.

Such a result, they said, would make the schools much more sectarian in favoring unreligion than the present religious education classes favor any faith or sect.

Arguments developed by the defense attorneys, John L. Franklin for the Champaign Board of Education, and Abe R. Peterson and Owen Rall of Chicago for the intervenors, the E. C. Bash family of Champaign, was directed at 10 questions of fact allegedly raised by pleadings and evidence in the case.

The defense brief, answering the written argument filed by Landon L. Chapman, attorney for Mrs. McCollum, tried to show that on each of the questions, Mrs. McCollum had failed to establish the fact alleged.

Defense counsel based their arguments on three major contentions:

1. The defendant board of education has the statutory power to excuse pupils from public school attendance for a period of from 30 to 45 minutes each week to attend religious education classes.

2. Existence of these voluntary religious education classes does not violate any right or freedom of religion guaranteed by the first amendment to the Constitution of the United States or by article 2, section 3 of the constitution of the state of Illinois.

3. The defendant board of education has not made "any appropriation" or paid "anything in aid of any church or sectarian purposes," nor has it granted or donated any "land, money or other personal property . . . to any church or for any sectarian purpose."

Judges Frank B. Leonard of Champaign, Martin Morthland of Decatur and Grover C. Watson

of Farmer City have indicated that they will announce their findings within the next month.

### Baptist Groups Ask Recall Of Taylor

Louisville, Ky., (RNS).—The General Association of Kentucky Baptists, holding their 108th annual meeting here, approved construction of a \$1,000,000 hospital in Lexington, work to begin when materials and funds are available. Also approval at the session was construction of a \$500,000 hospital at Paducah, in the western part of the state.

The delegates voted to accept a recommendation providing student centers on or near the campuses of all colleges for the benefit of Baptist youths attending other than Baptist colleges and universities in Kentucky.

A resolution petitioning President Truman to abolish the office of emissary to the Vatican now that the war is over and the "critical condition" no longer exists was adopted at the final session. The petition, signed by A. T. Siler, moderator, was to be sent immediately to the President. Also adopted was a proposal to establish a Baptist-controlled broadcasting and television station.

Macon, Ga., (RNS).—Immediate recall of Myron C. Taylor as presidential representative to the Vatican was requested by the Georgia Baptist Convention at its 124th annual session here.

"Termination of the Vatican relations by President Truman," the Convention said, "will relieve our nation from growing discontent with a situation that complicates our foreign relations and endangers the cherished principle of complete separation of church and state as guarantees of religious freedom."

Other resolutions adopted by the Convention expressed concern over peacetime military training, the increasing divorce rate, weaknesses in public school education, the liquor traffic, and current labor problems.

Raleigh, N. C., (RNS).—Declaring appointment by the late President Roosevelt of Myron C. Taylor as representative to the Vatican was "unconstitutional," the North Carolina Baptist State Convention adopted a resolution calling on President Truman to terminate the appointment "immediately" and "to call home immediately the steadily increasing staff at the U. S. Embassy at the Vatican."

"We consider the appointment of Mr. Taylor, even as a war measure, a direct violation of the Constitution of the United States," the resolution stated.

### Christian Youth Movements Launch Extensive Program In Czechoslovakia

By Ernest Zaugg

Prague. (RNS).—Side by side with a state youth movement that is largely in the hands of Communists and Socialists, the Y.M.C.A., the Y.W.C.A. and the Student Christian Movement are launching an extensive program to win the young people of Czechoslovakia.

While the emphasis of the Christian youth groups is on moral and religious training, the



Czech Youth Union stresses political and national training, and it is possible that membership in the state-controlled body may be made compulsory.

Newly-elected president of the Student Christian Movement is Prof. Joseph L. Hromadka, who for the past few years has been on the faculty of Princeton Theological Seminary in the United States, and has been studying conditions in Europe for about four months.

"Naturally, there might be stiff competition with the state youth movement," Dr. Hromadka said, "but we have full confidence in the longing of the human heart for religious values, for the absolute and eternal. This longing which we can satisfy, the state youth organization cannot."

Declaring that "our future depends on our own dynamism and inspiration," he added that "we don't know how dynamic the state youth might turn out to be, but a dynamic state youth organization, by enlivening the atmosphere, might not be detrimental to our own goals."

Dr. Hromadka, who was president of the Student Christian Movement here from its founding in 1927 until it was suspended by the Nazis in 1939, will go back to Princeton to complete his contract at the Theological Seminary, and will then return to Prague.

Assurance has been given that the Y.M.C.A., Y.W.C.A. and S.C.M. would be granted full freedom, and that youth of the state organization would be permitted to belong to both groups.

It was also said, however, that young people in the Czech Youth Union who are interested in religious and philosophical matters will be given the opportunity to study and discuss them within the framework of the Union.

Dr. Hromadka stated his belief that young Christians would have an opportunity to work within the Czech Youth Union, and that their influence could have a decisive effect on the character of the organization.

"There are no extreme signs of totalitarianism within the youth movement," he observed, "though there, as in political life in general, there is doubtless a small group which would stop at nothing to gain power. The majority are willing to co-operate."

The Y.M.C.A. in Czechoslovakia before the war had about ten branches in various cities and published a Christian Review edited by Dr. Hromadka. There was also a network of Y.M.C.A. high school clubs throughout the country, and the Y's influence was far out of proportion to its membership.

After being banned by the Nazis, the Y.M.C.A., Y.W.C.A. and Student Christian Movement suffered heavy losses in the underground movement, at least a half dozen officials having been shot.

### Arkansas Baptist Hospital Pays 'Honor Debt'

Little Rock, Ark. (RNS).—Rev. Robert O. Barker, chairman of the Trustees of Baptist State Hospital, has paid the Arkansas Baptist State Convention's honor debt fund the \$30,000.00 authorized by the Arkansas Supreme Court.

The \$30,000.00 was asked from the hospital in November, 1943, for use in meeting \$600,000.00 in moral obligations assumed by the convention toward former noteholders and former bondholders who lost money in a 35 percent depression settlement. Trustees of the hospital had questioned legality of such a transfer from charity trust funds, and a court opinion was asked. A chancery court decision in October, 1944, had said the transfer would be illegal, but the State Supreme Court reversed that ruling in a unanimous decision.

Chairman Barker, acting on a hospital board resolution which authorized the payment if and when the action was found legal, drew the \$30,000.00 check on the day following the high court's decision.

### New Venture To Be Launched In The Training Of Rural Clergymen

Swannanoa, N. C. (RNS).—A new venture in the training of rural ministers will be launched at the Warren H. Wilson Institute of Rural Church Work here next June with the opening of a full year's course combining study and practical farm experience.

With a property of 686 acres under progressive farm cultivation, the institute is prepared to give extensive and modern agricultural training. Through internships in nearby rural parishes, and seminars on rural life and the rural church, ministers and seminary students will have opportunity to gain new perspective, knowledge and techniques for rural work.

Sponsored by the Board of National Missions of the Presbyterian Church in the U.S.A., the Institute is conducted in co-operation with the Town and Country Committee of the Home Missions Council of North America and the Federal Council of Churches, the Council of Southern Mountain Workers, and the Inter-Seminary Commission for Training for the Rural Ministry.

Leaders of any denomination may be admitted to the Institute provided they have a bachelor's degree from an accredited college or its equivalent, and who have had either two years of work in a theological seminary or one year in a college of Christian Education.

### Committee Of Protestants And Catholics To Purchase War Surplus Materials For India

New Delhi, India. (RNS).—The National Christian Council of India has appointed a special committee, consisting of Protestants and Roman Catholics, to deal with the American Liquidation Commission here in the purchase of war surplus materials.

Dr. R. B. Manikam, Secretary of the National Christian Council, said the committee was formed when the American Liquidation Commission decided it would not deal with individual missionaries or missions but only with a united group named by the Council.

Dr. Ralph C. Kauffman, India Director of the Church Committee for Relief in Asia, will give full-time to the work of the united committee in obtaining surplus material for use in missions activities. He will be assisted by the Rev. William F. Pledger, of the American Methodist Church.



## Reformed And United Presbyterian Churches Discuss Union

On Thursday morning, September 27 at 10:00 A.M., an historic meeting took place in the Fort Pitt Hotel. This was the first formal meeting of the Commission on Church Union of the Reformed Church in America with the Committee on Church Relationships of the United Presbyterian Church of North America, looking toward possible union of the two churches. The meeting was opened with a suitable period of devotions led by Dr. R. W. Gibson, chairman of the United Presbyterian Committee, during which the members of both bodies repeated together one of the oldest confessions of faith in the Bible, the Twenty-third Psalm. Following this period of common worship, Dr. Luman J. Shafer, chairman of the Reformed Church Commission, presided while the various representatives of the two churches were introduced.

Upon the suggestion of Dr. Joseph R. Sizoo, and by hearty unanimous consent, it was agreed to follow the precedent established at the San Francisco Conference of rotating chairmanships, whereby Dr. Shafer and Dr. Gibson should alternate in presiding over the actions of the joint-committee. During the remainder of the morning session there was an exchange of information by the various members of both groups so as to acquaint each other with the general facts concerning the following fields of thought and endeavor: seminaries, colleges, foreign and domestic missions, ministerial pensions, policy and organization, publications, trustees of assemblies and administration, economical relationships and attitudes, attitudes toward social problems, and doctrinal standards. There was frank discussion of all points and many questions were asked in order to provide a well-rounded general knowledge of the work and beliefs of the two churches.

On Thursday, at noon, the Reformed Church delegates were luncheon guests of the United Presbyterian Committee. This proved to be a time of rich fellowship for all. Following the meal, Dr. Shafer and Dr. A. L. Warnshuis spoke informally but very effectively of the tragic situations in which our Christian brethren in Japan and Europe now find themselves, and of the obligations now lying upon the American Church to come to their aid. Dr. Shafer has had access to much new information on the Japanese situation, while Dr. Warnshuis has only recently returned from a tour of the war-torn countries of Europe.

At the Thursday afternoon session the exchange of information was concluded. Throughout the whole period of this exchange it became more and more apparent that there is a very marked preponderance of similarity over difference in every aspect of the denominational life of our two communions. A consideration of the general procedure in the work assigned to the joint-committee was taken up next. It was agreed (1) that the immediate work of the committee could be characterized as exploratory and of a planning nature; and (2) that the committee should proceed with reasonable but not undue haste. The committee took cognizance of the evident eagerness on the part of many in our two communions in the matter of pressing union, but it fully realizes the tremendous amount of work which must be done before such a union would be either feasible or pos-

sible. The committee felt that where churches of both denominations were in adjacent locations they might begin to fellowship together at once, as they may be led; and that a general program of dissemination of factual information regarding the two churches should begin immediately.

On Thursday evening, at the suggestion of Dr. Shafer the joint-committee turned its attention to the consideration of the advantages which might be forthcoming from a union of our two bodies. These may be briefly outlined as follows:

1. A stronger conservative evangelistic, Calvinistic Church.
2. A widening of the missionary horizons for our joint constituency.
3. A further demonstration to the world of the essential unity of the Church of Christ.
4. An enlarged denominational fellowship.
5. A new spiritual vitality.
6. An enlarged influence both ecumenically and nationally.
7. A wider geographical spread which will aid in conserving families moving to new localities.
8. A church of a more truly national scope.
9. Advantages in unified publication with possible savings and further specialization in church literature.
10. Administer efficiency.

The general feeling of the joint-committee, in view of these advantages, was that any disadvantages would be far outweighed, and that it should proceed at once, constructively, in further negotiations.

The closing session was held on Friday morning in the prayer room of the Publication Building. A division of labors was planned, with assignments given to each of the following sub-committees:

1. Committee on Doctrinal Standards.
2. Committee on Education and Information.
3. Committee on World Work.
4. Committee on Polity and Practice.
5. Committee on Plan of Union and Legal Procedure.

The various subcommittees were given authority to coopt advisory members from both churches. The final action of the joint-committee was as follows:

"We, the members of the Committee on Church Relationships of the United Presbyterian Church of North America, and of the Commission on Church Union of the Reformed Church in America, in joint-session at Pittsburgh, Pennsylvania, September 27 and 28, 1945, after careful and prayerful consideration, unanimously and heartily accept the instructions given us, viz. to continue our discussions, to make a study of the doctrinal standards of the two churches, to carry forward a program of information to the churches, to consider plans leading toward union, and to report our findings from time to time.

"The task entrusted to this joint-committee is very great. As members of the committee we are resolved to move forward as rapidly as thorough-



going work makes possible, seeking the guidance of the Holy Spirit in all things."

The joint-committee laid plans to meet again in Chicago, Illinois, February 26 and 27, 1946. In the meantime it is expected that the subcommittees will have made some progress so that reports can be made to this meeting. It is hoped that substantial progress can be reported to our highest church courts convening next May.

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## Young People's Division Expands



**Miss Henrietta Thompson**



**Miss Alice Hover**

The Executive Committee of Religious Education meeting October 19, 1945, called Miss Henrietta Thompson to become an Assistant Director of the Young People's Division, and Supervisor of Senior Work. In addition to editing program material, Miss Thompson will assist in forming policies and guiding the activities of our organized youth work.

During her senior year at Agnes Scott College and later at the Assembly's Training School, from which institutions she holds degrees, Miss Thompson was elected president of the student body. After holding various offices in the organization of her local church, the Central Presbyterian Church, Atlanta, Georgia, she served on presbytery and synod councils. Miss Thompson comes to this new position of leadership on January 1, 1946, after serving as Director of Religious Education in the First Presbyterian Church, Huntington, West Virginia.

Facing the need in our Church for a more complete program for Pioneers, and realizing the desirability of providing detailed suggestions to local churches which have not yet organized their Pioneers into activities groups, the Executive Committee of Religious Education created a new position in our Young People's Division to give full-time leadership to Pioneer work. Miss Alice J. Hover, a native of Charleston, West Virginia, and at the present time Director of Religious Education of the First Presbyterian Church, Orlando, Florida, has accepted supervision of this work, and will begin February 1, 1946. Before beginning her present work in Florida, Miss Hoover was Director of Religious Education in the Pulaski Heights Presbyterian Church, Little Rock, Arkansas, the position to which she went following her graduation from the Assembly's Training School; and while attending college in Charleston, West Virginia, she worked in the mission Sunday school conducted by Bréam Memorial Presbyterian Church.



## The Robert A. Dunn Award

Columbia Theological Seminary is greatly pleased to announce the establishment of the Robert A. Dunn award. By this action a prize or prizes totalling \$100.00 will be awarded each year for the best thesis on "The Deity Of Christ."

This prize will be given at each Commencement by the Faculty of the Seminary. The award is made in the course in Christian Apologetics and upon recommendation of the Professor of Apologetics, who at present is Dr. Wm. C. Robinson, a life-long friend of Dr. Dunn. For the past fifteen years the students have written a series of essays on the Deity of our Lord as a part of their work in Apologetics. The award will stimulate and lift this work to a higher level.

Since the course in Apologetics is offered in the Middle year, the donor has generously provided two awards of \$100.00 each to be made this scholastic year. One of these will be given in the Senior Class which wrote papers on this theme last year, and the other award in the Middle Class which writes on the subject this year.

The name of Robert A. Dunn is a synonym of character throughout our Church. The integrity of his character was moulded by faith in, love for, and adoration of our Lord and Saviour Jesus Christ. In this yearly award "Bob" Dunn will continue to strengthen the hands of the oncoming ministers in the Deity of his Lord as he faithfully supported the pastors of Charlotte's old First Church in this bed-rock of the Christian faith. Dr. Dunn was Moderator of our General Assembly in 1931 and was for many years President of the Trustees of Davidson College.

## Montreat College Girls Are Honored

The following Montreat College girls have been notified of the acceptance of poems which were submitted to the National Poetry Association for consideration and possible publication in the Annual Anthology of College Poetry.

Azielee Kepley, Hopewell, Va.; Carolyn Hassell, Hendersonville, N. C.; Mary Ellen Lucas, Waynesboro, Va.; Barbara Stephenson, Vanderpool, Va.; Betsy Crutchfield, Orangeburg, S. C.; Dorothy Jean Sandefer, Rocky Mount, La.; Alice Poyser, Albany, Ill.

These girls are members of the English class of Miss Lula McClure.

The Annual Anthology of College Poetry is a compilation of the best poetry written by college men and women in American colleges. Selections are made from thousands of poems submitted.

Of the seven poems accepted for publication in the Anthology of College Poetry, one written by Betsy Crutchfield is hereby given:

### God, Give Us Strength!

To face the hardships of each day,  
To drive the urge of sin away,  
To live and love and work and play  
In a kind and gentle, loving way—  
God, give us strength!

To build and mold our lives like Thine,  
To know that we thy love may find;  
To stand for what we know is right,  
To do thy will with all our might—  
God, give us strength!

To strive in all we think and say  
To live like Thee in every way—  
To do the right—to fill Thy plan  
To learn to live in peace with Man—  
God, give us strength!

Montreat, N. C.  
November 30, 1945.

## Missionary Day At The Louisville Seminary

"The development of atomic power is a challenge to spiritual power," Dr. Kerr Taylor declared in his address at the annual Missionary Day of the Louisville Seminary. Dr. Taylor, Educational Secretary of the Committee on Foreign Mission of the Presbyterian Church US spoke on the subject "World Condition and Implications for Foreign Missions." He mentioned five conditions which call for an intensified mission activity: (1) Development of atomic power as challenge to spiritual power, (2) Rise of Russia in the family of nations, (3) Evidence that ecclesiastical totalitarianism is as deleterious in effect as state totalitarianism, (4) Emergence into world view of the Christian Church, and (5) Bringing to a focus "The American Dilemma" regarding race question.

Dr. Paul Burgess, the second guest speaker at the conference held for students and faculty on November 14, spoke on "Caesar and God in the Missionary Program." Dr. Burgess, Missionary of the Presbyterian Church USA in Guatemala for thirty-two years, said that despite the restraints and limitations of totalitarian governments and Roman Catholic opposition, fruitful missionary work is being carried on in the several countries of Latin America.

Following the addresses, a forum hour was held with Drs. Burgess and Taylor.

In the afternoon session, presentation of illustrative types of student mission work was made by members of the student body. These were:

Negro Mission Work in Louisville: Donald White-side.

Rescue Mission Work: Thomas Myers.

Mission Work of a City Church: Edward Tullis. Increasing Congregational Interest in Benevolences: Harold Parker.

A Program of Missionary Education: Marshall Guthrie.

Mission Work in a Discouraged Rural Area: Floyd Loperfido.

## Norfolk Presbytery

On Nov. 16th the Rev. Charles M. Pratt was dismissed at a called meeting of Norfolk Presbytery to the Presbytery of Missouri that he may accept a call to the First Church of Columbia, Mo. Mr. Pratt was ordained by Norfolk Presbytery on Nov. 7, 1937 as assistant to the pastor of the First Presbyterian Church of Newport News, Va. In 1938 he accepted the pastorate of the Williamsburg and Jamestown Churches where he has remained until dismissed as indicated above.

—W. W. Grover, Stated Clerk.



## BOOK REVIEWS

### MY SON

Armand L. Currie, D.D. John Knox Press, Richmond, Va. Price, 50c.

The Christmas story never fails to stimulate our imaginations. In this booklet Dr. Currie has employed his reverent imagination in giving us a gripping story featuring Jesus, His mother Mary, and His foster father Joseph. The dialogue between Mary and Joseph, as they discussed the fact that she was with child by the Holy Spirit, is both beautiful and chaste. On pages 22 and 24 the analogy of people being like wood should not be pressed too far. A little more theological insight at this point, bearing in mind the depravity of man and the necessity of regeneration, would be helpful.

This entrancing story is a substantial addition to our Christmas literature. It will serve as an ideal Christmas gift. The author and publishers have both done their part in submitting a Christmas message that is interesting and attractively presented.

—John R. Richardson.

### TRIUMPH IN CHRIST

By Ralph G. Turnbull. The Bethlehem Book Room, Broad and Diamond Streets, Philadelphia 11, Pa.; 100 pages; \$1.00.

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—Samuel M. Zwemer.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 13

JANUARY 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIALS

### The Universal Invitation And The Effectual Calling

The chief doctrinal change made in our Standards as a result of the revisions was the introduction of two chapters from the USA Constitution. Other suggested changes which would have modified the Calvinism of the older chapters were not passed. Thus our present Confession has in it both the universal offer of the Gospel stressed in the added chapters and the original statements on fallen man's inability to will any spiritual good accompanying salvation and the consequent necessity for the new birth, or God's effectual call. Moreover, the two catechisms to which we also subscribe in ordination remain entirely unchanged in their Calvinism.

The Presbyterian Church USA has had this collocation of chapters longer than we have. Under it I found Warfield, Hodge and their Princeton associates teaching consistent Calvinism. In the booklet **"The Nature Of The Church,"** Dr. F. W. Loetscher the last of these colleagues stresses both the universal offer of the new chapters and the effectual calling of the older statements. He finds that, "The few but important changes in the standards have commended themselves to the great majority of Presbyterians as evidences of progress toward a better-balanced, because a more truly evangelical, theology. This is especially true of the heightened emphasis on the love of God and the missionary obligations of the Church." The Princetonian is equally sure, however, that, "By his efficacious grace Christ quickens with spiritual life men dead in trespasses and sins, and by his Word and sacraments he nourishes and enriches this new creation and transforms it into his own likeness . . . In Calvinistic doctrine the really significant fact is that faith itself is a gift of God, and that only when sinners are made willing—by the recreating of divine grace—to accept the offer of salvation made in the gospel do they become members of the redeemed society . . . The Calvinist would place the emphasis on the divine activity of the Spirit in our communion with him rather

than on the sinner's endeavor to 'live in the spirit or by the example of Christ'."

Similarly, Principal John Macleod of the Free Church commends the marrow emphasis upon the fact that the Gospel banquet table is spread and sinners are freely bidden come and eat. Thus those who come are guilty of no presumption in coming. The invitation of the Redeemer reads: Come unto me, all ye that labour and are heavy-laden and I will give you rest. Indeed, the Redeemer came and lived and died and rose that there might be this Gospel banquet spread before the children of men. And He who invited on earth is now interceding for the grace of the Spirit and effectually calling by His Word and Spirit. And as he tenderly calleth his own sheep by name they come.

The words of our Lord Jesus and of His Apostle stand at their full face value "No man **can** come unto me, except it were given him of my Father." "No man **can** come to me, except the Father which hath sent me draw him." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither **can** he know them for they are spiritually discerned." "Because the mind of the flesh is enmity against God: for it is not subject to the law of God neither indeed **can** be."

When Erasmus asserted "a power of the human will, by which a man may apply himself to those things which lead to eternal salvation or turn away from the same," Luther rejected Erasmus' view as "a downright lie." Our Confession says that a natural man being altogether averse from that good and dead in sin is not able, by his own strength, to convert himself or to prepare himself thereto. By the fall man has been enslaved to his own sinful affections—to the flesh, the world, and the Devil. And when we fool and flatter the unsaved sinner into thinking he has it in his own power to turn to God whenever it pleases him, we are not pressing him for instantaneous decision but rather encouraging him to put off decision to a more convenient time. It is only when the Holy Spirit conveys to him the Scriptural truth that he is wholly lost, helpless, undone, entirely dependent for salvation solely upon the mercy and the might of God that he cries to God to save him. It is only then that he seeks the Lord with a whole heart and finds the Shepherd because the Shepherd had first found Him.



Moreover, it is eminently proper for a minister to invite, persuade, and command sinners to do what they, in their own strength, cannot do, namely, repent of their sins and believe on the Lord Jesus Christ. For he is speaking as an ambassador of the Almighty God. And this God enables them to do what they otherwise are unable to do. Such is the power of the Word of God that it gives being to what it gives expression. It calls the things that are not and being called they begin to be. It calls those who are dead in trespasses and sins and being called they live. Yes Christ calls today even as he called of old 'Lazarus come forth', and he who was dead comes forth alive. Christ commanded the man with the withered hand to stretch it forth. And being commanded and empowered by the Almighty Lord the man did what he could not do: he stretched forth his hand.

—Wm. C. R.

## "Hath God Said?"

(Genesis 3:1)

This first question of the Bible, this subtle question of the serpent, is the devil's starting point in his attack on mankind, and his attempt to undermine man's faith in God. It suggests at least three forms of doubt to the human mind—doubt as to the **Reality** of Revelation, the **Truthfulness** of Revelation, and the **Goodness** of Revelation.

"Hath God said"? might suggest doubt as to the Reality of Revelation. Has God really spoken, is it His voice, or do we only imagine this to be His Word? Perhaps it may seem a little far-fetched to think this could have been the case with Adam and Eve, so fresh from the hand of God, and in such intimate fellowship with their Creator, but this is certainly the basis of his attack now on the Bible as the Word of God. He is constantly saying to modern men: "Is this Book the revealed will and word of God, or is it not the record of man's search after God?"

"Hath God said"? might suggest also a doubt as to the Truthfulness of His Word. Is what God says true? You will not surely die. God does not mean what He says. You will not die, but live a fuller and freer life if you eat of this tree. He has not quit this line of suggested unbelief. If God has really spoken, He does not mean it. He is only trying to fool or frighten or control us. His warnings about death and hell are not to be taken literally.

"Hath God said"? may lead to another line of unbelief and doubt—doubt as to the Goodness and Love of God. Grant that God has really spoken, that He means what He says. Is God Good and Loving to thus speak? Is He not trying to keep something from you, some liberty, or new advance in thought and life? He knows that you will be as gods if you eat this fruit.

It is easy to refute the suggestions beneath this "clever" question, but men are often beguiled into unbelief and crooked thinking and feelings before they examine the question and think through what Satan is trying to do.

Has God Spoken? "Give ear, O heavens, and hear, O earth, for the Lord has spoken." Yes, God has spoken, in divers manners, through many

messengers, by all the forms of speech known to men. By angels, prophets, apostles, and His Son, He has brought to man the great facts he needs to know; what to believe concerning Him and what He requires of us. Through Law and History, Poetry and Epistles, He has revealed His nature and will. By Promise and Prophecy, by Invitation and Entreaty, He is calling men to Himself.

God has spoken, and what He says is **True**. Promises have been kept, Prophecy fulfilled, and terrible Judgments have fallen upon those who heeded not His Warnings. All History, and all human experience prove the truthfulness of His Revealed Word.

God has spoken, and behind the Book is a heart of Love for His creatures. That God is **Good**, that He is **Love**, can be shown in many ways—Creation and Providence, His Preservation, Care, and Concern—all these point to His Goodness and Love. But the best proof is **Redemption**, the Cross of Calvary. No one can doubt God's amazing Grace and Love if they read and ponder John 3:16 while standing beneath the Cross of Christ!

May we nail the Devil's lying question with one of the spikes of Calvary and never doubt these three great facts as we open our Bibles: **God Has Spoken; His Word Is True; God Speaks In Love.**

—J. K. P.

## It Could Happen

Those who oppose union with the Northern Presbyterian Church, under present conditions, base their opposition neither on sectionalism nor isolationism.

As has been stated again and again; this opposition stems from the difference in doctrine on the part of some and difference of viewpoint with reference to the importance of certain Christian doctrines on the part of many.

The situation has not been helped by those advocates of union, within the bounds of our Church, who have tried to argue that such differences do not exist. They **do** exist and doctrinal inclusiveism is the established practice, if not policy, of the Northern Church.

Despite this conscientious stand on the part of many, backed by incontrovertible evidence, there are those in our Church who insist on pushing the consummation of this union. We have yet to find one bit of evidence to show that these advocates of union have pointed out these glaring differences in attitude to doctrine between the two churches, with the object of winning our Northern brethren back to a realization of their importance, showing them that until such time as first things are put first there is no hope of a united move for union.

Do these advocates of union at any price realize that they can persist until they cause a split in our own Church? This split will come with men who believe **what** a man believes and preaches is of infinitely greater importance than the **size** of the denomination to which he belongs. This could happen.

—L.N.B.



## Foundations

Does Christianity have a foundation? The answer is unquestionably "Yes", and Paul has stated unequivocally that this foundation is Christ Himself.

If this is true, and it is true, then it is imperative that we know Who Christ is and we have this revelation of Him in the Bible.

Dr. David James Burrell was once asked, "Do you mean to say that Christ and the Bible stand or fall together?" and his reply was: "No!, Who said anything about falling? They stand together!"

It is tragic that so many today seem to think they can destroy faith in the inerrancy of the Scriptures and still retain faith in the Christ of God.

Let us never forget—the issue before us is the absolute authority and trustworthiness of the Bible. In some of our Colleges, and Seminaries, a question is being raised as to the trustworthiness of the Scriptures. We are getting increasing evidence that this is bearing fruit.

Foundations are being shaken; faith is being shaken; human reason and philosophy is being exalted above the Word of God.

Christ and the Bible will stand together but those who are stumbling on them will continue to be broken, (and in the process wreck the lives of others too).

Why cannot we all see and admit that the theological trend today is towards chaos, because of shaken faith? Let us stand on the foundation which cannot move! —L.N.B.

## What Next?

By Rev. William Crow, D.D.\*

"For a good many years we, preachers and laity alike, have talked much about evangelism; but we are guilty of a deadly parallel suggested by Mark Twain when he said, 'Everybody talks about the weather, but nobody seems to do anything about it.' You wonder why our interest in this most important function of the Church lags. The answer is found in the statement of a moment ago, that we have lost the crusader spirit. I venture a guess that if this building, dedicated to the glory of God and the enlargement of His Kingdom, were offered to the use of any one of half a dozen agencies that we consider 'irregular,' within a few weeks' time these pews would be crowded with attendants, morning and night. Why? Because these so-called 'off-color' organizations consider themselves crusaders for one cause or another. We have permitted ourselves to become the victims of complacency and of conventionalism. We take our religion as a matter of course. We have lost interest in our unregenerate neighbors, whether they live on our boulevards or out of bounds. If our pastor is nothing more than the chaplain of a group of select families, his ministry fails, and we fail to measure up to the divinely voiced commission that is laid upon us. We need to read again about the vision of Simon Peter, when he saw a sheet let down from heaven with all kinds of creatures in it. If we are pricked in our hearts, it may be well to ask ourselves the question, 'Men and brethren, what shall we do?'

"What shall we do? My advice is that we come down out of the clouds, get our feet firmly on the ground, and face the situation realistically. What

does the Lord desire that we do, a body of Christian people that we are? Is He satisfied that we continue as we have been doing for many years, to walk the richly carpeted floor of our admired sanctuary, sit on softly cushioned pews, enjoy the ordinances of the hour, and return to our homes, susceptible to the feeling that we have met the demands of our Christian profession? If such be our practice, we need no further proof that we have not the crusader spirit. Evangelism is more than a high-flown theory. It is religion in action. It is the out-working of a compelling motive, without which neither an individual believer nor a congregation can be held up as an example of Christian efficiency.

"John the Baptist was a most ordinary person, but his name is found in the top bracket on the roster of the immortals. The reason was that he refused to think of himself as the sole beneficiary of the saving power and love of the Messiah. Can we bring the idea of evangelism down to the practical, every-day life of our local church? Certainly. We can gear it into the machinery that we now have in operation and get notable results. Evangelism is not limited to preaching or to what we call (for the lack of a better name), 'Personal Work.' It is the exercise of whatever gift any Christian may have for bringing the call of God to bear upon any unbelieving person. For instance, if we have the crusader spirit, we will meet the challenge of the empty pew, and undertake to fill the House of God every Sabbath day with people who otherwise would not be there; we will see to it that the attendance upon our Sabbath School is inclusive, and not limited merely to those who belong; we will add another function to our Auxiliary—that of community evangelistic interest; we will survey our neighborhood, in order to discover the non-Christian element, after which we will use every legitimate means to bring that element into direct contact with the agencies of the Kingdom; these and a score of other plans that our initiative may prompt, will be put into motion, thereby demonstrating that we are actual and active crusaders for Christ.

"Returning for a moment to the suggestion about making a survey of our neighborhood, may I pause to remark that when we do we are going to meet some surprises. We are going to find that paganism is comfortably nested in some of the most prominent homes on some of our most prominent streets. We have been disposed to relegate the home mission approach to the culturally and intellectually underprivileged. We need to revise our stock notions about that. In other days it was not considered quite respectable for a well-to-do family not to be a church-going household. That day has passed. The field for pure evangelism is no longer limited by a zoning ordinance, but extends to the block on which we live. The rich young ruler was a companionable gentleman, and though he was so near, yet he was so far from the Kingdom of God. Of all the funerals that I ever conducted, the one that was most completely drenched in tragedy was that of a handsome, well-educated youth from one of the best homes, culturally speaking, in a great city, who was shot by an officer of the law, in the act of banditry. Our initial step in this business of supreme importance must be taken toward our near neighbors. The evangelization of the great round world must begin at our own doorstep."

\*Paragraphs from a sermon delivered to the First Presbyterian Church of Talladega, Ala.



# The Placing of Our Returning Chaplains

## OUR NUMBER ONE PRIORITY

By Tom Glasgow\*

Aside from our prime mandate to publish the Gospel of our Lord Jesus Christ, the "Number One Priority" and obligation upon our Church—and all churches for that matter—is the matter of "placing" our returning chaplains and assisting them in taking up their vital ministry.

Brethren, don't read that sentence, think even sincerely and sympathetically, "It is too bad about it," and then go on our respective busy ways. Failing to do more, should merit the contempt of thoughtful right-thinking persons in and out of the Church! These men have dared to offer and sustained the separation from loved ones, many have been "under fire," some have tasted of the bitterness of both prison camps and all that that means, others have made the supreme sacrifice, leaving loved ones, whose care merits our deep concern.

Sure you are busy,—awfully busy—but who isn't! Well, many of our returned chaplains aren't! A returned commercial employee has his job preserved by law. A returning doctor, lawyer, dentist or other professional man can "hang out his shingle" wherever he pleases and go out after "his share of the business." Can a minister do this? We know full well that he cannot and to attempt to do so will destroy his chances of becoming satisfactorily employed in his chosen and sacred profession.

Brethren, this is a deadly serious matter. I mean just that! We know that many of our best ministers dared to dedicate their services in the vital work of ministering to the spiritual needs of our armed forces. It is common knowledge that the spiritual ministry of our men in World War II surpassed any similar service in the history of the nation.

This sacrifice and service for each of us whose lads have been "under the flag" (or who were concerned for the souls of these brave lads from what ever homes they came!) merits more concern by you and me for those who dared to go out with them to take the beloved Christ to them wherever duty called them to go!

This is no protest against the splendid work of Dr. Dan, Caldwell and his committee handling this for the Assembly! Dr. Caldwell and his associates have done a splendid service—"over and beyond the call of duty" as assigned and requested of them! It is an earnest protest against the "cock-eyed" complacent indifference of the YOUTHS and MEN who have given but a parting thought—if that much!—to this vital matter.

These returning chaplains have families to care for. Many need readjustment after the distracting experiences of campaign service. They don't ask charity! They want employment in the sacred profession to which they have dedicated their lives.

They crave your and my interest in their problem. They have wives and children to feed and clothe and house. Their needs are practical—deadly practical!—the chance to earn a living just THAT practical!

But, what can WE do? Well, here are at least some things we can do! 1. Take the trouble to put ourselves in their place and see what thoughts are then justly ours regarding the loyalty of the Church for which we have dared this patriotic and sacrificial service—if we do this—"stand in their shoes"—for a thoughtful moment—we will see and feel the shame that is ours for our indifference to these chaplains' needs. 2. If we are members of the "Commission on the Minister and his Work" in any Presbytery, we can really "go into action" to help these men (a) By having committees visit every vacant church in the Presbytery and urging the prompt calling up of one of these chaplains, (b) Endeavor to get reluctant churches to accept a chaplain on a "limited contract" for one or two years, and then make final decision, and (c) At least have these churches call them as Supply Pastors! 3. See to it that the solution of this problem has a major place on every Presbytery Program until it is solved—and I don't mean "brief, pious remarks," but vital discussion Seeking Real Action!! 4. As individuals, agitate and discuss this problem "in and out of season," until we become truly concerned as a Church to get this job done!

Brethren, these are just some of the many things that can be done! You ministers who are now employed; fellow officers, elders and deacons, and church members who have a job, in God's name, Gentlemen, I give you our returning chaplains! It is a "sacred trust!" These men cannot be treated with careless indifference without just shame and contempt being laid with justice on our door steps as individuals and as a Church! God forbid that this conduct be ours or the continued record of our beloved Church! You think I write too sharply? Then place yourself in the place of our returned chaplains; think his thoughts of the dangers and sacrifice of recent combat or of separation from loved ones, see his family whom he longs to feed and care for by his own labors as do we, and every self respecting man; look at his hands tied and helpless to go out and seek a given church or pastorate—and then, Think Again! Have I been "too sharp" or have I understated his case and Our shame? No, brethren, our chore is to give this problem a "Number One Priority"; make its discussion the "lead article" of our Church Papers—the key subject of our most earnest church court debate—the prime concern of every Pastor, Officer and Member Until The Job Is Done!

\*Elder in Myers Park Presbyterian Church, Charlotte, N. C.



# The Presbyterian Outlook Takes Notice Of The Southern Presbyterian Journal's Prosperity

In the October 14th. issue of the Atlanta Constitution, one of the Contributing Editors of *The Presbyterian Outlook*, Dr. Stuart R. Oglesby, had a most interesting column of Presbyterian Church News Notes with particular reference to Religious publications in our Church. After speaking casually of *The Presbyterian Survey* and *The Christian Observer* he had the following to say about *The Presbyterian Outlook*:

"*The Presbyterian Outlook* is published in Richmond, Va. It is a progressive, up-to-the-minute purveyor of religious news, ably edited. It is not afraid of controversy and though frankly partisan on some issues, presents both sides of live questions for the information of its readers. *The Outlook* is a staunch supporter of *The Federal Council of Churches of Christ in America*, *The World Council of Churches* and of the movement rapidly gaining headway in the south for reunion with the Presbyterian Church U.S.A., from which the southern Presbyterian Church separated in 1861.

In its present form and name, *The Presbyterian Outlook* is rather young in the field, being the successor of several former Presbyterian publications such as *The Presbyterian of the South*, *The Southwestern Presbyterian*, *The Presbyterian Standard* and others. It advertises itself as "Old in Service, New in Spirit."

Some years ago, *The Presbyterian Journal* began publication at Weaverville, N. C. It is the organ of the conservative members of the church who are opposed to reunion with the U.S.A. Church, membership in the Federal Council and of the church taking—according to their viewpoint—too much interest in the affairs of the world. Since Presbyterian money seems to be plentiful among the conservatives, and the preservers of the status quo, this paper has not lacked financial backing. One elder, a few years ago left it \$40,000 in his will to carry on the fight against reunion."

\* \* \*

(We appreciate many of the fine things Dr. Oglesby has said about us in this article and feel that he has given a fairly accurate statement of that for which we stand both pro and con. We only wish that his last sentence were an accurate statement of the facts in the case. See letter from Mr. T. S. McPheeters at the close of this article. H.B.D.)

\* \* \*

The following form letter was mailed out by the Editor and Manager of *The Presbyterian Outlook* in October 1945:

## THE PRESBYTERIAN OUTLOOK

Ernest Trice Thompson

Editor-in-Chief

Aubrey N. Brown

Editor & Manager

Richmond (19) Virginia

October, 1945.

Dear Mr.———

I hope you will count this as a personal letter. It is going to a number of ministers of kindred spirit throughout the church—men whom I know very well (or know about) and whose interest in our paper and in the progressive movement is always evident. If it were possible, I should like to write you separately-typed letters, but after all, each one would say the same as the others.

The movement of the opponents of reunion, with their organization, the appointment of Dr. Wells as leader, and the promised church-wide campaign against the possibility of reunion, in our judgment, spell responsibility for us.

One thing we feel must be done, regardless of when reunion is voted on or what we do in the meantime, is to develop a literature on the subject, facing and discussing the issues and sounding forth FOR union, or, as I prefer always to say, RE-union.

We plan to solicit articles on the subject, some of which might be reprinted in a booklet to be used as a sourcebook on Presbyterian Reunion. To produce this book would cost a good bit of money, but it would be highly valuable to our people. Other pamphlet material should be freely distributed. (Major Wells' article has gone everywhere.)

Therefore, I am writing to see if you have a discretionary fund available, or if you can get one or more individuals to make generous contributions to this work—\$10.00, \$25.00, \$50.00, \$100.00; somewhere there may be a person who wants to give as much as \$1,000.00. (Dr. Dunn, you know, left *The Journal* \$40,000.00.) We do not know what it will take, but contributions may be made to our "Presbyterian Associates," a fund to enable people to contribute to the wider usefulness of the paper and the causes it espouses. (The U.S.A. Tribune has a similar group of annual contributors called "Presbyterian Colleagues.")

That is **No. 1.** Can you get us a good contribution to help with some of the expenses as outlined above? Checks should be payable to "**Presbyterian Associates**" at the usual address of the paper.

**No. 2:** Give me the names and addresses of good people of wide influence who could write challengingly in favor of reunion. I want to solicit a number of brief paragraphs (100 words or less) in favor of reunion, to be used with the person's picture. Some of these would be used in the booklet. There should be doctors, lawyers, young peo-



ple, insurance men, merchants, school teachers, nurses, miners, farmers, mothers, etc., etc. These would be user under these very classifications. Tell us who to write for these, or you may wish to get some of them yourself and send them in.

**No. 3:** We must challenge our leading men and women of prominence and influence to speak out on this question of reunion. Strong personalities are speaking vigorously and frequently on the other side. We must insist that our leading people sound-off, for there is a great mass of opinion in the middle of the road to be influenced one way or the other. In our judgment, this is very important. What people, do you think, should be encouraged to write and speak along these lines, because of the great weight they carry? Name a half-dozen or so . . . .

**No. 4:** Make suggestions about fruitful projects for our paper to sponsor in illuminating the minds of our people on the question of reunion. Any suggestions at all—for editorial treatment, for articles, for studies—will be gratefully received, even though we may not be able to follow-up all that come.

**No. 5:** Please give us, from among those favoring reunion, the names of the two ministers and the two laymen in each presbytery in your synod whose influence you consider to be most effective.

**No. 6:** Finally, to what other ministers in your presbytery should this letter you are now reading be sent with the assurance that it will receive at least sympathetic consideration? Do not list any doubtful cases.

I realize that these six requests make demands upon you, but it is only because we are convinced that you share our concern about the situation before us that I write. Please do not begin to think that we approve a hurried or forced vote on this question. Quite the contrary. But we must be developing a growing body of favorable opinion from here on out.

Your suggestions as to ways in which the paper can better serve the progress of the church and the Kingdom are always appreciated. I hope to hear from you soon on Nos. 1-6 as listed above.

Ever gratefully,

Signed:

Aubrey N. Brown.

\* \* \*

We next print a letter from Mr. T. S. McPheeters, of Charlotte, N. C., who is President of Trustees of the General Assembly of the Presbyterian Church in the United States and Presbyterian Foundation, Inc.:

Charlotte, N. C.  
October 27, 1945.

Dr. John M. Wells,  
37 Saratoga Street,  
Sumter, S. C.

Dear Dr. Wells.

I have received your recent letter enclosing the circular letter of the Presbyterian Outlook.

I am one of the Executors of the Estate of Mr. Dunn and was very much surprised at the statement in the circular referring to Mr. Dunn. The

following is the paragraph in Mr. Dunn's will referring to the Southern Presbyterian Journal:

"UNTO The Trustees of the General Assembly of the Presbyterian Church in the United States, and the Presbyterian Foundation, Inc., Charlotte, North Carolina, five per centum (5%) thereof (residuary) to be used and applied for the following purposes and objects, to-wit: Same shall be used towards the expense of the publication and circulation of the **Southern Presbyterian Journal**, presently published at Weaverville, North Carolina, or if said Journal should cease to be published towards the aid of some other publications or journals published under the auspices of the Presbyterian Church and dedicated to the dissemination of religious education and inspiration in accordance with the doctrines of the Presbyterian Church."

You can see from this that no specified amount was mentioned. In my opinion, it will net the Journal the income on \$7,500.00, which would be about \$300.00 or \$400.00 a year.

For Mr. Aubrey N. Brown's good, I hope the other statements he is making are more accurate than the one referring to Mr. Dunn.

With best wishes, I am

Yours very truly,

T. S. McPheeters.

We do praise God for His exceeding great blessings upon The Journal's Ministry. Hundreds of new subscriptions have been received within the past few weeks. Most of our new subscriptions are coming in as a result of the efforts of those who are already subscribers. We appreciate this and feel that we can continue to count on this fine interest and help. We definitely appeal to all those who are interested in the things for which The Journal stands to become co-laborers with us in this great work.

—H.B.D.

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# Thou Shalt Whet Them Upon Thy Children

By Wallace Parham\*

No bell rang. We children knew it was not healthy to come in late with some long-lost story as an excuse. No excuse availed when the time arrived for our family, and the family of an uncle and aunt, to gather soon after dinner every Sunday for an hour with the Shorter Catechism and at the piano with hymnbooks. A venerable trunk, filled with "family letters" from Scotland, which was destroyed when one of the old plantation homes burned near Claiborne, quite likely held the story of the "why" of those Sunday afternoon family gatherings. My mother was sternly aware of her Covenantant and Scotch-Irish blood, and proud of the heritage of sturdiness in doctrine, and in religious practices, it entailed. She was broad in her thinking where the beliefs and practices of other denominations were concerned; but meticulous in preserving for herself and her family, the eternal verities, and eternal values, her mother had passed on as being biblical, practical, and enjoyable when conducted with enthusiasm and understanding; and a topline which, when once firmly tied to life as God directed, might stretch, but would not break. Sunday was not just Sunday. It was "the Sabbath." The 13th and 14th verses of the 58th of Isaiah were dinned into the children; and the first verse in Proverbs assigned to me to memorize was verse 1 of the 3rd chapter. I look back to the memories of those "Sabbaths", now after almost sixty years of life, with deep thankfulness for my topline. It has stretched dangerously more times than I care to think about. But it did not break! Our childhood experiences, where the regime for Sunday is concerned, may have been exceptional. I do not know about that. I do know my memories are altogether sweet, for the parents involved gave themselves. My Dad would gather all the children after the "Shorter Catechism Hour" and take them for a long walk, entering into their moods, and following their whims, with patient, cheerful understanding. Sunday with us was a day filled with obligations which must needs be met. It was a day of many inhibitions, with reading, for instance, confined to Bible stories and the Christian Observer; yet withal, it was made a day which could be stored away in memory, to be brought back many times and enjoyed again. In fairness, I emphasize again, I am sure this was so because the parents gave themselves.

The example set for those who held to the practices my folks followed was, I am sure, God-approved Abraham. The law governing procedure was that given through Moses. The God-chosen unit within which new lives were to be moulded was the family. God has said He could trust Abraham where his children were concerned—"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." But looking into the years ahead, God knew there would be many parents who would need admonishing; so, through Moses, He instituted a law concerning His "words": "Thou shalt teach them diligently unto thy chil-

dren." That directive applies to every parent till the day of judgment. And it is not possible to insist too strongly or too often that God's unit is the family. His promise was, "In thee shall all families of the earth be blessed." Definitely it is noteworthy that God stresses so pointedly one specific attribute in the strength of character Abraham was to display, namely, the directing of the lives of his children in the path he, himself, walked; this Abraham who "believed in the Lord."

In our Bibles today is a note on the word "teach" in Deut. 6:7 which suggests "whet, or, sharpen." My old Genevan version (1580), in a quaint note, enlarges upon that by saying, "Some reade, thou shalt whet them upon thy children; to wit, that they may print them more deeply in memorie." Thus were God's words "whet upon" Joshua, and he assumed the responsibility for whetting them, in turn, upon his household—"As for me and my house, we will serve the Lord." Thus were God's words whet upon Samuel and upon all the other heroes of the faith chapter in Hebrews; and were whet upon Daniel and upon his fellow prophets. On into New Testament times: thus were they whet upon Paul, upon Stephen, upon Timothy; and there in the carpenter's home in Nazareth, where Jesus was "subject unto" his parents, they were whet upon His life so that he could, as a twelve-year-old boy, discuss religious questions with Temple leaders. Dr. Edersheim, in his Sketches of Jewish Life, tells us that "probably at the time of Christ" there were still in use little parchment rolls, referred to in the Talmud, made for children, containing such portions of Scripture as the "Shema" ("Hear, O Israel"). Deut. 6:4-9, Deut. 11:13-21 and Numbers 15:37-41 constituted the Shema. It was the "Jewish profession" (creed); repeated twice a day; and note well, two of the three passages emphasize the prime importance of impressing God's words upon the children, faithfully and without let-up. God's fundamental rule for parents was whet upon children in earliest childhood. So, from the time they were six years old when they began to read the Scriptures themselves, and prior to that through daily family worship and teachings of Scripture passages such as the Shema, a solid foundation for parenthood was started at the very beginning of their lives.

Electrical engineers set "booster stations" every hundred miles along high voltage lines to build back lost power. Just so does God set examples along through history of spiritual power built back when His commandments, His statutes and His judgments are whet upon children according to His plan for the governing of the family life of His people. Well did David say, "Children are an heritage of the Lord." Well did Dr. J. H. Thornwell supplement this by saying, "The children of the faithful are the heirs apparent of the promises." I look at my old Genevan Bible and wonder how many lives it has touched during the past three hundred and sixty-five years. It was printed just in time to see the old Covenanters in Scotland



take their first stand in 1581 (an example of one of God's booster stations). Before me, too, as I write, is a pamphlet of only six pages; but what a wealth of spiritual power it covers! "Printed in the year of God, 1638," it is "The Protestation" of "Subscribers of the Confession of Faith and Covenant, lately renewed within the Kingdome of Scotland, made at the Mercate Crosse of Edinburgh, 1638." I wonder as I read the pamphlet if some of my maternal forbears may not have had a family copy of it. Certain it is, the whetting of those old Covenanters who "resisted unto blood" to "adhere to the Confession of Faith \* \* \* compelled out of our bound duties to God, Our King, Native Countrey, our selves and our posteritie (lest our silence should be prejudicial to so important a cause, As concerns God's glorie and worship)"—certain it is their whetting reached down through the years to my generation. I turn then to another old treasure, published twenty years later in 1658, it being the first collected edition of the Confession of Faith, the Larger Catechism and the Shorter Catechism; and the very mention of the Shorter Catechism floods my memory with those Sunday afternoons when, as a boy, we had our catechism and hymn hour. With rare appreciation, one who has come along such a road, will read the old (1840) Presbyterian tract by Dr. Archibald Alexander on The Duty of Catechetical Instruction. He outlines the beginnings of the custom during apostolic days, and commends "the Scotch and their descendents in Ireland and America" for adhering to the practice; saying, "for sound religious knowledge, commend us to Scotch Presbyterians of every sect." Yet let us hasten to acknowledge that Dr. Alexander admitted then—a hundred years ago—the practice of whetting God's words upon the children had lost power. And, my! what we must admit today if we face facts frankly.

God imposes this duty of "whetting" directly upon parents; and I agree with Dr. Ben Palmer who tells us in his book on The Family, it is definitely the responsibility of the head of the family—the father—to show by his life, and by his wholehearted consecration, a living, vital awareness of the trust God imposes. In "Grave and Serious Advice of the Ministers of the Kirk of Scotland" given in my 1658 item, it is recognized "the ordinary parts of family-Worship belongeth properly to the head of the family;" but it is provided, "the Minister is to stir up such as are lazy, and train up such as are weak to a fitness for these exercises." Dr. Alexander goes a step beyond that to insist that the elders of the church take a hand in whetting God's words upon the children. Have things changed much in a hundred and five years when we hear Dr. Alexander say, "It is now becoming matter of common complaint, that our ruling elders are not generally sensible of the important duties which belong to their office, and are not well qualified to perform them"? It is all very well for the ministers and the elders to have part, but God inspired Paul to write, "Ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Let the father who sends his children to Sunday School, while he sits at home and reads the Sunday paper, or goes out to play golf—let that father take an hour or so sometime and, using a good concordance, study his Bible on the subject of "fathers." There are enough connotations in what he will find, of promises made to

fathers, and of iniquities of fathers visited upon children, to give him plenty of food for thought, and plenty of incentive for a change of heart, if he considers his children "an heritage of the Lord." After serving a number of years on the Juvenile Commission of my home county, all my experience there causes me to join the ranks of those who are convinced beyond peradventure that "juvenile delinquency" is a misnomer; it is parental delinquency, as so many experienced voices say with truth today.

My Sunday afternoons in childhood with the Shorter Catechism and the hymns, while they did not do for me all my mother hoped they would, exerted, I know now, an influence which has steadied my life many, many times. During the years I taught Sunday School classes of boys, the fellows in my classes will testify, I hammered home to them time and time again, that the most disgusting, and cowardly, and futile excuse for dereliction in duties toward God and His church is that, all too often heard, where the man or woman claims parents were too strict upon them in childhood in "whetting" God's words upon their lives. That, to my mind, is the absolute nadir in both decency and gratitude. Just exactly as Christ, realizing the background of early religious training in the minds of most of His hearers, knew their memories need only be quickened for them to grasp the foreshadowings of His teachings, and the fulfillment of the prophecies concerning Him, in the Old Testament, so the truth in Him might be clear; just so today do the minds of those upon whom God's words have been whetted in childhood, react to guide them in maturity to recognize error, and to shy away from any doctrine which, according to their evaluation of Bible truth, is false. The answer to such a question in the Shorter Catechism as, What is sin? may be puzzling when learned in childhood, yet later in life prove to be a signpost with a real directional value at many of life's crossroads. Untrained consciences, which may be "clear" in a sense, account for much which is tragic in many so-called Christian nations today.

"Thou shalt whet them upon thy children!" Parents can take that to heart and change the complexion of a perplexed world in a generation.

\*Elder in Spring Hill Presbyterian Church, Spring Hill, Ala.

## A MEDITATION ON HEAVEN

By Rev. Carl W. McMurray, Ph.D.

Pastor of First Presbyterian  
Church, Marion, N. C.

This article appeared in the November 1945 issue of The Journal. Numerous requests have come in asking that it be put in pamphlet form. This has now been done and these are available at 15c per dozen or \$1.00 per hundred postpaid. Address The Southern Presbyterian Journal, Weaverville, N. C.



# None Other Name

By Rev. R. D. Littleton\*

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

People we have the only message that will save the world. Regardless of the good things there are in the words spoken by various men, the only one who can save is our Lord Jesus Christ, and he is the source of whatever worth while has been said or done by any man. He is the Light that lighteth every man that cometh into the world. There is no deliverance from the guilt of sin or the ravages of sin except in Him. Whatever deliverances any man has ever enjoyed have come from him, even as the water that watereth the earth.

There is none other name **Good Enough** to save us from sin. The scripture includes all others under sin, and dependent under him for righteousness. Of all men the Bible says: "There is none righteous, no not one." But of him it says, "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."

There is none other **Great Enough**. He is the only one able to take our guilt away. He it is that made heaven and earth, and who maketh a new heaven and a new earth. He is the one who gave us the corruptible body, and who will give the body incorruptible to them that trust him. He is the one who faced Satan and conquered him, who has ever beset and conquered and deceived man. He is the one who raised the dead, cleansed the leper, gave eyesight to the blind, overcame death—What other has done any of these things except him who leaned on Jesus for the power.

There is none other that has done enough. Other men have taught. Christ taught perfectly. Other men have healed, but in his power. Others have died as consequence of sin, but he died to take away our sin. Who else has taken our guilt upon himself? All others have had more than they could bear and face the judge of the earth bravely.

There is none other with love enough. Some have died for good men, but Christ died for sinners, the stubborn, the proud, disobedient, rebellious, and unlovely. Truly his salvation is the ladder of God stretched down from heaven to earth to the deepest needs, the most desperate needs of man.

There is none other that is able to complete our salvation. Christ died for our sins. But He lives for our justification, sanctification, and glorification. He lives to tell the heavenly father that He died for our sins who trust in Him, that He hath removed our guilt. His dead body is not a testimony against us. His body was resurrected. He is alive. He lives to cleanse and perfect us, to correct and teach us, to abide with us and in us. Oh and He has gone to prepare a heavenly home for us and to welcome us at death. What other can assure us that he can do the same? There is none other that hath sufficient control of all things to complete and assure our desires forever:

"All power is given unto me in heaven and in earth."

There is none other that has **proved Himself**. But Christ is attested to us by fulfilled prophecy, witnesses who laid down their lives in Him for Him, by mighty signs witnessed by friends and enemies, and He is witnessed by a church on earth and in heaven that knows Him in their hearts. Their lives are an open testimony that Christ is not dead but alive. Where ever have men's lives been utterly changed that were bound in sin in crime except in Him. Where is there healing for men's bodies except where His Gospel is preached. Where are the poor and needy counted as brothers except where Christ is known.

II. It is a glorious salvation that Christ alone gives. It is freedom from the guilt of sin.

"There is a fountain filled with blood  
Drawn from Emmanuel's veins  
And sinners plunged beneath that flood  
Lose all their guilty stains."

It is salvation from sin and its shame. "If the Son shall set you free, then shall ye be free indeed." "Stand fast in the liberty therefore where-with Christ hath made us free, and be not again entangled again with the yoke of bondage." O how good it is to be free from sin, and its shame. How good it is to see the man who once stole, steal no more.

It is salvation from the penalties of sin which the world is constantly enduring. Such as discontentment, fear, sorrow, bitterness, etc.

It is salvation from blindness to light. Those that do not know of the hereafter are blind. We know when we die we will be received by Christ and kept by Him.

It is deliverance from an unwholesome fellowship with people of this world to fellowship with Christ and His people.

It is salvation from uncertainty to a calm confidence that He who was watching over His disciples, watches over us in all our ways.

It is salvation from the greatest **Peril That Ever Faced** man. Consider the perils from which men have escaped. None is equal to that peril of being "cast out with the devil and his angels."

It is salvation from disapproval of God to fellowship with Him and constant access to Him and His abundant supplies.

It is salvation from fear to courage. From Uselessness to becoming a chosen vessel of Jesus Christ, from that which He despises to that which He glories in, and uses.

It is the salvation of the body and yea of the earth itself.



III. Now our Saviour wants us to accept this salvation by faith without delay and proclaim it to the world without waiting.

"How shall we escape if we neglect so great a salvation?" We cannot afford to neglect it.

We need not entertain false hopes that some other Messiah will arise. He died for our sins **"Once For All."** If we will not accept such full proof as has been given, would we accept another with **less proof.** We must put on the wedding garment He has provided. It is **His Wedding.**

We cannot afford to procrastinate. Death comes sure and soon. He may withdraw His spirit at any time. And none can come to Him except the Father draw him.

You cannot afford to let others dissuade you. If they refuse because of wicked hearts to receive Him and rejoice in Him, you cannot afford to side with them against the Lord and His people. He only can take care of you for time and eternity.

He wants you to accept this great salvation today. You can be saved today. You need not leave this house without **Salvation, All There Is To Salvation . . . Freedom From Guilt . . . From Sin . . . From Fear . . . From Want . . . Freedom To Enjoy The Goodness of God forever.** Will you take it? Will you go your way rejoicing, or will you go home to suffer greater defeats, to learn again that you cannot best Satan in your own strength.

\*De Ridder, La.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### LESSON FOR JANUARY 20

#### The Laws Of A People

Scripture: Exodus 19 - 23. Devotional Reading: Psalms 119:169 - 176.

God's LAW grows out of God's LOVE. If we read Ex. 19:4-6 we will see how much God loved Israel. "I bare you on eagles' wings, and brought you to myself—then ye shall be a peculiar treasure unto me above all people." But they must obey His voice and keep His covenant. Only in this way could they have fellowship with God, for He is HOLY.

His law is Holy and Just and Good, for it is the expression of His character. Jesus said that one jot or tittle should not pass from it until all be fulfilled.

The law is also our schoolmaster to bring us to Christ that we may be saved by His grace. It reveals sin to us and shows us our need of a Savior.

The 119 Psalm is a marvelous exposition of the law, its perfections, its value, and the love we should have for it. "Thy law is my delight." "O, how I love thy law! it is my meditation all the day." We are to hide it in our hearts that we might not sin against God. Why do men rebel against God's law, call it irksome, and look upon it as a burden? It is given to us that we may have real liberty—the liberty that enables us to live up to the very best.

For convenience we shall divide our Scripture into three parts:

#### I. The Solemn Preparation For The Giving Of The Law. Chapter 19.

Israel is now encamped before Mt. Sinai. Moses goes up to God in the mount and God speaks to him there. As a background for the law He tells Moses to remind the people of His gracious dealings with them.

He then makes a conditional promise: "If ye will obey—then ye shall be." Compare this with the beautiful description of the Church in I Peter

2:9. Paul in the Epistle to Titus also speaks of the Church as a people for His own possession. (Titus 2:14).

"These are the words which thou shalt speak unto the Children of Israel." Here is "Verbal" Inspiration and even the dictating of "words" to Moses. Why should it be hard to believe that God guided these men to use the right words? How can the Bible be kept free from error unless the words as well as the thoughts are inspired? Does not every preacher pray that God will give him WORDS? Our thoughts may be splendid but if we have no words to express them to our congregation, then we fail in getting our message across. In so far as our words are inadequate, or faulty, we do not tell a true and complete story of Salvation. "Verbal" Inspiration does not make man a mere machine, or typist, but is the only guarantee of "Plenary" Inspiration. This is only one of the many places where this same expression is used.

The reply of the people in verse 8 shows that they had either a very feeble grasp of the deep meaning of the law, or a very good opinion of their ability to keep it. We see how soon they forgot their promises and broke the law.

In verses 10 - 13 we see how necessary it was for them to "sanctify" themselves as they drew near the Holy Mount. It was indeed an awesome scene. In Heb. 12:18-21 the writer describes this awe-inspiring event.

Israel ought to have always remembered these days. We, too, should get a much needed lesson. Our age is an irreverent age. We rush in, without preparation, where angels fear to tread. It is one thing to come with "boldness"—holy confidence—to God through the Lord Jesus Christ, our Great High Priest, and an entirely different matter to be "too familiar" in our approach. Some of us are old-fashioned enough to almost shudder as we hear some men, even preachers, omit the customary "Thee" and "Thou" in our prayers, addressing God as if He were "one of us." We cannot be too reverent in coming to God.

We have spent much time on this chapter because we feel that this background will help us



to see the majesty and holiness of the LAW of a Holy God.

**II. The Ten Commandments.** Exodus 20:1-17. This part of the Law is usually considered its **Heart**—a summary of the whole Law, in which our duty to God and man is clearly and succinctly set forth. A shorter summary is found in the words of Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength—and thy neighbor as thyself." If we love God we will have no other gods before Him, or try to make an image of Him; we will reverence His Name, and keep His Day holy. It is far more pleasing to God for us to obey Him because we LOVE Him than to obey because we are afraid of Him. However, a wholesome "Fear" of God is the beginning of wisdom. This word, "Fear" in the Bible means far more than what we usually mean.

The Fifth commandment is a sort of transition from God to our fellow-men. It deals with Home and our parents. It has a beautiful promise attached to it. We know of some who will be able to claim that promise, and we know others, we are sorry to say, who can make no such claim. One of the saddest sights of our day is to see children neglect those who have cared for them and sacrificed so much. On the other hand, one of the most blessed is to see children whose hearts are wrapped up in their fathers and mothers. We witnessed a scene like this in the hospital just the other day. One of the daughters said, "we can never, never, repay mother for what she did for us." The mother had broken her hip and the children were caring for her so tenderly. This Commandment should be written in the sky for our generation to read.

The last five commandments deal with our duty to our "neighbors." Here, again, LOVE is the guiding principle. "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law." If we love our neighbors as ourselves, we will not murder, commit adultery, steal, bear false witness, or covet. How prevalent are ALL these sins today, especially Covetousness! Does not this last sin lead to most of the others?

Let us remember two things about the law: (1) It leads to Christ, through Whom alone we can be saved, (2) It remains as a perfect Standard, or Rule, to guide us in our Christian lives. The Life of Christ is also a Perfect Standard, of course, but His Life is the Law incarnated, living before our eyes. He fulfills the Law in every respect.

**III. Other Commandments.** Exodus 20:18 - 23:13. These laws deal with the minor details of Jewish life. They were a guide for the judges in administering justice. They also show God's interest in the smallest concerns of our lives. Justice and Love are the outstanding marks of these laws.

## LESSON FOR JANUARY 27

### A People At Worship

Scripture: Exodus 24 - 40. Devotional Reading: Psalm 84:1-4, 9-12.

Psalm 84 is a beautiful expression of the longing of devout hearts for fellowship with God in worship. "My soul longeth, yea, even fainteth for

the courts of the Lord: my heart and my flesh crieth out for the living God." "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." With such feelings and desires we should always approach God in worship. How different is the attitude of the psalmist from the attitude of those who "trampled the courts" in Isaiah's time! (See Isaiah 1:11-15) Should we not "examine ourselves" when we come to the house of God today?

In this long section from Exodus some things stand out conspicuously: (1) The Tabernacle—place of worship, (2) The Feast Days and the Sabbath—times for special worship, (3) The Priests—leaders in worship. There are also the Offerings used in worship, but these are dealt with more at length in Leviticus, as is the case with the Feast Days.

The best commentary on this part of Exodus and Leviticus, is the book of Hebrews, for it is God's inspired explanation of the meaning of this Old Testament ritual, and ceremonial law. These things are highly typical, shadows of good things to come. God taught Israel in picture, type, and symbol. Now, since Christ, our Great High Priest has come, we have a new and living way into the very Holy of Holies, and there is no further need of Offerings, priests, and the elaborate ritual of the tabernacle and temple days.

Beneath these pictures and types there is a clear recognition of these facts: (1) Man is a **SINNER** (2) God is **HOLY** (3) If sinful man is to approach a Holy God, then a **WAY** must be prepared (4) God is the **ONE** to tell us **HOW** to worship. Worship **MUST** be acceptable to Him. If it does not "please Him" then it is a failure, and worse than a failure, for false worship, whether with "strange fire" or to a "strange object," is an abomination to Him. It may be beautiful and attractive and highly pleasing to men, but is repulsive to God.

**I. The Tabernacle. The Place of Worship.** The Tabernacle was built by a blue-print from Heaven, even the minutest details. Most, if not all, was typical, perhaps even the metals used and the different colors. The main features were clearly typical of spiritual truth as connected with the Plan of Salvation.

As we approach the Tabernacle, in the outer court we come to the **Laver**, where the priests were to wash, typical of Cleansing, and the **Brazen Altar** where the burning of sacrifices and shedding of blood were prominent. "Without shedding of blood is no remission of sin."

Then, when we enter, we find the candlesticks—Christ, the Light of the world; the table of shewbread—Christ, the Bread of life; the altar of incense—Prayer, in the name of Christ. Next, the Veil, which was rent from top to bottom when Christ died on the Cross, the Holy of Holies with its glorious ark and mercy-seat. All this is most impressively and beautifully explained in Hebrews. (See especially chapters 8-10).

Not only were these things types, but the order and arrangement of this furniture was a picture of the **Way** of approach to God, so wonderfully exemplified in Christ who said, "I am the **Way**."

**II. The Feasts, and The Sabbath. Special Times of Worship.** Since we take these up more in detail



in our next lesson, we will only mention them here. In 23:14 we read, "Three times thou shalt keep a feast unto me in the year." These were: (1) The Passover, feast of unleavened bread, (2) (3) The Feast of Ingathering—at the end of the year. The Sabbath was also to be a special Day of worship, "Verily my sabbaths ye shall keep" (31:12-17). We need Times for special worship.

**III. The Priests. Leaders of Worship.** The Priests were a consecrated body of men set apart to lead and conduct worship. Many of the acts of worship could only be performed by them. No ordinary man dared touch or take part. A whole tribe, the tribe of Levi, was set aside for this work, part of them being priests and part Levites. Aaron and his sons were to be consecrated as priests, Aaron being the High Priest. Their consecration is described in Chapter 29. There were many sacrifices and ceremonies in connection with their consecration.

The priests wore special garments. The High Priest was the "best dressed" man in the Old Testament. Christ, the Anti-Type, wore a simple robe. His spotless heavenly character was his clothing. It shone forth in resplendant glory when He was transfigured.

This Priesthood has been done away in Christ. We—all Christians—are now made "kings and priests unto God." We can come with "boldness" to the mercy-seat. We have no need for any intermediary now. Christ, our High Priest has made a perfect offering, His own blood, and we have no occasion for human priests and animal sacrifices. This is so plainly explained in Hebrews, and other parts of the New Testament, that it is hard to see how men can be enslaved by human priests.

We preachers today are not priests in the sense that these men were. We lead our people in worship, it is true, but we have no sacrifices to offer, nor are we "go-betweens" men and God. We can only point men to the Lamb of God Who takes away sin, and to our Great Advocate, and Intercessor at the throne of grace. We glory only in the Priesthood of Christ and in His complete and finished work. If men "confess" sins to us it is only that we may help them find the only Priest who can absolve from sin.

### Two Special Chapters

Two chapters call for notice. In chapter 32 we have an interruption caused by the sin of Aaron and the people in making the golden calf. We have an example here of false worship, the worship of God through images—the breaking of the second commandment. This merited, and received, a most terrible punishment. It should be a warning to US to avoid even making pictures of God or Christ, certainly with any idea of worship, or as "aids to worship." Our churches should be kept free from anything which detracts from the **Spirituality** of worship.

Chapter 40 is the climax of the book. The Tabernacle is completed, everything having been done "as the Lord commanded Moses." Would it be pleasing to God? Would He accept what the people had so willingly given and made? The answer is found in these words: "The glory of the Lord filled the Tabernacle."

May we strive for such an ending to all our worship! Do we always strive to make our worship pleasing to HIM? Do we not sometimes try to make it pleasing to MEN?

## Young People's Department

Edited By Rev. W. G. Foster

### Jan. 20: From Darkness To Light.

#### Introduction

The story of the progress of mankind can be described in the words of our topic—from darkness to light. When you wake up in a dark room and don't know which way to turn you are ignorant of the contents of the room, you are afraid of what might happen, you will probably bark your shin and cause pain if you move, you will surely run into any one who happens to be in the room and cause misunderstanding. But if the light is on you know what is in the room and how to avoid hitting the things in the room. You know who is in the room and how to get along with them.

In the history of our world men have been in the dark about what our world was like, what things would hurt and what ones would help, what people in the world were like and how to get along with them. And so as we have come from ignorance to knowledge, from suffering to scientific medicine, from primitive conditions to civilization we have come from darkness to light.

The coming of the Gospel into the hearts and lives of people and nations is also a passing out of darkness into light. The Bible describes the coming of the Christ and the Gospel many times by these very words. Let us look into the Word

and see in what ways we pass from darkness to light when we receive the Gospel.

#### Scripture Lesson

When we receive the Lord Jesus Christ we pass from darkness to light:

1. **In our knowledge**—Matt. 4:16-17 and John 1:18. Before Christ came people knew that God existed but they did not know what He was like. No man had ever seen God, but now that Christ has come we can see God in the face of Jesus Christ. To receive the Lord Jesus Christ is to pass from darkness to light in our knowledge of God.

2. **In our power**—Colossians 1:9-14. All of us by nature are bound by sin and find that though we know to do good we do not have the power to do it, and though we know to avoid evil we do not have the power to refrain. We are under the power of darkness, evil. But when we believe on the Lord Jesus Christ the power of evil is broken and we are translated into the area where the power of God operates and overcomes for us.

3. **In our habits**—John 3:18-19 and 1 John 1:5-7. While we are of the darkness we walk in the darkness of sinful deeds and habits, but when we receive Christ we walk in the light of holiness and truth even as He is holy and true.



4. **In our responsibility**—1 Peter 2:9. We are a people chosen by God to do a specific job—to represent the Lord Jesus here on earth. It was for this purpose that we were called out of darkness into His light.

5. **In our life work**—Acts 26:15-19. Even as Paul was sent to the Gentiles to open their eyes and turn them from darkness unto light by his preaching, so have we been called to the same task. No matter how we may make our living our life work must be this.

#### Suggestions

After 33 years contact with all kinds of missionaries on all the fields of the world the late Dr. Egbert W. Smith came to these conclusions about the Gospel message:

1. Human nature is the same everywhere.
2. When accepted the Gospel produces the same results everywhere.
3. The power of the Gospel liberates men from sin and produces leadership.
4. The Holy Spirit swiftly does His character building work in native converts.

Get his book "From One Generation to Another" and read chapter VII. It will give you much interesting material that will prove that wherever the Gospel is preached men turn from darkness to light in all areas of life. Use the Scriptural study and build some talks about these impressions, using the material in Dr. Smith's book.

### Jan. 27: Raw Recruits.

#### Introduction

Our Allied Armies have just won a great victory. That victory is even more startling when we remember that most of the men and officers of that Army were civilians who a few years ago knew nothing of the arts of war and did not want to know anything. But they were molded into one of the best Armies the world has ever seen.

Even so we in the Church of Jesus Christ are often raw recruits in the work of personal witnessing and missions, and, sadly enough, often do not want to be any more. But we can be transformed from raw recruits into victorious soldiers of the Cross if we are willing to follow the same path our boys did. Let's trace that path and see how it is also our spiritual and scriptural path to being good soldiers of Jesus Christ.

#### Scriptural Path

1. **Willingness**—John 7:17. These fellows did not know anything of war, but they were willing to do the will of God and we shall know.

2. **Urgency**—Romans 1:16-18. These fellows were willing because the enemy was at our very doors and it was urgent that something be done. Even so all men are lost in sin and bound for hell, and we Christians alone have the Gospel that has the power to save. It is urgent that we go.

3. **Training**—2 Timothy 2:15. These fellows left home and pleasures to go into training to become good soldiers. We too must give all diligence to properly train ourselves.

4. **Sacrifice**—2 Timothy 2:3. These fellows left home, friends, and what they wanted to do in order that they might do just exactly what their government wanted them to do. Even so we must present our bodies as living sacrifices unto God,

**PULPIT AND CHOIR**

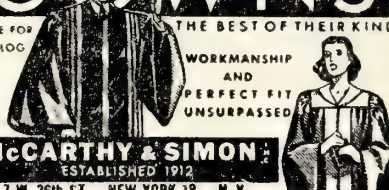
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do what He wants and endure hardness as good soldiers of Jesus Christ.

5. **Dependence**—Phil. 4:19. These fellows did not have to make a living as they went, they depended on the government they were serving to furnish them with everything that they needed. God will supply us with all we need in His service if we trust Him for our needs and use faithfully that which He supplies.

6. **Common Sense**—Romans 10:9-15. These fellows were introduced to an enormous amount of new mechanized equipment about which they knew nothing and they were trained in tactics for a warfare that was unfamiliar to them; therefore they took orders and did what they were told and thus learned how to best use their equipment and become effective. We too must go out and use God's method for using the equipment He has given. The method is set down in these verses.

7. **Submission**—Matthew 28:18-20. These fellows were subject to the authority of their officers. The secret of the strength of any army is the unquestioning obedience of the men to their officers. We are to obey in the same manner the Captain of our Salvation, who has all authority and has given command concerning our field of battle.

#### Suggestions

This Scripture lesson could be followed by talks describing the kind of work that needs to be done on the various fields, the kind of workers needed, and the kind of training necessary in preparing for these tasks.

## Not Recognized

A story is told of a North Carolina preacher who lived in the days when traveling preachers were entertained at hotels free of charge. This particular preacher put up at a hotel for a few days, where he was most hospitably entertained by the host; but as he was leaving, he was much surprised to be presented with his bill.

"Why," he said, "I thought preachers were entertained free." "Well," said the innkeeper, "you came and ate your meals without asking the blessing; no one has seen you with a Bible; you smoked big cigars, while you were here you talked about everything but religion. Pray, how were we to know that you were a preacher? You have lived like a sinner, so now you will have to pay with the sinners."

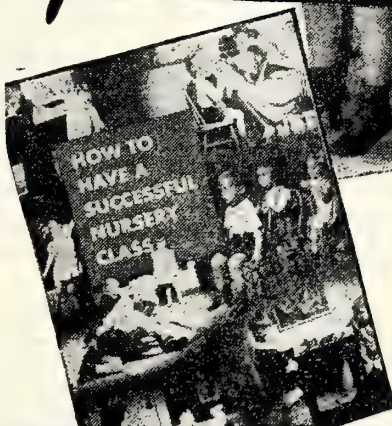
**Note:** This is a blow at preachers. But it is also a blow at you, Mr. and Mrs. Lay Member. Does the world know that you are a Christian?

—Missionary Baptist News.



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# Young Readers' Page

## How Yoh-tseng Passed It On

By Andrew Allison\*

Yoh-tseng, sadly pock-marked about the face, but sweet and wholesome of heart, wandered into the North Gate chapel with her friend. She had never had any touch with the Gospel; but like so many other people of her nation, she had done as well as she could, and her heart was open and ready. The two girls stopped before a striking and terrible poster, showing a Chinese man in an attitude of great terror; and well he might be, for a great serpent was shown wound about him in tight coils from foot to head, and opening its horrible mouth directly in his face. Above the picture was one large Chinese word, "SIN".

It was intended to be terrible, as some of the other posters so much used in Chinese evangelism are intended to be attractive. The two girls studied it. It seemed to mean nothing to her friend, and she soon lost interest; but Yoh-tseng looked long and thoughtfully. She was not the sort of person that might have been expected to feel the pressure of sin; but The Holy Spirit, entirely unknown and unsuspected, was doing His blessed work. And soon she nodded, as one who has come to a conclusion. "Yes," said she, "I suppose that's just about the way it is." And that, with no word spoken by any human being, was the beginning of her conversion.

She followed up the impression, and it was not long before Yoh-tseng was a student in our sweet-spirited little Woman's Bible School. She grew like corn in the night, and soon she was recognized as a spiritual force. "When there's trouble anywhere in the school," said bright-faced Mrs. Li, the Chinese Lady Principal, "I just move Yoh-tseng over there; for where she goes there is peace." Blessed are the peace-makers, for they shall be called the children of God!

The time came for her graduation, and we fixed upon the best place for her first regular work. It was Dzang Ying So, the big sandy island where the work was new. There had never been a Daily Vacation Bible School held there; so Yoh-tseng and a still younger girl were assigned there, and out they went to their work.

One of the first children brought in was a girl of twelve, stocky and strong and always smiling. Foo-may was the daughter of an opium smoker, who deplored his own condition but would do nothing about it. He wanted better things for her, so he took her to the two young ladies. Of course she spent most of the first day looking over these strange persons who, though they were good middle-class Chinese like herself, from only about forty miles away, were so very different. She drew her conclusions, and as soon as school was out for the day she ran to find her beloved aunt, Mrs. Chu. "Come with me," she cried excitedly, "and see these two women. They don't look or talk or walk like anyone else, and yet they are Chinese." The older lady came and saw and was conquered. "You're right," she said; they are dif-

ferent, and I want to be like that." And to these two who had seen just for a few hours what the Spirit of God can do to a person, coveted it for themselves, and then carried it to others, is due the fact that there was soon a happy little church of believers in that new spot.

We soon saw that Foo-may would be better away from her home, so arranged that she should go to a fine little school at a safe distance. I shall never forget the radiance of her commencement day, when she stood up in innocent joy in her pretty light green rayon dress and white shoes. She was to enter a nurses' training school, and prepare to be independent. But alas! The Japanese had something to say about it just at that time, and it was not possible. We ourselves were soon to be interned; and so we could only commit the sweet, brave child to The Father and send her back up to the country again. There, on a little piece of ground left her by her father, now dead, Foo-may, who had looked forward so happily to life as a nurse, growing browner every day, took up the heavy tools and planted and tended her little plot.

Unable ourselves to go where we would, we had had to leave to a beloved Chinese daughter the care of the little group of believers. But by that time there was another group about five miles away, and the dear little lady's frail strength was not equal to the two. "I'll help!" said Foo-may. And after her hard week of field work she would trudge over there and teach the simple people. She came down to see us in Shanghai just on the eve of internment, and made us very happy.

"Grandpa and Grandma," she said, "it seems strange to me. I go over there to talk to those people—some of them as old as you, Grandpa—and they listen to me as if I were an old teacher." So she was, dear child, for The Spirit had been teaching her seven years since she first saw His work in a human personality. And we greatly rejoiced to hear this; but our hearts were heavy at the thought of her unprotected condition in a very evil world, for of course we had no assurance that we should ever see her again.

But comfort was just around the corner. She showed us a letter from an older friend, May-ya. "She wants me to come and help her in her little school; it belongs to a church in the country, and they have land and work on it part time. You know I'm not afraid of work." And very happy we were to think of her as safe and busy. But she had not finished.

She showed us a tiny photograph—of a boy about her own age. Very bashfully she said, "This is May-ya's cousin; he's a Christian, and May-ya thinks maybe—ah—do you think so?" And again our hearts overflowed with loving joy. We did think so; and she had our fervent blessing, and she received five hundred of the rather doubtful dollars then current, and she had my watch. And with tears on both sides she went her brave little way. And we believe she is safe in her own Christian home because dear little Yoh-tseng let the Spirit into her heart that day in the chapel.

\*Missionary to China.



# Woman's Work

Edited By Mrs. R. T. Faucette

## CHURCH WOMAN'S CALENDAR

January 1946

January 1: Study Season of Foreign Missions begins.

January 27: Week of Prayer and Self-Denial for Foreign Missions begins.

Circle Topic: "Say So" - Do I Want A Christian World?

Auxiliary Topic: "The Heart of Africa."

Special Executive Board Action: Approval of Nominating Committee. (See Article II, Section 1, Local Constitution and By-Laws).

## 1946 Auxiliary Birthday Offering

### Appropriate And Timely

The Executive Committee of Home Missions was made happy by the announcement of the Committee on Woman's Work that the Italian Institute in Kansas City and the Chinese Mission in New Orleans are to be beneficiaries of the 1946 Auxiliary Birthday Offering. The work of these two splendid Missions, each conspicuous in its service to people of foreign speech who have come to make America their home, will be strengthened and enlarged and made more effective in their Christian ministry.

The Italian Mission, which has been described as "A Warm Spot in the Heart of America," began almost half a century ago as a Sunday School in the Little Italy section of Kansas City. It has been handicapped through the years by an outmoded plant, wholly inadequate for its expanding program. Dr. and Mrs. J. B. Bisceglia came to this Mission in 1918. Under their leadership this Mission has been brought to its place of large influence in the life of the Italian people in Kansas City.

A previous gift of the Auxiliary helped the Mission to secure the first unit of a new building. An appropriation from the 1946 Auxiliary Birthday Offering, with the assistance of the members of the Mission and the friends of this work in Kansas City, will give this Mission the long desired Chapel for the Italian Presbyterian congregation, in which the whole church has a justifiable pride.

The Chinese Mission in New Orleans was begun in 1884 as a Mission Sunday School by Christian men and women of the churches of New Orleans concerned for the welfare of these strangers. It is the only work of our Church for Chinese in this country. These Chinese have long been regarded as a Presbyterian responsibility. Miss Lois Garrison, the Director of the Mission, is in touch with every Chinese family in the city.

The Mission is housed in an old residence now far removed from the Chinese center. Yet, despite

this discouraging handicap, the work has continued through the years and because of the faithfulness of the workers, many Chinese have been led into the Christian faith. There are today many Christian Chinese families in New Orleans, and there are Chinese members in American churches in New Orleans. A share in the 1946 Auxiliary Birthday Offering, with the gifts of the Chinese people and the gifts of the good people in New Orleans, will enable this Mission to have a creditable building, with church, Sunday School and young people's facilities in a desirable location. The Chinese Christians have long asked for a church of their own, and for this the missionaries have prayed.

It is gratifying to the Assembly's Executive Committee that the women of the church, measuring the value of these two Missions in their ministry to the people who have come from other lands to America to find their homes, will help provide the buildings and equipment so necessary for a larger and more effective service.

No Home Mission objectives for the 1946 Offering of the women of our church could be more appropriate or more timely. We pray that this Offering may be generous and adequate.

—Claude H. Pritchard, Executive Secretary, Executive Committee of Home Missions.

The sudden termination of war has opened additional doors of opportunity and special responsibility for the churches. The National War Fund and United Nations Relief and Rehabilitation Administration are seeking to relieve and rehabilitate the national life of stricken nations, but reconstruction of church life is primarily a work which only churches can do. Funds and materials are needed for churches overseas to restore their full functioning and service as Christian institutions and as powerful centers of life-giving influence. The distinctive opportunity of the churches to help restore church life is beyond measure and of supreme significance in the establishment of peace.

The Permanent Committee on War Relief of our General Assembly, through which channel our Church shares in this great task, is deeply grateful for the fact that the Woman's Auxiliary has chosen to make the work of this Committee one of the objectives of the 1946-1947 Birthday Gift. We bring to the women of the Presbyterian Church, U. S. the thanks of the Christian people and Christian communities around the world.

The money given through War Relief goes to furnish those things which the devastated Christian communities in Europe and Asia need to begin again their Christian life together. This includes literature, facilities for training Christian leaders, medicine, food, clothing, buildings and whatever it takes to keep people and the Church alive. The money is administered by church people and goes from us to those that are in need as a token of our affection, as a real expression of the fact that in Christ's name we care.

Rev. Steward Herman, Jr., of our Geneva staff, quotes the valiant veteran anti-Nazi, Lutheran



Bishop Wurm of Stuttgart as providing a fit slogan for us all in these crucial days—"Not Restoration But Regeneration." It would not be enough just to restore things as they were before the war, even were that possible. There must be truly a new birth in spiritual values. This is what all our leaders are working for in the entire reconstruction program in every country. This is an hour of rare opportunity for the Christian Gospel if only we are wise enough to probe deeply in our own hearts and to give and serve and love in the true spirit of Jesus Christ our Lord.

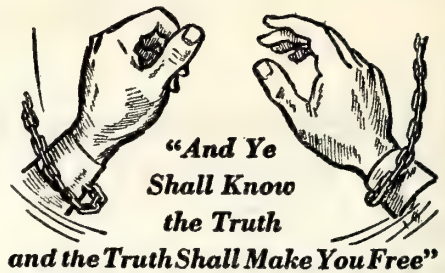
—Vernon S. Broyles, Jr., Chairman, Permanent Committee on War Relief, General Assembly.

### *Wings For The Soul* A New Year's Promise

Another year I enter,  
Its history unknown;  
Oh, how my feet would tremble  
To tread its paths alone!  
But I have heard a whisper;  
I know I shall be blest:  
"My presence shall go with thee  
And I will give thee rest."

What will the New Year bring me?  
I may not, must not know;  
Will it be love and rapture,  
Or loneliness and woe?  
Hush! hush! I hear His whisper;  
I surely shall be blest:  
"My presence shall go with thee  
And I will give thee rest."

—Anonymous.



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## General Church News

### U.S.A. Presbyterian Church To Start A New Church Sponsored Church Paper

The following editorial is copied from the December 13, 1945, issue of *The Presbyterian, Conservative*, U.S.A. Presbyterian Weekly, published at Philadelphia, Pa.:

**"Prospecting For The New Church Paper:** Letters are out to all pastors from the Moderator of the last General Assembly inviting them to make a church canvass to find out how many families will subscribe to an 'official' church weekly. The official annual subscription card is to have a special paragraph assigning five cents per week for this purpose. One hundred thousand are sought as a sign that such an official church paper is desired. From the sheet enclosed we gather the tentative name at the moment in favor is 'Presbyterian Life.' We note that forty-eight issues a year are planned. The total yearly estimated budget of the venture as at present contemplated amounts to \$383,000.00. This breaks down into \$25,000.00 for editor and staff, \$17,000.00 for office, \$60,000.00

for overhead, promotion, travel, etc., and about \$300,000.00 for production cost. There is nothing at all impossible about this project. Less than 200,000 paid subscriptions would do it, allowing club rates, etc. We shall be interested to see what this balloting brings forth."

### CALLED MEETING OF THE WEST HANOVER PRESBYTERY

A called meeting of the West Hanover Presbytery was held in the Rockfish Church at Greenfield, Va. on November 13th at 2:30 in the afternoon. Dr. John Grey, pastor of the First Church of Charlottesville moderated the meeting. The two items of business before the Presbytery were the dismissal of the pastor of the Rockfish Church, the Rev. James Ammons, and a consideration of the possibility of raising the salaries of preachers receiving Home Mission assistance. Mr. Ammons was dismissed to the Norfolk Presbytery. He has accepted a call to Zuni, Virginia. After much discussion, the salary of the men receiving aid from the Home Missions Committee was raised to two thousand dollars a year.



## Rotary System For Elders

By R. B. Donaldson\*

The improvement of church administration is frequently studied by church officers and congregations. If the church is to remain vibrant and effective in winning souls for Christ, it must, among other things, take full advantage of the ability and talents of as many members as possible. Our General Assembly in 1934 evidently had this in mind when it authorized the rotary system as an optional method of operating the membership of the Session and Diaconate. The rotary system affords an enlarged opportunity for service by consecrated Christian men.

The South Jacksonville Presbyterian Church recently adopted the rotary system for its Session. The Diaconate several years ago was placed on a rotary basis. This church now has a membership of 650 members. In the Diaconate there are 15 members and the Session is being increased from 9 to 12 members.

It may be interesting to other churches which are considering adopting a rotary system of officers to study the plan which was used in the South Jacksonville Church. First, a special committee from the Session was appointed, composed of Elders R. B. Donaldson, Chairman; T. J. Gilbert, and A. S. Gravesen, to work out details. This committee met and after its plan was approved by the Session, it was presented to the congregation which voted that it be placed in the church. The plan is as follows:

### Rules To Govern The Term Of Office Of Ruling Elder

#### 1. Definition of terms used herein:

a. The Church Year is recognized as twelve (12) consecutive calendar months, beginning April first and extending through the succeeding March thirty first.

b. The term "Full Term" is hereby defined as four (4) consecutive church years.

c. The term "Unexpired Term" is hereby defined as that portion of a full term to which a ruling elder has been elected, that has not been completed due to the death of such ruling elder or his having been duly relieved of the office.

d. A "Retired Elder" is one who is not actively functioning as a ruling elder by reason of having completed a term as ruling elder or having been duly relieved of his office prior to completion of the term thereof.

2. A ruling elder shall be elected in accordance with church law to serve either for a "full term," or to complete an "unexpired term."

3. If a vacancy exists on April first of any church year in a full term, or if there exists an unexpired term on such date, such vacancy and/or unexpired term can only be filled by a majority vote at a congregational meeting.

4. The Session is hereby empowered to call to active service, for any period less than a full church year, and not extending beyond the end of the church year in which such call is made, any eligible retired elder, to serve as a ruling elder in an unexpired term. Such call shall be made by a majority vote of the members of the Session present at the time the vote is taken.

## A Pledge to



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5. Notice of intention to hold an election by the Session to call a ruling elder as provided in Section 4 above shall be given each ruling elder by the clerk of the Session not less than ten (10) days prior to the date such proposed election is to be held.

6. Any elder who has served one church year or more as a ruling elder either in a full term or an unexpired term, shall not be eligible for re-election to the office of ruling elder until one church year has elapsed after due termination of his services as ruling elder.

7. Retired elders shall be entitled to represent their church in the higher courts of the church when appointed by the Session or the Presbytery.

8. Nothing in these rules shall in any way interfere with or alter the authority, duties and responsibilities of a ruling elder as defined in The Book of Church Order.

\*Ruling Elder of South Jacksonville Presbyterian Church, Jacksonville, Fla.

### Revival At Olivet Church

The Rev. William E. Hill, Jr., pastor of the West End Presbyterian Church of Hopewell, Va. was the preacher in a ten-day revival series held in the Olivet Presbyterian Church near Charlottesville, Va. The meeting began Nov. 28th and closed Dec. 7th. The working of the Holy Spirit was manifest. Under heart searching preaching, a number accepted Christ as Saviour. A large number made a reconsecration of their lives to the Lord. The highlight of the revival occurred when Mr. Hill preached to the boys and girls of the Meriwether-Lewis High School. When he gave the invitation about a hundred young people pressed their way to the front of the auditorium and took the preacher's hand in testimony to their acceptance of the Lord Jesus Christ as Saviour.

—Bruce Wideman, Pastor.

### Alba Hotel At Montreat Burns

The Alba Hotel, one of the oldest buildings at Montreat, burned early on Friday morning, December 28, 1945. We all rejoice that the Montreat College girls were at home for the Christmas holidays at this time, so that no lives were lost, but we regret that much clothing and other personal belongings were lost. The building was partially covered by insurance, and Dr. Anderson is reported to be making plans to begin soon the construction of a modern fireproof building.



## Bethel Presbytery

The fall meeting of Bethel Presbytery was held at the First Church, York, S. C., on October 16, 1945. Rev. C. N. Morrison, new pastor of Bethesda and Uriel Churches, was elected moderator. The presbytery decided to employ an executive secretary. A recommendation of the Nominating Committee looking toward revision of the committees was referred to a special committee for recommendation at the winter meeting. The Presbytery heard Rev. H. E. Pressley, of the Synod of Mexico, on our missionary work in that country. The invitation of Unity Church, Fort Mill, S. C., for the winter meeting was accepted and the time set for Tuesday, January 15, 1946, 9:30 A.M.

—W. P. Nickell, Stated Clerk.

### Push Equal Treatments For Protestants In The Belgian Congo

New York, N. Y. (RNS).—Subsidies for education in the Belgian Congo, heretofore monopolized by the Roman Catholic Church, will be shared by Protestant mission schools there if present plans of Belgium's new government are carried out, it was reported here by Dr. Emory Ross, secretary of the Foreign Missions Conference of North America.

Dr. Ross revealed that he was conferring with officials of the Belgian Embassy in Washington, to formulate "reasonable conditions" for practical application of the Belgian Government's promised policy of equal treatment for Protestant schools in the Congo.

When the provisions have been tentatively drawn up, Dr. Ross said, they will be submitted to the Congo Protestant Council at Leopoldville for final approval.

He said the attitude of Belgian officials here was "most liberal," and that the Belgian Government is seeking to put the plan, long advocated by Protestant groups in the U.S., into operation as early as possible.

Although in theory no discrimination exists on denominational grounds in the Belgian Congo, in practice, it was said, Roman Catholic missions have received the benefit of state grants which now amount to 37,000,000 francs per year.

The question of subsidies, however, is "only one element" in the equal treatment of Protestants and Roman Catholics, Dr. Ross declared. Efforts are also being made to obtain official recognition by government agencies and private industries for graduates of Protestant schools. Up till now, holders of Protestant diplomas have not always had the same opportunities for employment as Roman Catholics, Dr. Ross said.

Another proposed reform, to be carried out next year, is the establishment of non-Catholic schools for European children in the Congo. It is possible that arrangements may be made, according to Dr. Ross, for Protestant educational missionaries to cooperate in this project.

Dr. Ross visited England, France, Belgium, and Portugal last spring in the interest of post-war mission activities, and at that time conferred with Belgian authorities on a liberalized policy toward Protestant missions in the Congo.



### Plans Made For Bibles To Japan

New York, N. Y. (RNS).—The American Bible Society is being asked by the Japan Committee of the Foreign Missions Conference of North America to send 100,000 New Testaments in English to Japan as soon as possible.

At a special meeting of the Japan Committee here, steps were taken to provide hundreds of thousands of Bibles, Hymnals, and other religious literature to the Christian churches in Japan.

Four American churchmen, recently returned from a three-week visit to Japan, told the committee that Japanese Christians had made urgent requests for Bibles and Testaments.

A thorough study of the return of missionary personnel to Japan, including specialists in education, social work, and evangelism, will be made by the Japan Committee. It is expected that a small group will be sent overseas in the near future, to be followed by larger groups as the situation in Japan improves.

### Asks Investigation Of Tokyo 'House Of Prostitution' Incident

Washington, D. C. (RSN).—Representative W. Sterling Cole (R.N.Y.) has asked the naval affairs committee of the House of Representatives for a complete investigation by the committee of a chaplain's report that the Navy condoned attendance at a "house of prostitution" by sailors in Tokyo.

As the ranking minority member of the committee, Mr. Cole said in a letter to chairman Carl Vinson (D., Ga.) that Chaplain Lawrence Lacour, first navy chaplain to land in Japan, claimed to have "personal knowledge of such an establishment" and had written a letter to a mid-western newspaper about it.

"In the article, Chaplain Lacour recites that a house of prostitution was opened under Navy auspices with the impression created that it was safe for naval personnel, who might be so inclined, to take advantage of its services," Cole wrote to Vinson.

"While the regulation of sexual problems is inevitably difficult, it is my view that the policy of the Navy department to sponsor officially a house of assignation is neither in keeping with the traditional practices nor with the American sense of moral standards and conduct."

He demanded an investigation to determine just what "justification" the Navy has for such a policy and called for "such changes as the evidence might seem to indicate."



## Lord's Day Alliance Decries Sabbath Laxity

New York, N. Y. (RNS).—Both religious and civil authorities are "vastly at fault" for present-day laxity in the observance of the Christian sabbath, the Lord's Day Alliance of the United States was told at its 57th annual meeting here by Dr. Harry L. Bowlby, general secretary of the Alliance.

Dr. Bowlby asserted in his annual report that the Church "has not taken care of the day with the same zeal it has had for the foreign missionary enterprise," and that "it has been exceedingly lax in efforts to maintain the whole day for its highest and its holy purpose."

He described motion pictures, liquor sales, gambling, sports, and weekend travel as conditions "which are so corrupting the Lord's Day, and cluttering up the day with a wild and devastating commercialism."

A resolution adopted by the Alliance urged Protestant denominations to set aside funds to assist the interdenominational body to carry forward "an aggressive and successful campaign for the promotion of the regal claims of the Christian sabbath."

Dr. Walter Lowrie Whallon was re-elected president of the Alliance, and the entire executive committee was also renamed.

## A Farmer Who Became An Apostle

By Rev. Samuel M. Zwemer, D.D.

When the earliest forward movement for world evangelization sent out the first foreign missionaries from Jerusalem, there lived at Cyprus, about forty-five miles from the base of operations, a man named Josès Barnabas. This man was a landowner and, although a Levite, was probably quite wealthy. However, his spirit was that of an American farmer, Timothy Coop, who was noted for his generosity. When asked how he could afford to give so much, Timothy Coop said, "I shovel out as God shovels in, and the Lord's shovel is larger than mine." Barnabas in no respect resembled the cow concerning which I asked her owner how much milk she gave. He replied, "She gives nothing voluntarily, but if a strong man can get her into a corner where she can neither hook nor kick, she will give eleven quarts."

As a Levite, Barnabas knew the law of the tithes, but in the excess of his goodness he did not confine himself to any legal minimum. Being a landowner he knew values, and therefore had faith in the enterprise of carrying the Good Tidings. Being full of the Holy Ghost, he knew enthusiasm as well. So he sold his land, brought the money realized from the sale, and laid it at the Apostles' feet. Later on he became his own missionary and had a parish in Asia. Both his character and his career convey a lesson to the church of today. God is not a beggar asking alms. He is our Patron, and we are his stewards.

Why should not Barnabas have successors? He was not the last Levite to own property or run a

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farm. Why should it be thought a thing incredible among us for a man to sell forty acres, or twenty acres, or a city lot, and lay the money at the feet of the Board of Foreign Missions? Would anything stir up the Church at Cyprus Corners so much as a Barnabas episode? And would not such a man be a real Son of Consolation to a despondent secretary or a discouraged missionary?

Would not the excess of love in such a gift of real estate have the same effect in the twentieth century as in the first? It must have mightily influenced those Cyprians who knew Barnabas personally. We read later that earnest, missionary-hearted Christians came from Cyprus to preach the Gospel at Antioch. If some present-day Barnabas led the way, would not the rest of his church follow him in America just as they did in Cyprus?

Will you make a Barnabas sale for Foreign Missions this year? Jewels, plates, houses, cattle, lots or land—anything for the excess of love's sake? Will you be a Son of Consolation in this crisis of the world's utter need for Christ?

Barnabas remained in the forward movement all his days. In 1 Cor. 9:6-7, Paul mentions him and implies that he was still in the ministry and self-supporting as well. But he could not have missed his farm much, for tradition relates that "he became Bishop of Milan, preached in Rome, converted Clement and died a martyr in Cyprus." To the end, he esteemed the cause of Christ of greater value than his own personal interests.

When we consider our comfortable homes and many possessions, we are reminded of the words carved on an old English Manse—they might have been written by Barnabas of Cyprus!

"The angels from their thrones on high  
Look down on us with wondering eye,  
That where we are but passing guests  
We build such strong and solid nests,  
And where we hope to stay for aye—  
We scarce take pains one stone to lay."



## BOOK REVIEWS

### TO WHOM I NOW SEND THEE

By Dr. John C. DeKorne. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price 60 cents.

The work of the Christian Reformed Church in Nigeria "may not yet have come to the beginning of the end, but it has reached the end of the beginning." This little book gives a very interesting account of that beginning and the progress made. Though individual members of the Christian Reformed Church had been working in the Sudan since 1919, it was not until 1940 that the Church officially entered the work there. But today there is a growing work along evangelistic, educational, and medical lines flourishing in their territory.

There have been many problems in this field, both for the natives and the missionaries, but the author states that "Jesus Christ, Who said, 'I am the Way, the Truth, and the Life,' is the only solution to the fundamental problems." And it is evident that as the Church has sought to bring Christ to the people of the "Dark Continent," the Light of the World has helped to dispel the darkness. There is still a large "trek" ahead in the Sudan, but it is the author's firm conviction that "The Church is already on the march, and it will succeed 'with the cross of Jesus going on before.'" This little book is a challenging piece of work.

—Janella Williams.

### BASES OF WORLD ORDER

Edited by Ernest Trice Thompson and Others. John Knox Press, Richmond, Va. Price, 60c.

This is the little book urged upon the churches by the Department of Religious Education, if the reviewer recalls correctly, for their study. The materials are largely the findings of a seminar conducted at the Montreat Leadership School during the summer of 1944 on the bases of world order by Dr. Ernest Trice Thompson of Union Theological Seminary, Richmond, Virginia. Many churches, no doubt, have engaged in the study. One is inclined to think, however, that few are qualified to conduct a study of this nature.

The book consists of five sections. In the first four the bases of world order—spiritual, political, economic, and social—are set forth. The treatment unfortunately is brief. Each of these sections is followed by a series of questions intended to provoke discussion and by a bibliography of a decidedly liberal color. The use of proof texts is avoided; "illustrative Scripture" is used instead. Prominent are the pronouncements of the not distinctively Christian Federal Council's commissions on world order. In the final section the church and individuals are told what to do "to realize some of the immediate objectives within our grasp, and how we may plan to carry out that long-time strategy which is essential if peace is to be maintained and if there is to be steady progress toward the Christian ideal of society." One gathers that the church is to assign no secondary place to the discussion of world order.

The reviewer does not feel qualified to discuss many of the issues raised by a book of this sort. He does venture to suggest, however, that what the church and the world need is a study of the

bases of world order that departs radically from the theology of the Federal Council of Churches and begins with such basic truths as the absolute sovereignty of God, the universal curse of sin, the utter helplessness of man, and salvation by pure grace through the substitutionary death of Jesus Christ. The Reformed faith has the answer to the world's ills. Readers could wish that this book gave it.

—Adrian De Young.

### JUNIOR SYSTEMATICS

Published by the Theological Seminary of The Reformed Episcopal Church, 25 South 43rd St., Philadelphia, Pa. Price, \$1.75.

Dr. Van Til prepared this syllabus for class work in Westminster Theological Seminary. It contains sixteen chapters on Systematic Theology dealing especially with Christian Epistemology, The Idea of Revelation, The Knowability of God, The Trinity, and The Attributes of God.

Professor Van Til possesses that fine quality of mind which we usually designate as consistency of thought. He is able to appreciate the organic relationship of the great body of Christian Truth. As an evidence of this we quote a significant passage on the Inspiration of Scripture. Sensing that many well meaning Christians are today prone to compromise the doctrine of the Inspiration of Scripture and do not realize that this article of our faith is bound up with Christianity in its entirety he wrote:

"We have sought constantly to bring the whole doctrine of Scripture into organic relation to the person and work of Christ. Then we have also sought to show that the whole of Christianity is to be organically related to theism. Now, it is of particular importance to note that the inspiration of Scripture is not a doctrine that stands by itself, but is nothing else than the logical climax of the concept of Scripture as a part of the whole of Christian Theism. It is only if we see it as such that we shall see the importance of holding to it. We have seen that, as sinners, we need an absolutely authoritative revelation of God. The least bit of insertion of false interpretation would break the interpretation of God as authoritative interpretation."

Fortunate indeed are theological students who have the privilege of sitting at the feet of this distinguished teacher of the Reformed Faith. Those who are unable to embrace this opportunity will derive much spiritual and intellectual value from a careful study of this syllabus.

—John R. Richardson.

### CHRIST SET THE WORLD ARIGHT!

Walter A. Maier, Ph.D., D.D. Concordia Publishing House, St. Louis 18, Mo. Price, \$1.75.

**Christ, Set The World Aright** is the twelfth volume in the series of radio messages delivered by America's greatest radio preacher. Throughout this book the emphasis is placed upon Christ as the atoning Son of God and the only One in Whom hope may be found for a war-torn world. These messages have resulted in many conversions and reconsecrations. Thousands of letters testify to their fruitfulness. It is pointed out in the foreword that a number of Roman Catholic listeners have



been brought to the Protestant position through these gospel sermons.

These twenty-two sermons are constructed to glorify Christ, magnify the sanctity of the home and stabilize individuals. The sermon entitled, "Our Great Need" is a masterpiece. In this message Dr. Maier strenuously affirms that America's greatest need is the necessity of hearing and believing Christ's Word. —John R. Richardson.

### Words Of Appreciation For "Christ The Hope Of Glory"

A Study In Christological Escatology. By Dr. William Childs Robinson. Wm. B. Eerdmans Publishing Company. \$3.00.

"This, to me, is one of the most satisfactory treatments of the subject of Christian Escatology that I have read. It gives us, in simple language which the layman ought to be able to understand, an exposition of what our Scriptures teach concerning this hope." Donald W. Richardson, Professor of Christian Missions and Comparative Religion, Union Theological Seminary, Richmond, Va.

"To me the most striking feature of your book is the way in which many years of close and broad study are made contributory to your statement and exposition of major and minor points. You have produced a sort of distillation of the history of Christian thought, concisely and correctly applied to your subjects. Over and over again, which like a doctor's prescription for spirits, this distillation is available where needed by explanation and edification." Wm. T. Riviere, Lt. Col. Infantry.

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"The reader is left with a sense of the imminency of the coming of the Lord, and our vital, personal place in the completed plan of redemption, objective as well as subjective." The Banner, Grand Rapids, Mich.

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### THE HOLY SPIRIT — OUR SPIRITUAL MOTHER

L. T. Wilds, D.D. John Knox Press, Richmond, Va. Price, 75c.

"The church today," Dr. Wilds tells us, "has added organization to organization, yet she is like an ocean liner, fully equipped, manned, and loaded with passengers—but with insufficient power in its engines." This needed power is the Holy Spirit. We agree with the author in this observation.

Every member of the church should read this small book that gives a vast amount of knowledge (backed with Scripture verses)—first, of the Spirit Himself, and secondly, of the Spirit's relationship to the Christian. We are told of the character and symbols of the Spirit, as well as His work in the Old and New Testaments. Especially helpful because of their practicality are the chapters on what the Spirit can and will do in and through a Christian's life if he will let Him have full sway. We must ask God, then, to fill us with His Spirit, for Christ tells us, "How much more shall your heavenly Father give the Holy Spirit to them that ask Him." —Lucile Liddell.

### THE COVENANT IDEA IN NEW ENGLAND THEOLOGY

Peter Y. De Jong, Ph.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Price, \$2.50.

Why New England lost its Calvinism is an important question for Reformed churches of our own time. To know the answer could serve to protect them against that same dreadful loss. To depart from the Reformed faith is nothing less than to depart from consistent Christianity.

The answer to the question is, of course, complex. Dr. De Jong, a minister in the Christian Reformed Church, points out conclusively that New England's departure from Calvinism was due to no small extent to the complete obscuring of the idea of the covenant relationship of the individual and his family to God in Christ. The author is thoroughly qualified to discuss his subject. He is well versed in the literature of the covenant. He knows the Reformed theology just as it is—a covenant theology.

In the first section of his book Dr. De Jong offers a brief but valuable study of the doctrine of the covenant as developed in Europe's Protestant churches, especially in those of Calvinistic origin. There follows a careful outline of the manner in which the American Puritans adopted the theory and the development of it during the first two centuries of Congregational history in New England (1620-1847). Finally, the author makes an appraisal of the change and points to the completely new conception of God and His gracious dealing with men which resulted.

This is essential reading for Presbyterians, for we are treading New England's path. With us the doctrine of the covenant is almost a discarded device. We cannot escape New England's end. Not a few already are anxious for "a milder Calvinism." That, of course, is no Calvinism at all.

Many a reader will find himself resolving to study and to declare the doctrine and the implications of the covenant of grace. They will join with the reviewer and others in the wish that Dr. De Jong will write again on this important theme.

—Adrian De Young.



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## Our Weekly Sermon

### AMBASSADORS FOR CHRIST

By Rev. Wendell P. Loveless\*

Everyone who knows Christ as Saviour should be an ambassador for Christ. (II Cor. 5:20). In Matthew 28:8 we find seven characteristics of the true ambassador. It was the resurrection morning and the angel said: "He is risen ... go quickly, and tell his disciples." "And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshiped him."

1. The true ambassador for Christ does not spend time at the sepulchre. Christ died for our sins, but "He rose again the third day ... and he was seen ..." Death could not hold Christ. The tomb was empty. We worship a living not a dead Christ.

2. He has a reverential trust in God. This is the meaning of the original word "fear" in our text. "They departed ... with fear."

3. He is also joyful ... "with ... great joy." Some think piety and melancholy are boon companions. Not so! The Christian life and experience is a joyful one.

4. He is one who runs ... "and did run to bring his disciples word." The true ambassador is impelled by the awful need of lost men and women for Christ and His salvation. He cannot remain silent.

5. He is conscious of the presence of the Lord Jesus ... "as they ran, Jesus met them." In the great commission of Matthew 28:19-20, Jesus said: "Lo, I am with you alway." But we must meet the requirements that accompany the promise.

6. He prays ... "they held him by the feet." A life of prayer is absolutely essential to fruitful service. (I John 5:14).

7. He worships ... "... and worshiped him." True Christian worship is the overflow of a heart in love with the Lord Jesus Christ.

It is not easy to be a true ambassador to Christ, but it is a glorious calling which pays eternal dividends.

\*Director of W.M.B.I., and W.D.L.M., Moody Bible Institute, Chicago, Ill.

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Received  
JAN 21 1945

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 14

JANUARY 15, 1946

Yearly Subscription \$1.00

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## GENERAL CHURCH NEWS

By Rev. J. Kenton Parker



# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIALS

### Another Religion

Last year we wrote an editorial entitled, "The Lost Horizon," in which we pointed out that there has been lost, in much modern preaching and writing, the vital fact that Christ came into this world primarily to give us eternal life, and that to a large extent the joyous anticipation of heaven has receded until our concern is with the things which are seen; the things which will perish, and not with those things which are unseen but can never be taken from us.

A few months ago we wrote another editorial on the "Religion of a Better World" and in this flatly stated that this is not the religion of Jesus Christ.

The more one reads from modern liberals the more one is convinced that there is emerging another religion, masking behind the name Christianity but entirely foreign to the implications of the life, teaching and death of Christ, and the clear doctrine of Paul and other inspired writers.

One searched in vain for a recognition of the Saviorhood of Christ in Fosdick's "The Personality That Christmas Celebrates" in the December 24th issue of "Life" magazine. Instead we were presented with a great reformer and humanitarian. And to solve the admittedly tragic problems of the world we were urged to follow his example. Here is an example of "boot-strap religion," extolled by one of its most brilliant and forceful devotees.

Just this week there was called to our attention a book, "What a Man Can Believe" by Dr. James D. Smart, recently called to head the publication department of the Northern Presbyterian Church. On page 240 of this book Dr. Smart says, "Men never really get roused into passion against the evils which cripple and frustrate their life as long

as they dream of a paradise the other side of death. That dream is like opium which deadens the pain caused by such evils and keeps men from reacting forcibly against them. Thus Karl Marx coined his phrase that 'religion is the opiate of the people', a phrase which stuck in men's minds because there was so much in their religion that justified the criticism. Those social thinkers who still glibly use this phrase to dismiss religion fail, however, to realize that a criticism which was justified in Marx's day has lost all application to a Christianity in which other worldly dreaming has become a rarity and has been replaced by the passion for social reform. The concentration of mind now in wide sections of the Church is, not upon a paradise beyond, but upon a paradise on the nearer side of death. Mention of the New Jerusalem suggests to a man of the present day, not some realm of bliss in another world, but a great new social order which he hopes may soon be brought into being among men." Page 240.

Dr. Smart himself recognizes that the present emphasis is the emphasis of a new religion, centered in this world and not in the next.

No Christian is worthy of the name who does not recognize the world's tragic state and its tragic need. But Christians should also clearly recognize that there is but one way to bring about a solution of these needs. The "principles of Jesus Christ" is an empty phrase, if we deny or neglect the fact that "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The basis of the "principles" of Christ is found in His atonement for our sins. Deny this essential fact and his "principles" are a hollow mockery. We may place on His brow a crown of roses, invest Him with the world's most glorious robe and put in His hand the reformer's rod, but if we deny His being truly God in the flesh and deny that our one hope of remission of our sins lies in His blood, shed on Calvary, we are worse



than the mocking Roman soldiers: they at least had not had our opportunities to know better.

There are earnest Christians who, seeing the needs of the world and sincerely desiring to help, have been swept away by the utopian dreams of the leaders of this new religion. These men are mistaken in their emphasis but they are our Christian brethren and should be treated as such, altho withstood and reasoned with as Paul withstood Peter, when the latter was carried astray on the matter of circumcision.

But, where a man or group of men, play down or deny the one central truth of God redeeming the world to Himself thru the death of His Son on the cross, and band together to make a better world by the united efforts of man—those men are not proclaiming the religion of Jesus Christ; it is another religion. From such turn away.

—L.N.B.

## Where Art Thou?

(Genesis 3:9)

As has been well said, God does not ask this question for information. The God who created Adam knew where Adam was. There are at least two good reasons for this first question that God asks.

It is to make Adam do some searching of his own heart. It was an **Examination** question. It was meant to awaken in the first man a sense of his changed condition and of his need. He who had been so ready to meet his God in the cool of the day and hold sweet fellowship with Him, is now hiding from his best Friend. Why? Why that fear and the desire to get away from the One with whom he had had such blessed and uninterrupted communion? It surely ought to have made Adam do some thinking and searching.

God knows where WE are. He who formed the eye can still see. We cannot hide from Him. But He is still asking this question. Where are we? Are we in communion and fellowship with our Heavenly Father, or are we, like Adam, trying to hide from Him? If we are His children, are we getting the blessings from Him that we ought to get? Where are we in our Christian life and experience? Have we made any progress or growth in grace? Are we still babes in Christ, when we should be strong men and women? Are we "working out" the salvation which God has worked in us? Are we, like Elijah, discouraged, and running away?

This question which God asked Adam in the Garden in the cool of the day can well suggest a hundred questions we might well ask ourselves as we begin this New Year of 1946. It is still a mighty good **Examination** question.

But this question is also a splendid **Exhibition** of God's **Grace** and **Love**. He might have left our first parents alone when they so inexcusably sinned. He was under no obligation to come to the Garden, seeking, calling for them. It was out of His "mere good pleasure"—His goodness and love—that He came. It was pure **Grace** that brought Him to the Garden asking, "Where art thou?"

This has ever been His blessed way with sinful men. That seeking begun in that dark day of man's fall has continued down to the present day. When in the fullness of time the Savior came, it was "to seek and to save that which was lost." All that Christ did—His lowly, lovely life; His matchless words; His marvellous miracles; His sufferings, His death,—were all a part of that seeking. "I, if I be lifted up from the earth, will draw all men unto Me." We know the grace of our Lord Jesus Christ, that though He was rich, for our sake became poor, that we through His poverty might be made rich.

To the lost ones in deepest sin, God in Christ is still walking through the earth in the heat and the cool of day and night saying, "Where art thou?"

To His wandering and backsliding children He is still saying, "My child, where art thou?" "O Ephraim, how can I give thee up?"

What is OUR answer to this question of our God?  
—J. K. P.

## An Important Insight

In the December 20, 1945 issue of "The Presbyterian" the Commentator, Dr. David DeForest Burrell made this significant comment: "According to the press, the plan of union between our Church and the Southern Church is undergoing further revision at the hands of the Joint Committee. The Committee, which is strong and representative, met recently at Atlanta. Opposition in the Northern Church seems to be aimed chiefly at such technical items as the proposed zoning system; in the Southern Church criticism is based chiefly on the fact that we have too many liberals and modernists in the North. Until this latter problem is settled, the chance of union is very small indeed. Before we talk much more about union, we had better begin to pray down that much needed revival in our own house."

We believe that Dr. Burrell has revealed in this statement an insight into this debated issue that all negotiators should keep in mind. There are major considerations and minor considerations. Some of the features in the proposed plan of union are far more objectional than others. When



Dr. Burrell stated that the principal objection on the part of the Southern Presbyterians is due to the fact that there are too many liberals and modernists in the Northern Church, he put his finger upon the most vital spot. We concur with his statement, "Until this latter problem is settled, the chance of union is very small indeed." The "sooner" the Committee on Union apprehends the insight of this distinguished Commentator the less time will be wasted in the sterile discussion of this subject.

A number of our friends in the Northern Church have expressed their amazement concerning the addresses given by our fraternal delegates at the recent meetings of the Northern Assembly. They are certainly justified in their amazement when our representatives offer our Northern brethren sugar-coated platitudes instead of frank statements in regard to the real barriers to organic union. We hope that the next General Assembly will use better judgment in selecting a representative who will state the facts just as they are without equivocation. We believe that frankness of speech will be far more conducive to a mutual understanding than cowardly evasiveness in regard to the real issues involved. Our next fraternal delegate should state that Dr. Burrell's insight is correct and until this problem of modernism is settled satisfactorily "the chance of union is very small indeed."

—J.R.R.

## Economic Security

A few years ago one of America's largest corporations, with branches scattered all over the world, sent out a questionnaire to all of its thousands of employees, asking their viewpoints on a number of economic problems. To the surprise of those who sent out the questionnaire, the thing the overwhelming majority desired most was not higher salaries or wages but economic security.

While riches would probably be welcomed by most and are desired by some, it is probably true that what men as a whole want most is an assurance of financial security throughout the years and down to old age.

In political, economic, social and Church circles today there is a babel of voices offering this and that solution to this problem. Some, like the selfish politician, offer any and everything from the coffers of the Government, ignoring the fact that a government, as an individual, is headed for disaster where spending continues to exceed income.

The economist has his theories, some good, some bad, but all based on human philosophy.

The sociologist may be mild, or he may go to the extreme of Communism. He questions or de-

rides capitalism, ignoring the fact that the poorest worker in America yet has personal comforts, even luxuries, and personal privileges and opportunities undreamed of under the socialistic or Communistic state.

From the Church there should sound forth a clear statement; a certain solution for this problem. Unfortunately, this is true only where men adhere to the authority which changes not, the authority of God's Word. Ignoring this source of wisdom, this Book in which God has given man a solution for every problem of life, many within the Church impressed with the need, have been carried away by man-made theories and join in the frantic search for a solution outside the plan and will of God.

The Bible is not primarily a book on economics but in it alone will one find the solution of all economic problems.

**For the man who would be rich it says:**

"But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." I Tim. 6:9.

"He that maketh haste to be rich shall not be innocent." Ps. 28:20.

"If riches increase, set not your heart upon them." Ps. 62:10.

"And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Mk. 4:19.

**To the man who is rich,** God warns of the responsibility and the danger involved.

"Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven." Mt. 19:23.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. - - - Behold the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth - - -"

But for the man who desires economic security the Bible is full of teachings which could not be clearer.

"But seek ye first the kingdom of God, and His righteousness; and all these things (houses, clothing, food), shall be added unto you." Mt. 6:33.

When we can truly say, "The Lord is my shepherd" we also can say, "I shall not want." Ps. 23:1.

The Christian is enjoined to "Be careful for nothing; but in everything by prayer and suppli-



cation with thanksgiving let your requests be made unto God." Phil. 4:6.

This assurance is still ours, "But my God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19.

The Church **does** have a message of economic security for the world, and that message is found only in the Gospel of salvation for every man who will accept the Son of God. Too many are seeking

to secure for an unrepentant and unconverted world, blessings which God has nowhere promised to any but those who love Him and show the genuineness of that love by believing Him.

When we preach what the Bible teaches we are making the only possible contribution we can make towards economic security for the world. When we neglect this and strive for a solution in any other way, we are but adding to the chaos which already exists.

—L.N.B.

## The Background of Modern Unbelief

By Rev. C. D. Whitely, D.D.

It has been well said that man is incurably religious. The world is burdened with religion at this hour, and has been from prehistoric times to the present. This is true because the religious instinct is one of the strongest in man's makeup. We hear much today about religion being the only hope of the world. Such statements are as dangerous as they are untrue and misleading. Religion has been more often a curse to its devotees than a blessing. This has come about because fallen man leaves the God of creation, the God of redemption and the God of providence out of his religion just as he is prone to leave Him out of all other areas of life. The tendency in all ages has been to bow before a nature god instead of accepting the God of Revelation portrayed in the Bible.

There is, today, a religion making the natural man the measure of all things, and placing the wisdom of man above the wisdom of God, the word of man above the word of God. It goes by the name of Modernism, but it is a misnomer, for, in reality, it is as ancient as Eden, where Satan first led man to question, doubt, chafe under, and then disobey God's Word. It is as ancient as Cainism, where Cain pitted his reason against God's Word and lost; and in the hour when he was forced to face the fruitage of his folly he became a whimpering, pining pigmy, as the world has been for many years, as it drinks from a similar cup of its own planting and vintage. Modernism is as ancient as Gnosticism for both rest on, and appeal to, intellectual and spiritual pride. It is as ancient as Ebionism, for both make salvation to depend on good works rather than on the shed blood of Jesus Christ, whose death on Calvary is sufficient for the salvation of the whole world, but efficient for only those who accept Him as Mediator by faith alone, as He is freely offered in the Gospel.

Like the gross heresies in the early Church, Modernism is determined to remain within the fold; so much progress has been made in this direction that, in great sections of the Church, the ecclesiastical machinery is completely dominated by this humanistic cult.

The chief danger from this sorry effort to humanize God and deify man is that it passes for Christianity. It thrives in the twilight zone be-

tween the abysmal darkness of naturalism, and the full-orbed light of supernatural revelation. The only reason it does not appear as crude, as filthy and as poverty-stricken as the other naturalistic religions, is due to the fact that it is basking in the reflected light of historic Christianity.

Modernism is the naturalism of all past ages dressed up in present-day finery to hide its hideous framework. It is a stream poisoned at its fountain. It uses Christian terminology and holds out high hopes to a thirsty world, but when the unwary drink they find only death, as countless multitudes have found, right down through the years from prehistoric times to the present. It may have been in a crude animism or in the polished humanism of some "First Church" in a metropolitan center, but the results are the same. Modernism is like Jonah's gourdvine; it has flourished for a night, but God's infallible Word, the sword of the Spirit, has cut its main branch and the fierce light of truth is beating down upon it with such force that it is withering away, even though it is still imposing in its outward form, it is decadent at heart. However, its roots are still green, as they have been ever since sin entered Eden, and will remain so, sending up a shoot of heresy here and there, until the Lord Jesus Christ comes for His Church to meet Him in the air, when it will grow into a great poisonous plant, exuding noxious fumes deadening all spirituality and covering the whole earth. Then, suddenly, the conquering Christ shall appear, and as the fig tree was dried up from the roots by the word of His mouth, so shall it be with this luxuriant growth of presumption and pride.

So the most recent drama being staged by man in an effort to find God apart from supernatural revelation is Modernism.

### The Cosmology Of Modernism

When man begins his study of the earth, its flora and fauna, rocks and minerals, land and sea, and the marvels of space beyond the earth, it is not long before he has implied or expressed his idea of God. He is either bowing before a nature-god or the God of Creation revealed in the Bible. We rightly begin our inquiry for meaning in life with a study of the Cosmos, for if the pri-



many facts are devoid of meaning how are we to find meaning in the higher realms? God began His recorded Revelation in this way: "In the beginning God created the heavens and the earth." Whence came the universe? Whither goes the universe? How is it all to be accounted for? Such questions as these, contrary to popular thinking, are of the first magnitude. Too long it has been tacitly admitted that one may give any kind of answer he pleases to these questions so long as he has the proper spiritual perspective, as if the two were separate compartments in life and experience. When one answers the above questions he does not need to express his views as to God, morality and spirituality, for these will be self-evident. When a heathen conception of the origin of the world and its life holds sway it is certain that heathen morals will follow. The tidal wave of lawlessness, the breakdown in morals, the indifference to Biblical ideals, all bear ample testimony to the fact that a majority of individuals and nations are giving allegiance and worship to a nature god. Too many of our pulpits, too many of our colleges and universities have contributed to this sad spectacle by their espousal of a false philosophy of the universe, and, to add insult to injury, they have done this in the name of science. This false philosophy is the evolutionary hypothesis, having nothing to do with science. It teaches that the life of the world, with its myriads of forms, including man, has been evolved from the protoplasm. Some have charged that this philosophy is atheistic, but such is far from the truth; in reality it amounts to a religion substituting a nature god for the God of Creation and Revelation.

Spontaneous generation has been a theory held by heathen people from earliest times, because the mind of man instinctively seeks for causes to account for certain effects. Since the mind of man (and every other faculty for that matter) has been benumbed by sin, and since the natural man is predisposed to leave the God of creation out of his thoughts, God gave him over to a "reprobate mind"; therefore, having left God out, some cause had to be assigned to account for the effects so evident to all. So he took the easiest way out and fashioned the theory of spontaneous generation. This theory is the grandfather of the evolutionary hypothesis. Erasmus Darwin, 1731-1802, grandfather of Charles Darwin, was a popular writer of his time. He set his views before the public in doggerel verse. Listen to him in his *Temple of Nature*:

**"Hence without parents, by spontaneous birth,  
Rise the first specks of animated earth."**

This sounds like some of our modern textbooks describing the rise of the first specks of animated earth along the marshes in prehistoric times. In the last half of the nineteenth century the loose ends of this theory were gathered up and a few facts twisted so as to fit into a preconceived scheme to eliminate the necessity of a creator, and the ominous shadow of evolution was cast across the world. This shadow lengthened and darkened till the beginning of the last decade, when it began to diminish and continues to wane. One is amazed at the number of people who accept this crude explanation of the world and its wonders, and this amazement grows as it is applied to religion, and then accepted by a host with a marked degree of intellectuality. But intellectuality is no guarantee against being duped by this strong delusion, for even Aristotle taught that lice,

roaches, mice, in fact all vermin were spontaneously generated by decaying matter.

Again, Darwin quotes the following passage from Aristotle: "Wheresoever, therefore, all things together happened like as if they were made for the sake of something, these things were preserved, having been appropriately constituted by an internal spontaneity; and whatsoever things were not thus constituted perished, and still perish." Of this Darwin said: "We see here the principle of natural selection shadowed forth."

Since man instinctively looks for meaning in the universe, it is certain that life for him will rise no higher than its source. On this basis the extent of the teaching and widespread acceptance of the theory of evolution, as applied to the physical and spiritual life of the world, explains, in a great measure, the law of the jungle prevailing in the social order today.

There is no meaning to be found in any of the explanations of the world and its life except that found in the Bible. If one refuse to accept the plain teaching of Revelation—that God created the earth and all its life, each after its own kind, along with the wonders of illimitable space—it is folly to try to dodge the issue by claiming to be a "theistic" evolutionist. There can be no such thing as theistic evolution, if by "theistic" we mean the God revealed in the Bible, for evolution admits of no such God. To be a theistic evolutionist one must take a hint from the people of Isaiah's time and whittle out a god according to specifications. The Bible proclaims a God who is creator of nature and natural law, superior to nature, and having intervened in natural processes in the past, and promising to do so in the future, as occasion demands, for His glory and the good of man.

As we have already had occasion to observe, the roots of Modernism are to be found in man's fallen nature, but it feeds upon, and grows most rapidly in evolutionary soil. Modernism bears the same relation to historic Christianity as evolution bears to real science. Both are purely speculative, not founded on observation, unsupported by fact and contrary to Revelation.

The sad part about the present situation is that many educators and religious leaders feel that they are compelled to either espouse the cause of evolution or keep quiet on the subject in order to appear abreast with the times. But it is not certain that either course is necessary. One should not develop an inferiority complex because of a firm and religious life, for evolution is the antecedent of Monism in philosophy, Communism in politics and Modernism in theology. All of these can be traced to primitive naturalism.

For the encouragement of those who are endeavoring to think for themselves, and not be led around by error, however popular it may be, we give the following list of nationally and internationally known scientists and educators who have stated that this ancient philosophy in modern dress is either impossible of proof, not a science at all or demonstrably false. We feel that these men are intellectually the very best of company.

Professor Dawson points out that it is destitute of proof.

President Eliot, of Harvard, speaks of it as not being a science at all.



Agassiz, of Harvard, is quoted as saying that acceptance of this theory disqualifies anyone as a scientist.

President Leavitt, of Lehigh, thinks it a superstition deserving more pity than paganism.

Virchow, the world's greatest physiologist, anthropologist, paleontologist and chemist of his day, said that it was a theory impossible of proof.

Ethridge, fossilologist of the British Museum, says that in all the array of fossils in that great collection there is not a particle of evidence to substantiate its claims, but on the other hand, the place is full of evidence as to its utter falsity.

Professor Fleishan, of Germany, thinks it purely of the imagination.

Robin, a French infidel, writing in the French Encyclopaedia of Science, calls it fiction.

Professor Millikan says it is pathetic to see scientists trying to prove it when such a thing is impossible. No wonder that Spencer, in his last days, felt that he had spent his life beating the air. With this bristling array of testimony it can be seen that Modernism is as puerile as its predecessors.

### The Sociology Of Modernism

Of course we must, of necessity, limit the word sociology, else we would be dealing with the origin and history of human society, a subject beyond the bounds of this article. By sociology we mean human relationships in the modern world, and the standards governing them, together with the source and authority of such standards. Our definition brings us into the very presence of the question the answer to which has divided people into two groups: the Modernist group, and the group known as Bible-believing Christians.

Social salvation, I take it, is the desire and aim of every right thinking person. But when we come to select the means to accomplish this worthy end we find the above groups at opposite poles.

The viewpoint of the Modernist is presented with great force and clarity in the following quotation taken from the published statement of a nationally known Protestant minister in which he is answering a Roman Catholic Cardinal who had insisted in one of his sermons that the position of Modernism on a much mooted social question was a sin against the Deity. The Modernist replied thus:

"This is true if by the Deity we mean the God that is found in ancient myth and legend. This is not true, however, if by the Deity we mean the God who is revealed in the endless sweep of evolution and whose majestic message is being slowly translated by science into the accents of the human tongue. . . . If the Cardinal chooses to accept the literal interpretation of Old Testament statements as infallible doctrine, we register no complaint, nor should he complain if we choose instead to base our faith upon the evidence, the knowledge and the experience available in our own time."

This is as plain as words can make anything plain that the source and authority of the standards for social action in the program of Modernism are not to be found in Revelation, but are traced to a nature-god—the god "in the endless

sweep of evolution"; a god needing to be slowly interpreted by science, therefore, man must needs be god to this nature-god. For the Modernist, ultimate authority is to be found in "the evidence, the knowledge and the experience available in our own time."

The above is the position of thousands of ministers, teachers and laymen today. If this freak panacea for the social ills of the hour were limited to a small number or to a small locality it would not challenge our interest or time, but while it is freakish enough to satisfy the most inordinate craving for such things, it is by no means confined to a corner. As already stated, great sections of Christendom, even whole denominations, are dominated by blatant or subdued Modernism.

Having disposed of great sections of God's infallible Word by labeling it myth and legend; having repudiated the God of Revelation, and having set up the "Jesus of history" as opposed to the "Christ of faith," the Modernist proceeds to use Christian terminology as he vociferously proclaims the social gospel.

No greater hallucination ever seized the mind of man than the idea that the ethics and social teachings of Jesus Christ can be fitted to a godless social order. Man has a duty to God before he has to his fellowmen. A violation of the moral law is first an offense toward God, and second an offense toward man; Jesus Christ so taught when He said "In as much as ye did it unto one of the least of these ye did it unto Me." Before they sinned against the hungry, the naked and the sick they had sinned against Him, and their sin against their fellow men was simply the result or manifestation of their greater sin against God. David was right when he said, "Against thee and thee only have I sinned." Had he not committed an awful offense against the realm over which he ruled? Had he not grievously sinned against a loyal subject and soldier? Had he not trampled underfoot the fairest flowers in the social order, the chastity of woman and the sanctity of the home? Had he not opened the flood-gates of tragedy in his own household? He had done all this, and black and dastardly as it was, there was something worse, namely: He had first dethroned God and enthroned lust in his heart; all else naturally and logically followed in the wake of this great sin. Therefore, the first task in any effort to right social wrongs is to get the individual right in relation to God. Any other program is to deal with the effect and ignore the cause. As well try to remove iron-shod pain, as it runs like lightning over every nerve in a racked body, by turning the electric fan on the fevered brow. The fan makes life more pleasant for a well person, but it holds out little comfort to one who is dying from self-poisoning. Remove the cause and the effect will take care of itself.

The view one takes of sin will not only determine the remedy in social rehabilitation, but will also determine the method of procedure in the application of the remedy. There are two views of sin, the narrow and the broad. The narrow sense is the position of Modernism. Sin is the wilful doing of that which the individual knows to be contrary to what he conceives to be the wish of the Deity. Sin does not incur guilt, does not change the status of the individual before God, but is looked upon as a mistake in the upward progress of the race. No blood atonement is necessary,



since all that God requires of man is to profit by such mistakes and use them wisely as lessons in the school of life.

The Bible doctrine of sin is the broad view. "Sin is any want of conformity unto, or transgression of, the law of God." Sin incurs guilt before God. It is rebellion. It is a disease of the soul, an incurable malady apart from the atoning death of the Lord Jesus Christ. The Scriptures plainly teach that unregenerated man is dead in sin; no spiritual life is left in him; he is incapable of doing any good apart from the energizing power of the Holy Spirit.

Due to its view of sin Modernism is more interested in social salvation, with emphasis on the physical well-being. While those who accept the Bible doctrine of sin are more interested in individual salvation, with emphasis on the spiritual, and by individual regeneration lift the social order to a higher level.

Dr. Roy L. Smith had an article in the *Religious Digest* some time ago entitled, "What Point of View." He gives what he considers the "Fundamentalists'" and the "Modernists'" attitude toward the social problems of the hour, and then proceeds to show that the middle ground between the two is more nearly the Christlike position. But the description Dr. Smith gives of the Fundamentalists' position is nothing short of a caricature of that position. Dr. Smith goes on to say that the Fundamentalist stresses doctrine and insists on the acceptance of certain rites and ceremonies. He states that the central purpose is to produce certain spiritual changes in the heart so as to guarantee the entrance of the individual into heaven after death. He also insists that such a view has no program for bettering the condition of the world, such as righting wrongs and eliminating injustice.

The central aim of Christianity is to produce a certain spiritual change in the heart of the individual which will enable him to pass all requirements for admission into heaven. Jesus Christ so taught in His rhetorical question, "What shall it profit a man if he gain the whole world and lose his own soul?" And again, in the parable of the fool farmer who was rich in farm products but a pauper in his relation to God. But to say that the Fundamentalists (that is, Bible-believing Christians, for the term fundamentalist was applied to such to distinguish them from the modernist who rejected central truths taught in the Bible) do not have any definite program for bettering this world, eliminating injustice, or righting wrongs, is either to use the term Fundamentalist in a sense not in current use or to state fiction for fact. The Fundamentalists have a very definite program for social rehabilitation. It consists in witnessing to capital and labor, to learned and unlearned, to weak and strong, to well-born and ill-born, to rich and poor, that the only hope for individual and collective well-being is God's will revealed in the Bible. The necessity of the new birth, and out of this must flow actions toward God and man in keeping with the teachings of Jesus Christ. In other words, it is the proclaiming of the Gospel in the power of the Holy Spirit. Could there be a more definite program? By it thrones have toppled and empires have been lifted from their hinges; by it more social injustice has been righted than has been accomplished by all the man-made remedies of all time; by it every orphan's home was built, and every hospital made possible; by it our civil and religious liberties were

won and preserved; by it our free school system, in which every child has an equal opportunity for an education, was inspired; and from it must proceed any lasting benefits for the people of the world.

In the final analysis, the Bible believing Christian makes the Cross the center of all attempts to lift man to a higher plane physically and spiritually, while Modernism seeks to apply the social teachings of Jesus divorced from the Cross.

Therefore, the determined effort to apply the Christian ethic to industry, apart from leading the individuals concerned to accept Christ as Lord of their lives, is doomed to failure. Paul might have called a conference of labor and capital, with the Sanhedrin as an advisory board, and thus sought to apply Christian standards to the nation. But he did nothing of the kind. Why? Because he knew the Christian ethic could not be applied as a poultice to the body politic, but must be in the blood stream producing life and healing; not merely applied to some sector of life, but it must become the life. We are led to this conclusion because of the attitude of Jesus to one who came to Him by night that he might learn more about the kingdom of God. Jesus informed Nicodemus that except one be born again he could not even see the kingdom of God, to say nothing of entering it.

Some one—I believe it was Dean Inge—made a keen observation when he said that people who make so much of the "Jesus Way," in a multitude of cases leave that way by hurrying to that task which Jesus refused. On one occasion an urgent call came to Jesus to be an arbitrator in an economic dispute, but he refused to allow His name to be connected with such things as we hear urged upon the Church today. He was too busy trying to change the hearts of men so that they would deal with their fellow men as they ought without external pressure. Jesus Christ is neither pleased nor honored by the attempt to fit His teachings to the social order while He is rejected as Lord and Savior.

But did not the Master teach us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven"? Many feel that surely here is warrant enough for the Church to tie up to all kinds of "kingdom of God movements." However, it is quite possible that we do not know just what is central in the kingdom of God. It may be that men are substituting their own preconceived notions of the heavenly order as a basis for the world order. We are disposed to ask how God's will is done in heaven before we attempt to do likewise on earth. Through several little windows in God's Word He has graciously granted us the privilege of looking in on that scene where His will is done perfectly. The first view comes through Rev. 5:12, where the hosts of heaven are crying with loud voices,

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

The second window through which we look upon the heavenly order is Rev. 19:5-7:

"And a voice came out of the throne saying, Praise our God, all ye his servants, and ye that fear him, both great and small. And I heard as it were the voices of a great multitude, and as the voice of many waters, and as the voice of mighty



thundering, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come and his wife hath made herself ready."

The whole heavenly order is occupied with one theme, the Lamb slain from the foundation of the world. It is a Christ-honoring order, a Christ-serving order, a Christ-worshiping order. It is an order in which the sacrificial death of Jesus Christ occupies the central position.

Any program claiming to lead to the doing of God's will on earth as it is done in heaven must be cross-centered, else it will be as powerless as the social teachings of Confucius, who died a disillusioned and disappointed old man because he had no remedy for sin, the root of all social maladies.

We are told that the shepherd in mountainous regions, finding a sheep on a ledge, does not attempt to rescue it at once, for fear it might become frightened and jump to its death, but allows it to become so weak that it makes no effort to save itself. Then the shepherd climbs down to the rescue, and lifts the sheep out of its precarious position, and takes it back to safety and plenty in the green pastures of the highlands. May it not be that the God of Revelation is allowing man to hang over the yawning abyss of social upheaval and spiritual ruin until he is willing to be rescued in His own way?

### The Theology Of Modernism

The theology of modernism is determined by its cosmology, anthropology and sociology. It is naturalistic, man in search of God, and, therefore, certainly does not deal with the God revealed in the Bible. Since this is so, there is no authority to which one may go for a definite conception of their deity. There are as many definitions of God as there are Modernists. Each chooses for himself the god he serves; each chooses for himself the part of the Bible he accepts; each chooses for himself the part of the Bible he rejects as myth and legend. Our word heresy comes from the Greek word *hairesis*, meaning to choose; therefore the heretic is one who chooses certain parts of God's Word and rejects others. Some seem to think of God as a glorified, indulgent grandfather. These dwell at length on the Fatherhood of God and brotherhood of man, the only basis for such a relationship being that all life owes its origin to Him. These, like the ancient Greeks, seem to feel that God may be known only by observing His actions; as in "the endless sweep of evolution" where "His majestic message is being slowly translated by science into the accents of the human tongue." Others refer to God as "The Great First Cause." Still others claim that "God is the mirrored reflection of the self's best ideals." Thus man in search of God ends his search by making himself his god, or at least his idea of good a god. Some of the old Greek philosophers called "the idea of good" a god, while others "the helping of man by man" was a god. Modernism is not so modern after all. Certainly Job expected a negative answer when he propounded this question: "Can a man by searching find out God?"

These are the answers the natural man gives as he ends his search for God. Man, instead of following God to find him and manifest Himself to him, hides from God behind naturalism, and

the only thing God chooses to do about it, since man has freedom of will, is to allow him to become wiser by seeing the utter futility of his search for individual and social salvation.

### The Terminology Of Modernism

It is to be regretted that Modernism uses terms, the meaning of which have had an accepted meaning for hundreds and even thousands of years, in a sense wholly out of accord with this accepted meaning. Such words as God, Savior, sin and salvation are used freely by the modernist, but the meaning is far removed from the sense in which these are used in the Bible. In addition to these, there are hundreds of words and phrases used in such a way as to teach the opposite of their ordinary meaning.

One instance is the modernist's use of "tolerant" and "intolerant". It has come to such a pass that the Christian cannot go to the Word of God and find there the fundamental teachings on all moral and religious questions and then go out and declare certain things to be God's will without being called intolerant, and that by the apostles of tolerance. Benjamin Franklin related how he set out to attain true humility, but after a time found himself indulging in an inordinate pride that he was humble. Dr. S. M. Glasgow forcefully states the case thus:

"This is a sinister movement in the thought and planning of today. A movement that has taken a splendid word and so flattened it out and stretched its content that it has become flabby, uncertain and completely transformed from its original significance under the name of tolerance. Many leaders and thinkers are feeding the minds of the reading and listening public with a most attractive and at the same time most fatal error. In such hands tolerance in religious matters has come to mean that anything anybody honestly claims as their religion is quite all right for them. And to try to give them your religion or in any way to question the finality of their faith is intolerance and marks as narrow and bigoted those who thus view the matter of their religious faith. Thus an unfair burden has been placed on those who would follow with simple devotion the clear and fundamental positions and teachings of Christianity. They are made to appear not as ambassadors for God to the human heart with the precious light of God's Revelation and with the precious life of His salvation, but as meddlers, self-conceited, arrogant and intolerant. The destructive and deadening issues of such a movement can scarcely be estimated."

A fine illustration of this occurred recently in a large Protestant church in a Southern city. The Jewish Rabbi of the local synagogue was in the congregation that Sunday morning. In his sermon the pastor did not once mention the name of Jesus Christ. He ended the sermon with these words:

"The Jews' greatest contribution to the world has been in their enunciation and reiteration of the profound principles of the immortality of the soul."

But the facts are that long before there were any Jews, the belief in the immortality of the soul was universal. But suppose the Jew had given the idea of immortality to the world, who could honestly say that this is of more importance and a greater gift to the world than Jesus Christ? It is



like saying to a criminal condemned to die: "You are alive and that is of more importance to you than to tell you a Governor has come into power who will pardon you, if only you ask him." The modernist had to be tolerant in this new sense of the word and not offend the Jewish Rabbi, even though he was forced to push Jesus into a dark room in His own house till the company left. This preacher thought he was being tolerant, whereas he was only cowardly, and cowardice has never been one of the fruits of the Spirit of God.

The whole matter resolves itself into the question of final authority. Modernism says man's reason, judgment and volition is the measure of his views and rights, while the Christian's view is that the criterion, by which all views and rights are to be judged, is the Bible. It is not one man's word against another man's word, it is God's Word above all. To admit that anyone has the right to hold views contrary to the plain teaching and spirit of God's Word is not tolerance, but weakness and moral turpitude.

Note again that Christians must be intolerant at times if they are to follow the example of their Lord, for He certainly was intolerant on many occasions. To all the philosophers, moralists and punctilious Pharisees He said, "Ye must be born again," notwithstanding their views on the matter to the contrary. "No man cometh to the Father but by me." What? No one of all the thousands of ways men were pointing out as right, but His way? According to Modernism, how intolerant. "I am the door, he that entereth not by the door into the sheepfold but climbeth up some other way is a thief and a robber." Again, speaking through St. John, He says: "He that saith I know him, and keepeth not his commandments is a liar." Such words—thief, robber, liar! How intolerant He was of other people's opinions. He said to the Samaritan woman at Jacob's well: "Ye worship ye know not what: we know what we worship." Now her religion was sacred to her, it had some truth in it, her people held to the same faith. According to Modernism that was unpardonable.

Christianity is intolerant of all religions, all ethics, all philosophy and all life that is not Christ-centered, but nowhere seeks to impose its ideas and ideals on any one by force. This is Christian tolerance, and all peaceful and legitimate means are to be used on the part of the Christian to pull down error and elevate truth and righteousness, as revealed in the "lively oracles" of God.

#### Unbelief Due To Spiritual Blindness

The historical Christ can not be understood or appreciated apart from an experience of Him in the life; in other words, there are two sources of authoritative evidence, one objective, the other subjective. Now this subjective evidence becomes real only through the supernatural, never through the natural. Hence, one, however learned, who has not experienced that miracle called the new birth,

cannot write intelligently of Christ and Christianity, for he does not have access to great areas of historical facts. It is a fact duly authenticated, that millions have not only believed in accounts of the deity of Jesus Christ, His resurrection and ascension, but these millions have also known and experienced Him as Savior, as Lord, as Sanctifier, as Comforter, as Friend, and as a living reality sharing life in all its relationships. They have not only believed the Apostle John when he says, "That which we have seen and heard declare we unto you," but they have found from experience that the objective evidence is verified by the subjective.

Some have asked why it is that many great scholars and scientists look upon Jesus as they do Confucius, Gautama, Mohammed, and other founders of faiths or religious teachers. The answer is that they have never met the conditions for knowing the living Christ. The intellectual giant may be a spiritual imbecile, for the Bible declares that Christ is spiritually discerned, spiritually appropriated, and experienced daily in the spiritual fellowship. Too many people have assumed that ones intellectual acumen fits or qualifies one to write of Christ, His teaching and claims. Christ is experienced only through the supernatural. Take away the supernatural and the very door through which we enter the Christian experience is closed. Unbelief then, is not merely a lack of intellectual assent because there is not sufficient evidence for the reason to accept the word of God, but it is a disease of the mind, of the soul, with its roots going into all that goes to make up personality; perverting the will, the emotions, the judgments, in fact, the whole man. The unbeliever, whether he is in the pulpit or out, who takes pride in rejecting much of the supernatural, fails to realize that he accepts as facts less authentic accounts in other fields. He also fails to realize that his unbelief is due, not to a supermental process, but to the lack of a supernatural experience.

\*Albemarle, N. C.

### *A Sonnet Of Hope*

Now that the agony of war has passed,  
And we no longer wait with trembling heart  
For messages whose dreadful news would blast  
Our joy and make our peace of mind depart,  
We hope that better days have come, when we  
Shall find, from all our fears, a full release;  
When all the nations of the earth will be  
United in a common quest for peace.  
With thankful hearts, we face the coming year;  
New hopes, new plans, new enterprises flood  
Our minds, relieving us from futile fear  
And making us forget the years of blood.  
So, may we hope,—and pray with one accord  
By faith in God through Jesus Christ our Lord.

—T. E. P. Woods, 1946.



# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR FEBRUARY 3

### Feast Days Of A People

Scripture: Leviticus. Devotional Reading: Psalm 65:1,9-13.

Before we take up the Feasts let us look at the book of Leviticus as a whole.

This book answers the great question, How can a sinful man approach a holy God. Dr. Pierson calls it, "The Way to God, and The Walk with God." "A righteous God and a ruined sinner may meet on a blood-sprinkled platform and have fellowship." May we take a glance at the book in the following way:

**I. The Way Needed.** A barrier exists between God and man. 1. God is **Holy**—this word occurs 150 times in the book. The holiness of God is stressed by (1) the arrangement of the Tabernacle—the Holy of Holies, (2) by the Mediatorship of the Priests, (3) by the emphasis laid upon the holiness of the people, and (4) by the punishment of Nadab and Abihu. 2. **Man Is A Sinner.** (1) Sin is everywhere; all sorts of sin; in all the people—High Priest, priests, rulers, congregation, nation, individual men and women. (2) Sin is a terrible thing, if it takes all this ritual and ceremony to picture and typify its punishment and pardon. These two facts show how much the WAY is needed.

**II. The Way Provided.**—By God, not man. I. **Sacrifices**—five kinds: Burnt-Offering, Meal-Offerings, Peace-Offerings, Sin-Offerings, Trespass-Offerings. The Great Day of Atonement, chapter 16, brings this truth clearly to our minds: "Without shedding of blood there is no remission of sins." 2. **Priests**—Mediation. No man could offer himself, but only through the priests, selected by God from among their brethren. The High Priest was at their head and ministered especially on the Day of Atonement, when he went into the Holy of Holies to make intercession for himself and for all the people.

**III. The Way Appropriated.**—1. By **Faith**—reason might say, these offerings cannot take away sins—and as we are told in Hebrews, this is true—but they point to the Great Sacrifice, the Lamb of God who **Can**. 2. By **Separation**—from Sin—(1) The Offerings were to be **Pure And Holy**, (2) the Priests were to be **Pure And Holy**, (3) the People, also, were to be **Pure And Holy**—the idea of Separation runs through the whole life of Israel, in food, in health (notice the minute provisions for cleansing the leper), in family life, as a nation, in all the relations of life. 3. By **Communion**—(We will take this up where we come to the study of the Feasts, our special lesson for today).

**IV. The Way Blessed**—the result to people; three results: 1. Safety and Rest (Or Trouble) See chapter 26. 2. Prosperity (Or Adversity), 3. Victory over enemies (Or Defeat).

**Lessons For Us Today.** (1) The Way is as sorely needed in the modern days as in the time of Israel. Man has not ceased to be a sinner because

he lives in better houses and has better clothes and more conveniences. These but make his sins more heinous and inexcusable. (2) The Way has been provided—a new and living way, a **Better** way. Christ has come to be both **Priest** and **Sacrifice**, to make perfect atonement for sin, "once for all." (3) The Way can be appropriated today, by Faith in the Lord Jesus Christ and by coming out and being separate. (4) The Way will be a Blessed way for US if we accept it. Are we **Sure** that we have found the Way to God and Eternal life?

**The Feasts.** Lev. Chapter 23. As we saw above, part of the Appropriation of the Way is through Communion and Fellowship with God. "Take time to be holy," might be a good heading for this section of our study. Men need Time for worship and Communion. We are not to take up all our time in doing our own work, but we are to spend **Much** time in the more important business of looking after our souls and our spiritual interests. This is a much needed lesson for us in these rushing days.

There were eight of the Feasts or Sacred Seasons. (See Chs. 23-26). The first was the Sabbath, every seventh day, a day of Rest, a Holy convocation.

The second was the Passover, which commemorated their deliverance from Egypt. It was held on the 14th day of the year, April 14. This feast lasted one week. No leaven was to be used or seen during this time. This feast of the Jews was in some ways the most sacred of all their feasts, with the exception of the great day of Atonement.

The third was the feast of Pentecost, a harvest thanksgiving, seven weeks after the feast of the Passover, (about June 6). The poor were to be provided for. It was at this feast that the Holy Spirit was poured out. (Acts 2).

The Feast of Trumpets, the New Year day of the civil year. The significant thing was the blowing of the Trumpets.

The Day of Atonement. (Ch. 16). This came on the tenth day of the seventh month, October 10). It was a national fast day when the whole nation was to be purified and atonement made for all. The function of the High Priest was to go into the Holy of Holies with the blood of atonement for himself and for the people. This blood was to be sprinkled before the mercy seat and propitiation made. A goat was offered as a sin offering for the people and a live "scapegoat" was led off into the wilderness, after his hands had been placed upon him and the sins of the people confessed. This symbolized the removal of the sins of the nation.

Feast of Tabernacles, to commemorate their sojourn in Egypt. This came five days after the Day of Atonement and lasted one week (October 15-22). The people lived in booths and numerous burnt offerings were made.

The Sabbatical Years. This was to be observed every seventh year; the land and people rested, all indebtedness was remitted and the law publicly



read. A spirit of quietness was to prevail over all the land, a year long Sabbath.

The Year of Jubilee. This came every fiftieth year. It began on the day of Atonement. The soil was to be uncultivated, all land alienated was to be given back to the original owners, slaves liberated. There were no special religious observances, but the whole year was to be a year of rejoicing and thanksgiving.

We can see from these sacred times and seasons that God expected His people to take time for worship and communion and fellowship, both with their God, and with their fellow-men. Are we today not robbing ourselves of both these blessings? We can hardly find time for one hour of worship once a week. In our mad rush after material things are we not losing more than gain?

## LESSON FOR FEBRUARY 10

### A People Disciplined (Temperance Lesson)

Scripture: Numbers, Print 14:11-24. Devotional Reading: II Chron. 6:26-31.

We might call Numbers, "The Wilderness Training." The book is named from the two numberings, one at the beginning, and the other toward the end, chapter 26. The number of Israelites, exclusive of tribe of Levi, was 603,550 at the first census, and 601,730 at second. The tribe of Simeon suffered the greatest loss, from 59,300 to 22,200. Seven of the tribes gained and five lost in number.

Before we take up chapters 13 and 14 where our special lesson is found, let us glance at

### The Many Kinds And Cases Of Discipline, Or Training

1. There was the orderly grouping of the tribes and the order of marching. Each man knew his place and was to be in that place at the proper time. "Every man of the children of Israel shall pitch by his own standard." (2:2). Is there not a lesson and a suggestion for the church in this simple direction? Would not the right sort of healthy competition and loving rivalry between different denominations be far better than trying to force union where there are honest differences? The writer sees far more harm in trying to form "Big" churches and "Big" denominations than in smaller churches and religious bodies remaining separate, each one pitching by his own standard, and ALL working together as the body of Christ.

The tribe of Levi was set aside to take charge of the Tabernacle and its furniture. The sons of Levi, Kohath, Gershon, and Merari, were given minute directions as to their duties. It is still a fine thing for each one to have a work to do, to know what that work is, and to be in his place. Everything should still be done, "decently, and in order."

2. In chapter 11:1 we find the account of the disciplining of the people in the burning at Taberah.

3. Then there was complaint because of food and water. God had given them manna, but they grew tired of this and "lusted" after flesh. God sent quails in abundance and the people became sick and many died.

4. In 12:1 we have the sedition of Aaron and Miriam. Miriam is made a leper and only healed when Moses intercedes for her.

5. In chapter 16 we have the rebellion of Korah, Dathan, and Abiram and others. This was dealt with in a most unusual and summary manner. The earth opened her mouth and swallowed up the rebels. (Read 16:28-32).

6. They were trained, and disciplined, also in warfare. Sihon and Og and their people are overcome and their land taken. They were restrained from making war on Edom, for God had given this land to the descendants of Esau.

7. One of the severest cases of discipline came in connection with Balaam, Balak and the Moabites. This strange and most interesting story is given us in chapters 22-24, and the result of the seductive policy instigated by Balaam in chapter 25. (See II Peter, Jude 11, and references in Revelation).

8. Special notice ought to be taken of "The Cross in the Wilderness" as we find it illustrated in the biting of the fiery serpents and the brazen serpent lifted on the pole. Our Savior used this as an illustration of His work on the cross in His talk with Nicodemus in John 3.

Many of these incidents in the book of Numbers are illustrative, and some typical, of our experiences as we journey to our "Promised Land." They are all written for our instruction and profit. Now we take up:

**Special Case Of Discipline.** 3 and 14. This took place when they came to the wilderness of Paran. Comparing this account with Deut. 1:22 we see that the sending of the spies was done at the request of the Israelites. God commanded it, and Moses was well pleased, but we see from Deut. 1:22 that the Israelites came and said: "We will send men before us, and they shall search out the land." Was not this an evidence already of their unbelief, or lack of complete confidence in God?

Twelve men are chosen, one from each tribe, but the only names worth remembering are those of Caleb of the tribe of Judah, and Joshua of the tribe of Ephraim.

As is often the case where a "Committee" is appointed, two reports are brought back; a Majority, and a Minority Report. Both of these reports agreed as far as the desirability of the land was concerned—all said that the land was most productive, a land of milk and honey, but when it came to the **Tone** of the report and the **Recommendations**, the two were as far apart as the poles. (Is not the majority often in the wrong, as in this case? Dr. Campbell Morgan says, nine times out of ten).

The ten spies said: "We be Not Able to go up against the people; for they are stronger than we ... there we saw the giants ... we were in our sight as grasshoppers."

Caleb and Joshua said: "Let us go up at once and possess it; for we are **Well Able** to overcome it." The **Ten** saw the **Giants**; Caleb and Joshua saw **God**. They knew that with God on their side their enemies would be but bread for them: "the more enemies, the more bread," as someone has expressed it.



The people, however, listened to the majority. They wept and cried, and rebelled, saying, "Let us make a captain, and let us return to Egypt." It is much easier to **Discourage** than to **Encourage**. Do we ever discourage the hearts of our brethren today?

Moses is again seen in the role of Intercessor as he pleads for his people. Moses in many ways is a type of our Blessed Intercessor. Do we have our Great Intercessor and Mediator at the throne of grace?

As a punishment for this sin God decreed that they should wander in the Wilderness forty years, a year for each day they spent in spying out the land. "They could not enter in because of unbelief" is the comment in Heb. 3:19.

How often has the church failed in much the same way. If we had had the faith to go in and possess Japan when the door seemed wide open,

would we have had to fight her? If Unbelief had not sapped the spiritual life of the German Church and nation would we have had these awful days of war with her?

They rose up early the next morning and said; "Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned". They went, and were smitten before their enemies.

The sin of **Presumption** is as bad as the sin of Unbelief. We can only go as the Lord goes with us. Presumption is a form of Unbelief: it is belief in **Man** without **God**.

We wonder sometimes whether some of our "Movements" and "Programs" are born of **Faith** or **Presumption**! Let us beware of **Both** the sin of Unbelief and the sin of Presumption. They have wrought untold havoc in the church.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For February

#### MY CHURCH

##### Introduction For The Month

On his entry into Japan General Douglas MacArthur declared that our world had had its last chance to solve its problems by force, and that the problems that face us today and tomorrow are spiritual problems. He said, "Our problem is theological." Many thinking men will agree that our real problem is how to find God's will for men and how to get men to follow the will of God.

But when we start talking about "theological" and "spiritual" that's where the church comes in. Right or wrong, good or bad, there is one thing that is absolutely true of the church—it is the one great institution that stands in the world to call men to God and to spiritual truth. All who recognize that the world's great problem today is theological and spiritual are also agreed that the church must remain in the world and do an effective work in revealing the will of God to the world and in training men to follow the will of God in our everyday world; and if the church is to do an effective piece of work in the world it means that the little church around the corner in your community, the church you and I belong to, must do an effective piece of work in its own community. And if the church that you and I belong to is going to do an effective piece of work you and I must do our part well, for we are part of the church.

Our topic for this month is "My Church." In August of 1944 we studied the church and looked at that great Church Universal that is made up

of all professing Christians everywhere in the world today. Last March we looked at churches in general and tried to find out what makes a church a church. Last May we looked at the Presbyterian church in particular and sought to see just what it means to be a Presbyterian. But during this month we are going to think only of the local church in our town where we worship and work. If we make this church a real, true, effective church in the work in a world that so desperately needs help on its moral and spiritual problems.

#### Feb. 3: Who Should Belong To My Church.

##### Introduction

The other day I went into a bakery to buy a loaf of bread. While I was waiting to be waited on I overheard a good lady inviting the sales girl to come join the church. Here is the line she used to interest the girl: "You should come join our church because we have the best parties you ever saw for our young people." We want our churches to grow, and they should grow; but I wonder if some times we do not want them to grow so badly that we invite any and everybody to come join, and we seek to interest them by some bait that is hardly more important than parties and good times.

The church of the first century did a grand piece of working in getting members, and these members were faithful in serving, even unto death. Let's look at a description of that first century church and see if ours is like that.

##### Scripture Lesson

1. The first century church had a place to meet—Acts 1:13; 5:12; 2:46; 12:12. We have a stated place to meet.



2. **The first century church had regular times for meeting**—Acts 2:46 and 20:7. We have regular times for meeting.

3. **The first century church had regular hours of prayer**—Acts 3:1; 10:9. We have regular times for prayer. They went; we don't.

4. **The first century church had a regular church roll**—120 - Acts 1:15; 3,000 - Acts 2:41; 5,000 - Acts 4:4. We have a regular roll too.

5. **The first century church had daily additions**—Acts 2:47. We don't have daily additions, and too often when we do have additions they are not the same kind as these daily additions were. What was interesting about these additions?

In our King James version we read that the Lord added daily to the church such as "should be saved." When we check the original tense of the word "saved" we find that actually it should be translated "the Lord added daily to the church those whom He was saving." This reminds us that our salvation is in three tenses:

a. **Past tense:** We have been saved from the guilt of sin once for all and forever the moment we trust in the Lord Jesus Christ. Ephesians 2:5-8; John 5:24.

b. **Present tense:** We are daily being saved from the power of sin and from the habit of sin in our daily lives. Romans 6:14, Philippians 1:19.

c. **Future tense:** We shall be saved from the very presence of sin in the day when Christ shall return for His own. Rom. 8:29 and 1 Peter 1:5.

In order to realize our present salvation day by day it is necessary that we earnestly seek to work out that salvation for God is working in us. (Phil. 2:12-13). To do this we must add to our faith, that faith that laid hold on Jesus Christ, certain things that will cause us to grow in grace and knowledge. (2 Peter 1:2-11; 2 Peter 3:17-18). And as we do these all the while we know that we are being saved for it is God who works in us, and we have this confidence that "he who has begun a good work in us will perfect it unto the day of Jesus Christ." (Phil. 1:6).

Those who join the church should be those who are added by the Lord to the church because they have been saved from the guilt of their past sins through faith in the Lord Jesus Christ, and having assurance of their future salvation from the very presence of sin now work out their salvation with the assurance that they are being saved from the power of sin by the inworking of the Spirit of God.

As we look back at this first century church we see that we have everything they had in an outward way—place to meet, regular times for prayer

and worship, regular church membership—and we have these in a more abundant way. But we do not accomplish what they did because our members as a whole do not have an assurance of their salvation and a day by day working out of their salvation.

Who should belong to my church? Only those who have been saved by confessing their faith in Jesus Christ and who have begun to truly be saved from the power of sin through a day by day walk with Christ.

### Suggestions

This is basic truth, but it is strange how ignorant so many of our members are of it. Here are two incidents that will throw some light on the state of the matter in our church.

When I came to my church about seven years ago a little girl about eight years old came up to me and said she wanted to join my church. I was startled and thought maybe she did not know what it was all about, so I almost flippantly said, "Why in the world should I let you join my church?" With all seriousness and earnestness this little girl said, "The Word of God says that 'whosoever believes that Jesus is the Christ is born of God'. I believe that Jesus is the Christ and I have received Him as my Savior; therefore I am born of God, am I not?" I answered yes very quickly. She continued, "The Bible says that those who are born of God belong in His church, so I belong in, don't I?" She had me there, for she knew exactly what it means to be a Christian and a church member. I have watched that girl grow in grace, knowledge, and faithfulness, and today she is looking forward to going to the mission field.

A couple years after this experience I was sitting in on our great church wide Young People's Conference in Memphis, Tenn., during the Christmas holidays. One of the discussion groups on young people was being led by one of the most prominent men in our church, later a Moderator of the Assembly. There was a prolonged discussion on how to sugar coat and water down the message of the church so as to get the interest and co-operation of the young people, and in the midst of the discussion one lady spoke up and said, "Dr. it seems to me that if we can bring our young people to a real saving knowledge of Christ and an assurance of their salvation then they will have in themselves the incentive to carry on. "The good doctor replied, "Yes, that would be fine, but young people can not understand the deep theology about being born again and we need not expect them to. I can not tell when I was born again, but the older I grow more things that happen make me reasonably certain that I have been. Young people can not know that, but after we have served the Lord for many, many years we can begin to be sure."



The experience of the eight year old girl, and it can be duplicated in thousands in our land today, was a complete repudiation of every word the doctor said.

The members of our church, young or old, should be those who have been saved by faith and who are growing in grace. Let your program be simply a Bible study of this great truth. There will be a lot of folks who will wave the red herring that this is dry as dust theology and over the heads and out of the interest range of young people, but I have seen too many young people completely transformed by this message, too many young people thrilled to pieces with this message, to get too upset over those people who think that it is deep, dry theology simply because their own hearts have never been warmed and transformed by the Spirit.

## Feb. 10: Who Runs My Church?

### Introduction

Who runs my church? Some people think that the preacher runs the church. We Presbyterians pride ourselves on the great responsibilities and privileges that we give to laymen, and we claim that our elders run the church. All too often some man, some woman, or some "click" that longs to have its own way will keep a church in a mess by trying to run the church over the protest of everybody else. But who really runs my church, or ought to?

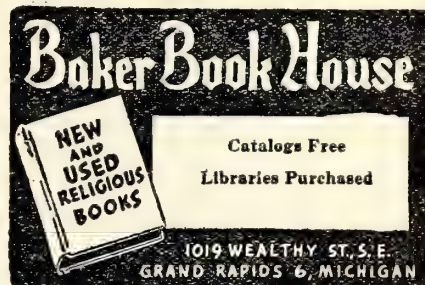
Regardless of how many people or who they are that carry out jobs in the local church, in the purpose of God there is one supreme Head of the Church and of every local church. Let us go to the Scriptures and see what they tell us about this Head.

### Scripture Lesson

The risen, living Christ Himself is the great Head of the Church and of every church. Ephesians 1:15-22.

This truth is brought out by different figures of speech that describe how Christ is Head of the church and how He gets His will done in the church.

1. Christ is the Director of the life of the Church: Eph. 5:23-24.
2. Christ is the Guardian of the members of the Church: Eph. 5:25-27.
3. Christ is the Source of the Life of the Church: Eph. 1:23.
4. Christ is the Cause of the Growth of the Church: Eph. 4:12-15.
5. Christ is the Heart of the Unity of the Church: Eph. 4:15-16.



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### Suggestions

On December 4, 1861, the organizing Assembly of the Presbyterian Church in the United States was held. This was the beginning of our "Southern" Presbyterian church. At that Assembly those leaders declared the purpose of this church and set her on the course she should follow. At that Assembly Dr. B. M. Palmer, Jr. preached the opening sermon. His text was Ephesians 1:22-23. As the business of organization proceeded the church came into being with a two-fold emphasis in its program: the absolute headship of Jesus Christ, and the responsibility of the church to carry the Gospel to the ends of the earth in obedience to the Great Commission. This truth, that Christ must rule and direct the church, is fundamental to the Scriptures and to our church. The strength of our church and the blessing of God upon our church depend on the willingness and the ability of our members to find the will of Christ and to do it in all their activities in the church.

For a program you might study these passages of Scripture and have some one give an account of how and why our church was founded, emphasizing the truth of the Headship of Christ. Then the group might be led in a discussion of what this truth means to them personally as members of the church and what it means in the carrying out of business of our church.



# Young Readers' Page

## From China

Aboard the Norman Lykes.  
December 21, 1945.

Dear Young Folks:

As we leave this land of luxury, freedom, and warmth, we want to send a message to you in particular. We do not know what is ahead for us of danger, difficulty or blessing, but we are reminded of the time when our Lord said to Peter, "Launch out into the deep," and He went in the boat with him.

Just so, it will be with us, so we need not fear when we know He will go with us and will carry us through no matter what may come to us.

China is on the eve of one of the greatest revivals the world has ever known, and we trust you will meet the challenge which such an opportunity gives to you.

You are those to whom we must look to help carry out the great missionary program of our Church; and as you plan your life's work, we trust you may consider the call of China and invest your life where it will count for the most.

China used to be spoken of as an old nation, but today it is the youngest nation on earth, for its destiny is in the hands of its youth. The slogan of the young people of China is, "To build and not to destroy, to love and not to hate."

The story is told of a young nurse in China who was badly wounded by shrapnel, suffering from a shrapnel wound large enough to put your fist into. One day she asked an American doctor to sign a paper which would enable her to go to the front, as she longed to do something for her country, and his reply was, "You are not fit to go anywhere with that shrapnel wound in your back." Her reply was, "Fit or not fit, I'm going, because I am a Christian and they are expecting an awful lot of us Christians." Just one of many such noble spirits among the youth of China. This young girl went to the front, and two weeks later died in action.

May you catch something of her courageous spirit as you hear the cry of a suffering world and remember that we are Christians and the world is expecting an awful lot of us Christians. In this time of uncertainty and unrest, what a challenge to us all to put the emphasis on the spiritual, a time to come out and out for Christ.

As we pray the Lord of the Harvest to send forth laborers into the harvest, we shall expect you to be the answer to that prayer. What are you going to do about it?

Yours in Christ.  
E. W. McLaughlin.

## Chuffy The Goatherd

Everybody loved Chuffy. He was a strong, dumpy Chinese boy who took care of a herd of milk goats. All day long, every day, he watched those goats. He fed them and gave them clean water to drink. He was gentle with the little kids, even when they tried to run away from him and play out of his sight. That was a dangerous thing for them to do because there were thieves, and dogs too, who would like to catch the little kids. At night he shut them all in a pen, safe from harm.

Every morning and every evening Chuffy milked the big goats and sold the fresh milk to people who were very thankful to buy it.

Chuffy was a timid boy. He was almost afraid to talk to people. When he tried to talk he huffed and puffed and even stammered, and that is why he was called Chuffy. But everybody loved him because he was kind and faithful, and honest about selling milk. And he was always on time delivering it to the kitchen door.

But one morning he never came at all. Instead of delivering milk he went running down the path crying, "My very best little kid has been stolen, and I know who stole her. That wicked old man in the big house was looking at her just yesterday. He asked many questions about her. He knows she is the finest one I have."

Then Chuffy began to stammer, "She was so b-b-big and white and I was so p-proud of her. I'm going straight to his house and get her back."

Then were Chuffy's friends surprised! Timid Chuffy indeed! How dared he accuse any one of stealing his kid! They warned him not to go. "That man is not even afraid of the police. You must not go to his place. Even if you are sure he stole the kid you know he will not give it up, and he may beat you."

But Chuffy went straight on down the road saying, "I'm going to get my kid right now."

And he went down the road all alone. No one wanted to go with him on that kind of business.

All of his friends stood around feeling sorry for him. They waited and waited hoping he would turn back and not be hurt. After a long time they heard a voice down the road. It sounded like laughing and singing. And then they saw Chuffy coming back. And he was carrying the kid in his arms!

"Why, Chuffy, where did you find her?"

With happy tears in his eyes Chuffy answered, "Right in that old man's pen. I went right up



to him and told him to give me back my kid—and he did!"

Some one else delivered the milk that morning while Chuffy went from house to house with the kid in his arms telling all about how it was stolen and how he got it back. And everybody was happy with Chuffy.

Things like that happen to people in China so much like the stories of our Bible that all of us love most—Chuffy is a Christ boy, and he knows all about the Good Shepherd—Perhaps that is the real reason he loves the little kids so much.



## Woman's Work

Edited By Mrs. R. T. Faucette

### The Week Of Prayer And Self-Denial For Foreign Missions

January 27 - February 3, 1946

**A Week of Prayer!** Is it going to be that? There are aids to help us make it just this? **First**, there is your Bible. Read some of those passages that lift the world before your eyes as you face the Christian task: John 3:16; I John 2:1-2; John 12:44,47; 8:12; John 1:29; II Cor. 5:19; Matt. 5:14; Matt. 13:38. Read these and others, and let God set the world in your heart. **Second**, there are suggestions for prayer in the current issues of the **Presbyterian Survey** and **Presbyterian Women**. **Third**, there is a leaflet entitled "A Guide for Intercession" issued by the Executive Committee of Foreign Missions, which will prove of real value in directing prayer:

For a world-wide revival of God's power in Men's Hearts, For Far East Reconstruction, For Korean New Testaments, For our Educational Institutions in Brazil, For Radio Evangelism in Brazil, For New Missionaries Adequate for the Task Ahead.

Let these topics serve as a guide to your intercession as you pray for an outpouring of God's Spirit on all His followers the world around that together we may witness to the things of Christ, lifting Him up that all men may be drawn to Him the Saviour of men, the Prince of Peace.

**And Self-Denial:** There are four great objectives before us to challenge real self-denial on the part of every member of the Presbyterian Church, U. S.: **First**, we must resolve in our own hearts that our gifts will carry the fragrance which comes only from doing without something in order to increase the gift which we would make. **Second**, we can encourage those within our homes to like-wise give—to set up some plan whereby every member of the family will share in the gift that must reach four great areas of our world mission

enterprise and further the work of Christ. **Third**, we can speak enthusiastically to others of the needs and opportunities which are ours to assist in the greatest world task ever conceived, and we can pray for ourselves and our families and fellow church members that we all will measure up to our opportunity and bring a gift whereby the heart of our Saviour may be made glad, as through it men and women, boys and girls will be given the message of Christ and His saving love and grace sufficient for the needs of the whole world.

### Sailing Back

By Rev. W. C. McLauchlin, D.D.\*

We are sailing for China from the Port of Houston, Tex. One thing found in the course of our packing was a diary, which I thought was lost. The first word which I saw in it was this: "Today the planes came over (three of them) and dropped a number of bombs. Haven't found out yet just where they landed, but they sounded plenty near. They went back and forth over us for a long time." Later, "Four or five bombs were dropped, mostly inside the North Gate. Four people were killed and a number wounded." These two items were under date of Haichow, Ku., China, August 13, 1938. The next passage that caught my eye was dated August 22, 1938, and it was written in capitals: "Letter from Annie, dated July 19, 1938. First letter for about eleven months." Our daughter Annie was in college in America and this was the first letter from her for almost a year. You can judge by this the uncertainty of the mails during those troubled days.

Here is another record: "After about a year and four months of bombings here in the Haichow Field, the record of miraculous keeping power is still clear. Not a Christian nor a genuine enquirer has been killed, and none have been seriously



injured. A few days ago, we thought this record had been broken, because Mr. Koo, one of our finest Christians, an elder in the Hsinpu Church (four miles from Haichow), was buried in the debris of the building in which he had been conducting his business when several bombs fell right by him. When the bombers had passed on, rescuers heard Elder Koo praying in a loud voice, down under the mass of stone and brick and plaster. They dug him out, and when I saw him, though he could hardly speak, and though he seemed to be almost completely paralyzed, he said, 'Praise the Lord for His goodness and His mercy.' In less than three days, Mr. Koo was almost normal again. Now he seems to be physically sound and getting back his full strength rapidly. This is another of the many miracles God has performed in the protecting of His own."

Another item in the same letter: "The young man who goes with me on country trips, and helps with all sorts of things, was out on a junk, delivering some things to the boatman, for me. Planes came over. He fell on his knees, just as naturally as a child runs to his mother or father when he senses danger. As he prayed aloud, the boatman stood by in awed silence. The planes passed on, doing no damage. A few days later, near the same spot, the planes came over as before, but this time they let fall their deadly missiles, sinking several junks, killing many people, killing a whole family of seven on one of the junks. This double incident, the praying boy and safety, then later, the same circumstances without him and his prayer, and disaster, tremendously influenced many." As those bombing days are brought into remembrance, prayer is always right out in the forefront of the experiences we had. How often do I recall having large groups of rich and poor, literate and illiterate, high and low, official and civilian, celebrated and unknown, all together getting on their knees in most earnest prayer when the bombing planes roared over with their deafening clatter and the bombs began to crash on every side. Many a decision for Christ was made between air raids.

### Reconstruction

Memories that come out most vividly now that we hope to be back on the field in a short while, are the memories of wide-open wonderful opportunities that had to be left behind when we came out of China for this last furlough. We hear from our Chinese co-workers, in the Haichow section, and others have heard from other Stations of our mission, that much of our mission property has been badly damaged and some of it destroyed, but we are counting on the response of our whole church to the call sent out for the period of Prayer and Self-Denial to provide large sums for replacing and repairing this property. The over-

whelming need now is that all our missionary force be gotten out to the field just as soon as possible, in order that the great opportunities out there may be taken. The Chinese Christians have carried on in a remarkable way in spite of persecution and dire economic distress and all the ills that go with war.

A few days ago, a fine leader in our church said to me: "What do you expect to do out there in China now that the property has been ruined and the work of past years practically destroyed?" My answer was that much property out there had been destroyed, but that the most precious possessions out there consisted of human souls saved by grace and set to work for the saving of others by the mighty working of the Spirit in their hearts. All reports that come to us show that these fruits of our work out there are of the enduring type. They are not only standing fast but they are going forward in their great mission of saving others. They are keeping up their self-support, and they are now looking longingly to us to come and help them reach out and give the non-Christian multitudes all around them the same chance of life they have had.

### Communists

This is being written now on board the Norman Lykes which is taking us by way of the Panama Canal to Shanghai. From Shanghai, we hope to go up to Haichow and to the other stations of our China territory. We hear that the Communists are holding most of the territory in which our mission stations are located. This means a call to prayer, genuine earnest prevailing prayer on the part of all of you there at home. The presence of the Communists in any part of our field means difficulty and danger, but this very fact means greater opportunity and a more imperative need for our presence and help than ever. Here remembrance comes in again, and the picture brought up is not a pleasant one. The years 1926, 1927, and 1928 brought experiences of Communist cruelty and brutality which we fervently hope will never be repeated. Those years drew the lines for us between the true and the false in our congregations. This time we feel sure that practically all the Christian constituency is standing true in spite of the stress and strain of Communist activities.

Remembrance stimulates and stirs and our great hope now is that the hopes born of these memories may soon become realities. My strong feeling is that NOW is the time of times for China. The situation which China presents to the Christian world right now is even more critical than that presented by Japan in 1906 and 1907, when the appeal was sounded out to the Christian Church for hundreds of missionaries to come to Japan to give the Gospel to a people already prepared to receive it. The appeal went unheeded and Japan



became a non-Christian power, later to be a menace to all civilization. What is the answer going to be in China? Unless all signs fail, China is now ready to receive the truth, receptive almost beyond imagination. Can our Church allow such an opportunity to pass untaken? No deliberate decision is necessary. All that is necessary to miss this golden opportunity is just to sit by and let the tide go out. To meet the situation requires heroic measures. Get the men and get the money to the field right at once, and give the Gospel to the people while they want it. The result of such a policy would be immediately apparent. Why wait? Why hesitate? Why not act now? This must be a Church-wide response. The money must be given, the men must be ready to go, and the force and the funds must be actually on the field right away, if the work is to be done.

At the great Student Volunteer Convention in Nashville, Tenn., in 1906, a great banner was stretched across the Convention hall with these words: "Japan leading the Orient, whither?" Missionaries were not forthcoming to direct that nation's people in the right direction; so Japan did lead the Orient into bloodshed and bitterness, and the world close to the brink of ruin. To-day the banner would read: "China leading the Orient, whither?" This time the call for help is plainer than it has ever come from any other nation. What shall the answer be? Our only hope for future safety is in a strong stable Christian China. The East holds the key to future world developments, and China IS the key to the East. I cannot think of any privilege greater than that of being given the opportunity to help mold China into a Christian nation NOW. My sincere thanks go to each one of you who are making it possible for us to get to China now and take part in the battle royal that is in progress there. Now is the time to serve if we are to win that great land.

\*Missionary to China.

## Korean New Testament

By Rev. W. A. Linton\*

Our General Assembly at its last meeting recognized the crucial need for Korean Bibles in post-war Korea by taking the following action:

"We report with joy the completion of a new edition of 25,000 copies of the Korean New Testament in preparation for the return to Korea of Christian missionaries. This has been undertaken by the American Bible Society at the urgent request of our Executive Committee. There is great need for at least ten times this number, or 250,000. We recommend that a sum (of at least \$10,000.00) be added to the askings of the Executive

Committee of Foreign Missions in the Self-Denial Offering as our Church's share in supplying this larger need."

The project of getting Korean Bibles printed in this country was initiated more than two years ago by Rev. J. V. N. Talmage, D.D., of our Korea Mission and Mr. C. A. Rowland of Athens, Ga. It was heartily endorsed by Dr. North of the American Bible Society. After formalities had been cleared with the British and Foreign Bible Society, who had formerly printed all the Bibles used in Korea, contributions were solicited from the different boards who had missions there before the war. Our Executive Committee gave \$5,000.00.

All of the plates used by the British and Foreign Bible Society for printing Korean Bibles were in Japan at the outbreak of hostilities. It is more than likely these plates are a complete loss. It therefore became necessary to photograph each page of the new Testament and make new plates. This was very expensive and only 25,000 copies could be printed, a number very inadequate in a country of 25,000,000 people. With these plates in hand, additional copies may be printed much more cheaply. Just how many can be printed for \$10,000.00 we are unable to say, but it is hoped that from fifty to seventy-five thousand may be possible. Even this number will be a mere start in a Bible loving church like the Korean Church.

Some of the first 25,000 have already been distributed to Korean prisoners of war in a camp near Honolulu in the Hawaiian Islands by Rev. L. O. McCutchen, D.D. of our Korean Mission.

When our missionaries return to Korea, they will be met by a clamour for copies of God's Word. It is very certain that no Bibles have been sold in that country since our missionaries were forced to leave. Even while they were still there, the police made it impossible to sell or distribute copies of the Bible. Many Christians reported that their Bibles had been forceably collected by the police and either stored away at the police station or destroyed. Not only will there be a dearth of Bibles among Christians, but your Korean missionaries anticipate an unprecedented movement into the Church by the people of the newly liberated Korean nation. This will also cause a tremendous demand for copies of God's Word.

\*Mr. Linton has been named Convener of our Korea Survey Committee. He is also a member of the interdenominational Committee on Survey in Korea set up by the Foreign Mission Conference of North America.



# General Church News

## Spot News From Our Mission Fields

The first complement of our missionaries to China are sailing from Houston, Texas to Shanghai December. They are Rev. and Mrs. W. C. McLaughlin, Rev. and Mrs. F. A. Brown, Miss Margaret Wood and Miss Margaret Sells. The prayers of our Church will follow them.

\* \* \*

Rev. R. P. Richardson, D. D., has been honored in China by being made Co-Director of UNRRA in the large and populous Eastern Province of Kiangsu. Dr. Richardson's offices will be in Chinkiang, the capital of that Province, and he will be in close touch with the opening situation in all of our Stations there.

\* \* \*

Rev. Frank W. Price, D. D., has been decorated by Chinese Government with the "Order of the Cloud and Banner," the third highest military decoration the government can give.

\* \* \*

Through Major Lardner Moore of the Information Section of the American Army, now located in Japan, we have received word that all of the Golden Castle School for Girls in Nagoya, Japan, was destroyed by fire with the single exception of the auditorium. This is the building which was built as the Birthday Gift by the Woman's Auxiliary a few years ago. This is a cause of great thanksgiving.

\* \* \*

Other missionaries expected to sail to China early in the New Year include Rev. and Mrs. George A. Hudson, Rev. Andrew Allison, Miss Charlotte Dunlap, Miss Marguerite Mizell, Miss Marion Wilcox.

\* \* \*

Mr. and Mrs. Wm. F. Stockwell, two children, Mr. and Mrs. Joe L. Ray and two children, Rev. and Mrs. T. K. Morrison and two children, Misses Clara Fisch and Margaret McMurry are now in New York hoping to sail for the Congo via Egypt on December 20. Rev. and Mrs. J. H. Longenecker, Miss Bessie Hancock, Miss Alice Longenecker, Miss Nolie McDonald, Rev. and Mrs. J. Holmes Smith, III, sailed from New York via Egypt November 30 en route to the Congo. Rev. George Stuart is now in New York awaiting reservations for direct sailing from New York to Africa.

\* \* \*

Rev. and Mrs. W. H. Benchoff are in New Orleans and will sail December 21 to Rio and on to the East Brazil Mission. Miss Sara Lacy and Dr.

and Mrs. L. G. Calhoun and children are booked to sail January 14 from New Orleans to Rio.

\* \* \*

Word has been received from Rev. C. Darby Fulton in the Belgian Congo that he will start home from that field on January 18. The length of time of his travel from the field is as yet uncertain.

## Annual Founder's Week Conference

This year's annual Founder's Week Conference of Moody Bible Institute to be held in Chicago February 4 to 13 lists prominent speakers from every part of the country.

Included on the program are such widely known Christian leaders as Dr. Daniel Iverson, pastor of Shenandoah Presbyterian Church, Miami, Fla.; Dr. Robert B. Munger, pastor of the First Presbyterian Church, Berkeley, Calif.; Rev. Vance Haver, southern Bible teacher and evangelist; Canon R. H. A. Haslam, rector of St. John's Church, St. John, N. B.; Rev. Peter Hoogendam, pastor of Philpott Tabernacle, Hamilton, Ont.; Dr. Robert G. Lee, noted southern preacher of Memphis; Dr. T. Leonard Lewis, president of Gordon College, Boston; Dr. John W. Bradbury, editor of *Watchman-Examiner*; Dr. Homer Hammtree, well-known gospel musician.

Marking the diamond anniversary of the founding of the Institute, this year's conference has been extended to ten days instead of the usual seven in order to accommodate the more than 50 outstanding speakers and musicians on the program.

## Returning Chaplain Added To Seminary Faculty

Gus J. Craven, veteran of World War I and Navy Chaplain in World War II has been added to the faculty of Austin Presbyterian Theological Seminary as Instructor in Christian Education and Director of Field Work.

A native Texan with B.D. degree from Austin Seminary and two years' graduate work at Yale Divinity School, Mr. Craven had broad experience in Church work before entering the service. He served as pastor of churches in Maysfield, San Antonio, and Dallas, Tex., and Weston, Conn. Entering the specialized field of Christian edu-



cation, he served as Minister of Education in the First Presbyterian Church, Fort Worth, Tex., and in Westminster Presbyterian Church, St. Louis, Mo.

Assembly's Committee of Religious Education called Mr. Craven from this last field to be Regional Director for Missouri and Arkansas. He served in this capacity until in April, 1943, he entered the Chaplaincy and was given overseas assignment with the Naval Air Base on Guam.

In his new relationship at Austin Seminary, Mr. Craven will act as counsellor to ex-service men training there for the ministry in addition to his regular duties. He will teach two courses in Christian Education, one being a new course in the curriculum on the total church program. This course will deal with the practical methods of church management, the functions of the various bodies of officers and organizations, and the necessity of constantly keeping sight of the purpose and goal of the Church.

As a laboratory for this course, Mr. Craven will direct all Field Work of the Seminary students. He will visit each church having student supply, helping the student to fulfill his pastoral responsibilities and to test in practice the principles learned in the classroom.

## Columbia Theological Seminary News

Eleven new students have enrolled at Columbia Theological Seminary for the winter quarter which is now in session, nine of these being members of the Junior Class, one a Middler who has returned to resume his studies after military service, and one a missionary who comes for special study. Several additional students have been accepted for admission at the beginning of the spring quarter, so that the student body of the seminary during the spring will probably be virtually as large as in the years preceding the war.

Mr. Oscar Coe, a deacon in the Druid Hills Presbyterian Church of Atlanta, Ga., has accepted a position as instructor in Public Speech at the seminary for the remainder of this year, and will give instruction on two days of each week. Mr. Coe is a graduate of Ottawa University of Ottawa, Kansas, and studied for two years in the Kelso School of Music and Dramatic Art in Chicago. Although the most of his time is devoted to his insurance business, he has filled numerous engagements for the Alkahest Celebrity Bureau, and is popular as an entertainer in the Atlanta area.

During the second half of the winter quarter, Dr. Manford Geo. Gutzke, Professor of English



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Bible and Religious Education will be on leave of absence taking further postgraduate studies at Columbia University. The seminary is fortunate in having secured Dr. Oswald T. Allis of Wayne, Pa. as supply teacher during the period of Dr. Gutzke's absence. Dr. Allis is well known as a scholar, teacher, and writer and his recent publications "The Five Books of Moses" and "Prophecy and the Church" have been widely reviewed. He will supply for Dr. Gutzke in the regular Junior Bible course in Old Testament History and will also offer an elective course on "The Prophets and Their Message" during his five weeks at Columbia Seminary.

## White Bluff Presbyterian Church Organized

The White Bluff Presbyterian Church, Savannah, Ga., was organized Sunday evening, December 16th, by a Commission of Savannah Presbytery. This Church has been a source of light and power in the community for over two hundred years, being a Congregational Church, but being served through the greater part of its history by Presbyterian ministers. It is a matter of record that Dr. Thomas Goulding, founder of Columbia Theological Seminary, was installed as pastor in 1816.

In 1892 Rev. W. A. Nisbet, pastor of Hull Memorial Church, Savannah, began ministering to the Church, serving until 1915. Rev. A. L. Patterson, D.D., followed him in 1915 and continued the work at White Bluff. When he became Pastor Emeritus of Hull Memorial Church in 1943, he



maintained his connection at White Bluff, and under his wise and consecrated leadership the decision to unite with the Presbyterian Communion was reached.

There are 61 charter members of the Church and the following were elected as the first officers: Elders: Mr. J. C. Cason and Mr. W. H. Cramer. Deacons: Mr. C. R. Giddens, Mr. Ben Wall, Mr. Frederick Tiencken and Mr. Herbert Cramer.

The Church promotes a full Presbyterian program, having an active Sunday School, Woman's Auxiliary, Young Peoples' League and Men's Service Club.

The Commission which effected the organization was composed of: Rev. E. L. Barber, who presided and formed the Covenant, Rev. J. E. Graham, who preached a sermon, Rev. A. L. Patterson, D.D., Elder M. R. Baker and Rev. F. L. Elvery.

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## From Major Moore

Major Lardner W. Moore, our missionary to Japan now serving with the Army Intelligence Forces, sends the following greeting from Kyoto, Japan.

"G-2 Section,  
Hq. Sixth Army,  
Koyto, Japan.

"Christmas Greetings:

"Four years ago I sailed from Japan only to be returned two weeks later for six months internment.

"I arrived back in Japan on the 28th of October and in Kyoto the 16th of November.

"It is a different land in so many ways, but the sea, the rivers, the trees and the mountains remain the same. Most of the people are friendly, many are most friendly and the former friends are most lavish in their welcome. The cities have been destroyed but the country folk are still industrious. The Americans remark on the contrast, in cleanliness and order, to the other Orientals. It is quite probable that the Holy Spirit will yet grant to His people a great harvest in this land.

"May our Lord be gracious to you all during this coming year of peace.

Very sincerely,

Signed:

Lardner W. Moore  
Major MI, Hq Sixth Army  
APO 442 Care P.M.  
San Francisco."

## First Presbyterian Church Valdosta . Georgia

Rev. Thomas H. Makin, recently discharged from the U. S. Naval Chaplaincy and formerly pastor of the Trion, Ga., Presbyterian Church, has assumed his new duties as Chapel Pastor for the First Presbyterian Church of Valdosta. Mr. and Mrs. Makin arrived in Valdosta December 1st. He will serve as pastor of West End, Twin Lakes, and Southside Chapels, and is assisting Rev. Cecil Thompson in the construction of the new Southside Chapel which is the third chapel to be built in the past 2½ years. It is hoped that the new Chapel will be completed for use by the first of February. It is being built on faith and prayer. Approximately three-fourths of the money needed for its construction is in hand.

One of the most inspiring services ever held in the First Church in Valdosta was the Youth Night Services held on November 18. A great youth rally was planned under the direction of Miss Helen Glenn, Pastor's Assistant, and the Pastor, Rev. Cecil Thompson. A special Youth Rally was held at 6:30 P.M. Sunday night with young people from all the chapels and the First Church attending. Nearly 100 local young people attended this Rally with Rev. R. T. Gillespie, Candidate Secretary for the Executive Committee of Foreign Missions, Nashville, Tennessee, as the guest speaker. At 7:30 P. M. the youth leaders of the Church under the direction of Miss Dorothy Butler, President of the Student Work at G.S.W.C., presented a worship service. At the conclusion of the service the Pastor gave an invitation for all young people who wish to dedicate their lives to fulltime Christian service, if God so directed, to come forward. Our church was inspired to know that approximately twenty of our finest young people are definitely considering fulltime Christian service. Mr. Tracy Fisher who is under care of presbytery recently entered Columbia Seminary as a candidate for the ministry. Miss Corinne Smith has been serving for a year as secretary to the Pastor of the Druid Hills Presbyterian Church in Atlanta. Mrs. Tom Fisher, one of our finest young women, has definitely decided to enter the field of Religious Education and Chapel Work. Miss Dorothy Butler, president of the Presbyterian Student Association at G.S.W.C., is expecting to attend the General Assembly's Training School. Four or five of our finest high school boys are considering the call to the ministry, and several of our fine girls and young women are definitely interested in fulltime Christian service.



## BOOK REVIEWS

### THE EASE ERA

Paul Mallon. Wm. B. Eerdmans Publishing Co.  
Grand Rapids, Mich. Price, \$1.50.

Mr. Mallon is a popular columnist whose syndicated articles appear in two hundred and sixty daily papers. He does not pretend to be an educator or an authority on educational methodology. He writes strictly from a journalistic point of view reporting what he sees. His report is a devastating exposure of what is called "Progressive Education." He has little patience with the prophets of false modernism in the field of education. He feels that Progressive Education has pervaded every field of human activity in the Ease Era and as a result we have discarded sound values not only in child-raising and education, but in international politics where the given-word in treaty form was made to be broken, where faith in Christian ethics no longer existed.

The facts presented in this volume forces us to conclude that what has been parading under the title "Advanced Thinking" has really been retarded thinking. The author stresses the fact that progress is to be found only through Christianity and that we can go forward only as we go back to Christian principles. Speaking of Christian principles he wrote, "We must accept them and apply them to our enlightened modern knowledge. No invention of medicine challenges the spiritual anatomy of human souls. Science and religion are truly interdependent. Hypochondriacs can actually be cured by faith and work." The author expresses the hope that the shock of the war will restore our minds to appreciation for sound values all along the line.

From a pedagogical standpoint we doubt if all the author's contentions can be followed, but we are convinced that his insistence upon the necessity of rigid discipline should be taken seriously by our generation. This alone will not solve all of our problems, but will certainly help to alleviate many of them. Parents and teachers should by all means read this book even though they may not agree with all of the positions of the author.

—John R. Richardson.

### HERO STUFF

F. I. Bush. Wartburg Press, Columbus, Ohio.  
Price, 30c.

Boys will like the exciting account of how one group of boys on a fishing outing succeeded in capturing a gang of thieves on an island in Florida. It is told in such a way as to hold their interest through all the new and unexpected developments to the end of the story.



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# AUSTIN PRESBYTERIAN SEMINARY

ANNOUNCES

## THE MID-WINTER LECTURES SERIES

February 4-8th 1946

DR. JOSEPH L. HROMADKA, Stuart Guest Professor of Apologetics and Christian Ethics at Princeton Seminary, will deliver five lectures on:

### "The Church At The Cross-roads"

1. POST-WAR CHAOS.
2. GERMAN AGONY.
3. THE CHALLENGE OF THE SOVIET.
4. THE CHURCH IN WESTERN DEMOCRACIES.
5. OUR MISSION.

DR. FELIX B. GEAR, Pastor of the Second Presbyterian Church, Memphis, Tenn., will deliver four lectures on the general subject:

### "Dispensationalism: A Modern Substitute For Historic Christianity"

1. The Origin And Growth Of Dispensationalism.
2. Dispensationalism As Distinguished From Premillennialism.
3. The Main Characteristics Of Dispensationalism.
4. Dispensationalism And Historic Christianity.

DR. W. A. BENFIELD, JR., Vice-President of Louisville Presbyterian Seminary, will deliver four lectures on the general subject:

### "An Ancient Gospel And A Modern World"

1. THESE CHANGING TIMES.
2. THE PSYCHOLOGY OF PERSONAL INFLUENCE.
3. PRACTICAL PREACHING.
4. THE CHURCH AND THE UNINTERESTED.

Ministers and church leaders planning to attend should notify immediately: President David L. Stitt, Austin Presbyterian Seminary, Austin, Tex.

## "He Laid Hold On Life"

### And Ambassador Grew

Dr. Henry H. Sweets has written a little pamphlet about his friend, Harry White Myers, who was our greatly beloved missionary to Japan. It is delightful reading. And the pamphlet is beautifully printed.

"He Laid Hold on Life" is the intriguing title that Dr. Sweets has given to the pamphlet. Dr. Sweets was a fellow-student with Dr. Myers; he was a groomsman at his wedding; and he visited Dr. Myers in Japan. The life and influence of his friend shines through this little tribute and is contagious.

The pamphlet is printed by the Executive Committee of Christian Education in Louisville, from which it may be ordered; or it may be ordered from the Educational Department of the Executive Committee of Foreign Missions at Nashville. It is a free leaflet. Pastors and workers with young people will find it exceedingly useful in helping young people to discover God's will for their lives.

A copy of this pamphlet was sent to Dr. Joseph C. Grew, former Ambassador of the United States to Japan, and until recently Assistant Secretary of State in Washington. Dr. Grew's acknowledgment and appreciation follows:

"Dear Dr. Sweets:

"I greatly appreciate your kindness in sending me your deeply touching little story of our friend Rev. Harry W. Myers which I am especially happy to possess, for I had great admiration for him and his fine work in Japan. He died indeed a martyr for the cause for which he had worked but I have not the slightest doubt that the foundations of Christianity which he and his associates laid will be permanent and that their teaching will be an important influence in the gradual development of a new and healthy Japan.

"Thank you again for your thoughtfulness in sending me your very moving story.

Cordially yours,  
Signed:  
Joseph C. Grew."



# THE SOUTHERN PRESBYTERIAN JOURNAL

FEB 1 1945

*A Presbyterian semi-monthly magazine devoted to  
statement, defense and propagation of the  
Gospel, the faith which was  
all delivered unto the saints*

Library Reading Room  
Univ of N Carolina  
Chapel Hill

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 15

FEBRUARY 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIALS

### An Astounding Accusation

Elsewhere in the church press, Dr. Dunbar H. Ogden, Chairman of the Assembly's Permanent Committee on Co-operation and Union and member of the Drafting Committee of the proposed plan for the merging of the Northern and Southern Presbyterian Churches, has published an article entitled, "Facts Relative To Reunion—Attention: Ruling Elders!"

In this article by Dr. Ogden, he has made the astounding accusation that those who oppose such a merger are attempting "to create a bloc which may easily cause division in our ranks whether or not the union is consummated." We freely concede that such a "division" may occur—but who is causing it?—those who earnestly desire the continuance of a respected and God-blessed testimony for this branch of the Christian Faith, or those from within or without who elect to merge that testimony, not only with another and separate branch of the Christian Faith, but with a branch that is now on record that it desires to effect further mergers with any and all branches of that faith, irrespective of far-reaching and vital differences between such branches. Is the "burden of proof" resting upon the loyal members of a church to justify their desires for the normal and happy continuation of that church or upon that segment of the membership which seeks the liquidation of our Church by merging it into some new and untried organization? Are the loyal members of a church to be publicly criticised (a) because they desire to remain loyal, or (b) because they present an organized effort for the preservation of their church?

What does Dr. Ogden mean by accusing those who oppose the liquidation of the Southern Pres-

byterian Church of using "bloc" methods when they present an organized protest to this radical proposition? Is this more of the "confused thinking" of this eminent Divine who so recently published his article to the effect that the notorious "Auburn Affirmation" (which declares "un-essential" the basic concepts of Protestant Christianity) doesn't matter any longer?

Since when has organized opposition to mass liquidation become a culpable "bloc" activity? The U.S.A. (Northern) Church is four times as large as the U. S. (Southern) Church! This is not a proposed "Union," not even a proposed "Merger." This proposed plan is nothing short of "Absorption." This, of course, means the liquidation of our Southern Presbyterian Church. We feel that a church which for eighty years has served the people of the South in friendly and helpful co-operation with other Christian bodies, that has a Confession of Faith to which all its members can subscribe, with a record of missionary achievement probably not surpassed by any other church, has demonstrated its right to continue its life and work as a denomination. And, yet those who organized to oppose such an Absorption thereby become a divisive "Bloc," according to Dr. Dunbar H. Ogden, the Chairman of the Assembly's Permanent Committee on Co-operation and Union.

"Smear Campaigns," where great spiritual issues are at stake, are no credit to our Christian professions! Those who desire this one-sided plan for Absorption have a perfect right to organize and present their views to the church and its courts. Certainly they have taken full advantage of this right! In like manner, those opposing this liquidation of the Southern Church (and, remember, Elders!, the merger proposed by these gentlemen takes with it Southern Presbyterian Church property—both "real" and "personal," whether the local church which built or maintains that property approves the proposed "union" or not), have the same and equal right to organize and present



their views to the church and its courts. If this is a **just and inalienable right**, wherein lies the wisdom, not to mention the Christian propriety, of starting a name-calling contest such as "**Divisive Blocs**" and the like. It is interesting to note that those who are active in pushing this plan of union are constantly pleading for **tolerance**, but they are most **vehement and intolerant** in their attitudes and utterances toward those who oppose the plan. Another member of this committee, speaking on the floor of the last General Assembly, indited as obstructionists all who are unwilling for the Southern Presbyterian Church to be destroyed and said they reminded him of that passage in the Scriptures where it is said: "They went out from us but they were not of us." Another writer in the editorial columns of *The Presbyterian Outlook*, speaking of the statement that had been made by an honored elder in our Church (W. E. Price, of Charlotte, North Carolina), to the effect that the agitation for church union was causing our Church to lose thousands of dollars in gifts, according to one of the treasurers of Assembly's Causes, said that his attitude toward such was expressed years ago by an **enraged Apostle** who said: "**Let their money perish with them.**" Are these expressions—"They went out from us but were not of us," "**Let their money perish with them,**" "**Divisive Bloc**"—the expressions of those who would practice **tolerance** toward their brethren in the church? Or, is **tolerance** something that should be practiced only with reference to the "**breaking down of all 'creedal' and 'racial' barriers**"?

Let us not blur the greater issues of both fact and principle by this sordid "**smear campaign**" procedure! **The continuing testimony of a great church is involved.** —H.B.D.

## What Is This Thou Hast Done?

(Genesis 3:13)

Three of the hardest words for an individual to say are, "I have sinned." Three of the hardest words for a group of people, small or large, to say are, "We have sinned." But these are very necessary words to say, both for individuals and for groups.

As we saw in our last question, "Where art thou," God is not asking this question for information. He knew only too well what Adam and Eve had done.

Suppose our first parents had said, "We have sinned"! But instead they tried to evade the issue and make all sorts of excuses, and we have been following their example ever since.

A preacher near us was visited by a drunk man who had often come to him for help, and he asked

the preacher to pray for him. Somewhat exasperated, the minister prayed thus, "O God have mercy on this drunk fool." The drunk man interrupted him by saying, "Don't tell Him I'm drunk, say I'm sick." Are we not trying to evade the issue today, both personally, and nationally?

There were big head-lines in one of our best known newspapers recently, "**Prepare Or Perish,**" giving the sentiment of one of our army men. There is one word wrong in that headline. It ought to read, "**Repent (Confess) Or Perish.** We are convinced that the basis for World Order, or World Peace, is Confession of sin. Yet where do we find any such confession? We are too proud, or too self-righteous, or too ignorant of our sinful condition, to confess. We, like Adam and Eve, are trying to blame everybody else in the world for our sins.

Why does a man like David have to be visited by the prophet who points his finger at him and says, "Thou art the man," before he will say, "I have sinned"! Why do nations have to be chastened and brought to the verge of ruin before they will say, "We have sinned"? Oh that America might say these three words from broken and contrite hearts **Before** we suffer any more!

**Sin Must be confessed.** If we confess, God will forgive—that is with the right sort of faith in His Provision, the Lamb of God, Who takes away the sin of the world.

Let us never be ashamed, or slow, to confess **SIN**—our sinful Nature, Original Sin, if you please, our sinful deeds and words and thoughts, our sins of Omission. God is not through asking this searching question.

When we Christians, and we Americans, are ready to say, "We have sinned," then God is ready to send a Great and Glorious Revival upon us. He that covereth his sins—refuses to confess—will not prosper, but he that confesses and forsakes, will find mercy. And we must have His mercy or we perish in our sins.

This is not a question for a few great sinners. "All have sinned," and **ALL** must Confess. How have you and I answered this question? Is everything all right between us and our God?

—J. K. P.

## Can They See?

A man is not educated into the Kingdom of God. He is either **born** into it or he will never see that Kingdom. Christ said emphatically "**ye must be born again**" and yet this great imperative is ignored, if not denied, in many quarters today.



It has been truthfully said that if a man is born twice he can only die once but if he has had only a physical birth he faces two deaths.

There should be no more difficulty in telling a born-again Christian from a man of the world than in telling a living from a dead person. There is a peculiar disease in which, due to suspended animation, there is difficulty in telling whether the individual is living or dead.

It is a tragic fact that many Christians have a spiritual counterpart to this disease and no one can tell whether the one affected is saved or not.

One cause of this situation is that too often the Christian is never brought to realize that as a born-again individual he, or she, should show conclusively by their lives that they are new creatures in Christ.

The minister, the Church officer, and the Christian in the pew have a grave responsibility so to conduct themselves that an unsaved person, coming in contact with them in the daily walk of life, will know he is in the presence of one who has been born again.

When jokes about the indolence of some workers in the W.P.A. were rife, the story was told of one worker who died on the job and when the ambulance came to take his body away they had to turn over two-hundred men before they found the one really dead. The situation in the Church is possibly not as extreme as this but in every day life how many can be identified as Christians by the way they live—or do not live?

The unsaved man is walking on the broad way which leads to eternal damnation. The born-again man is walking on the narrow way which leads to life eternal.

In our every-day contacts with our fellowmen can they see that we are born again?—L.N.B.

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## Evil And Harm

It is always God's will that we should be kept from evil. He may permit harm to come to us, or those we love.

This distinction is not always clearly grasped and as a result our thinking may be confused. Evil destroys the soul. Harm primarily affects the body, or conditions of life.

A soldier may be killed in battle—harm has come to his body, but this has no reference to his soul's eternal welfare. On the other hand, a man may live a life of physical comfort and ease but, because of an evil and unrepentant heart, his soul is lost.

So, the great problem of man, is not physical comfort or safety, as desirable as these may seem. Our problem is the problem of sin in our hearts, the wages of which is death. In Christ and His atonement lies the one way of liberty.

Christ prayed for his disciples, not that they should be taken out of the world, but that they might be kept from the evil of the world.

In His divine wisdom, every disciple who heard that prayer that night, probably died the death of a martyr. The message and concern of the Church should still be to prepare men for eternity. We may not care for the phrase but it is still a fact that the Christian is a pilgrim, a citizen of a country so glorious that no eye has ever seen, no ear ever heard, and no heart ever been capable of imagining its wonders.

Evil separates from God. Harm may prove but the entry into His glorious presence. —L.N.B.

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## A Personal Or An Impersonal God

Elsewhere in this number we are reproducing an article on the Five Points of Calvinism by Rev. Professor Frederick Bronkema, Ph.D., Th.D. Head of the Systematic Theology Department of the University of Dubuque, Presbyterian Church, USA. Dr. Bronkema has the unique distinction of having earned graduate theological degrees from Princeton, Harvard and Yale. As an instructor in theology at Princeton he came into close touch with current European theology by association with the several Continental theologians who were his colleagues in that Faculty. His **Crisis Christianity Quarterly** has the endorsement of the Trinitarian Theological Society in Canada and the Scottish Church Theology Society.

The article reproduced is an address delivered before the Canadian organization. This address defends the historic five points formulated at Dort, and it does so by presenting them in the light of the most current theological thought. Dr. Bronkema shows that these are affirmations of faith resting on Divine revelation brought home to our hearts by the illumination of the Holy Spirit—not propositions that human, unbelieving reason can perfectly integrate. He presents God as removed from those limitations, of time in which we find ourselves and represents Him as the One to whom our past, present and future are ever present. He properly indicates that the perseverance of the saints can be better expressed as the keeping power of God.



We are particularly impressed by his point that God deals personally with those whom He saves and calls with a holy, a personal call. Augustinianism sees God, as the infinite Person in whom we live and move and have our being, the author of our being, the light of our understanding, and the source of all goodness. On the other hand Pelagianism is the child of legalism and the mother of Deism. It has an absentee God. For it, the sinner is only touched outwardly by external law, by the exhortation of a man, by the social influence of a group, or by past examples.

It is Augustinianism that can say with the Apostle: He loved **me**, and gave Himself up for **me**. God looks upon a race dead in trespasses and sins, and of His sovereign grace speaks life to whom He personally will. He sheds abroad His love into our unworthy hearts by the Holy Spirit. Salvation begins for each of us by this personal call of God "according to His purpose." These particular sinners He personally sets His love upon, that is, He foreknows. For the Lord knoweth those that are His. And these same ones He predestines to be conformed to the image of His Son, these He personally calls into His personal fellowship, these He justifies, these He glorifies.

Our Lord told His disciples to rejoice that their very names were written in heaven, the Apostle Paul said that Clement and the rest of his fellow-workers had their names in the book of life. John tells us of a great host which no man can number, each one of whom has his name written from the foundation of the world in the Lamb's book of life. These statements certainly indicate the confessional truth of a definite number of the elect. But more than that it shows that in His grace God deals personally with each one. He saves. Predestination means His personal, active, effective will graciously setting His love upon and saving not a class, not a condition, but individual sinners. Throughout the Scriptures, the living God is the God of Abraham, the fear of Isaac, the Holy One of Israel, the Shepherd of David, the God and Father of our Lord Jesus Christ. He calleth His own sheep **by name** and they hear His voice and follow Him.

Reject this Augustinianism and you are left with an impersonal system in which God deistically decides to save those who meet certain conditions, or in which He abstractly gives sufficient grace so that if anyone cooperates that one will be saved. In this last the sole personal part of the transaction is the part of man. In the middle ages the result was to put more and more emphasis upon the human personal act and less and less upon the Divine impersonal procedure. Man and the power of his will, the merit of worthiness or the merit of congruity were thrown to the front while God's action through the sacraments was

understood more and more mechanically. The result was that while the Mediaeval Church professed Augustinianism, her scholastic modernists taught Martin Luther almost pure Pelagianism. According to these Occamists he could grip himself by the naked power of his own will and make himself love God with all his heart, soul and strength. And the God they invited him to love was an impersonal, arbitrary despot.

The Holy Spirit delivered Luther from this nightmare of humanism when He opened to Luther the meaning of Romans 1:16-18 in the Black Tower at Wittenberg. The God of Paul and of Augustine brought Luther to Himself through this personal act. And Luther asserted that goodness does not begin with the good deeds of man's will, but with the free grace of God which He pours into our hearts in answer to the intercession of Jesus Christ. God personally saves me through all that my Lord Jesus Christ did do for me on earth, and by all that He is doing for me at God's right hand, yes and by all that He will do for me when He comes in His glory. Put the emphasis on man's free will and you get an impersonal, possibly a mechanical, conception of God. Put the primary stress on God's free and freeing grace and you have the personal, living God—the God of grace—the God and Father of our Lord Jesus Christ—God the Father who planned—God the Son who mediates—God the Holy Spirit who brings salvation into our hearts. —Wm. C. R.

## Alone

It is human to stand with the crowd, it is divine to stand **alone**. It is manlike to follow the people, to drift with the tide; it is Godlike to follow a principle to stem the tide.

It is natural to compromise conscience and to follow the social and religious fashion for the sake of gain or pleasure; it is divine to sacrifice both on the altar of truth and duty.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life for believing and teaching contrary to the Roman world.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged **alone**. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshipped **alone**. Sodomites smiled at the simple shepherd, followed the fashion and fed the flames.



Daniel dined and prayed **alone**. Elijah sacrificed and witnessed **alone**. Jeremiah prophesied and wept **alone**. Jesus loved and died **alone**.

And of the **lonely** way His disciples should walk He said: "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

Of **their treatment** by the many who walk in the broad way, He said: "If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you."

The church in the wilderness praised Abraham and **persecuted Moses**. The church of the Kings

praised Moses and **persecuted the prophets**.

The church of Caiaphas praised the prophets and **persecuted Jesus**. The church of the popes praised the Saviour and **persecuted the saints**. And multitudes now, both in the church and in the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortune and friends and life itself.

—Selected.

## Theological Notes On The Five Main Truths Of Calvinism\*

By Frederick Bronkema

*(This article is reprinted from the Winter 1945-46 issue of Crisis Christology, printed under the auspices of the Reconciliation Through Christ Communion, U.S.A., and the Trinitarian Theological Society in Canada, in care of Dr. Frederick Bronkema, University of Dubuque, Dubuque, Ia. This excellent quarterly has as its subtitle, "With Christ In The Crisis." Price \$1.00 per year in the United States and Canada; elsewhere, \$1.25; per copy, 35c. Printed by the Dubuque Presbyterian Press, Dubuque, Ia.—H.B.D.)*

These five main truths of Reformed Theology are: **Divine Predestination, Limited Atonement, Total Depravity or Corruption of Mankind, Irresistible or Effectual Grace, and the Preseverance of the Saints:**

**Introduction:** In defining these doctrines we must avoid the danger of rationalization. These are doctrines of faith, in which the Christian believes, not doctrines of reason without faith. With his unconverted reason and reasoning man is tempted to seek and give a simple, rational explanation of God and His revelation and of our relation to Him. The Reformers, therefore, did not confuse Christian knowledge with ordinary, secular knowledge. Christian knowledge comes by divine illumination; it is knowledge of God in Christ through the Holy Spirit. It is faith-knowledge and love-knowledge, knowledge which is based on trust in and love of God above all. These faith-truths will not fit into any secular, modern ways of thinking, but such ways of Modern thought will always be judged and found wanting by the God of all truth to Whom these faith-truths bear witness.

Frequently, therefore, men in seeking a purely rational interpretation of these truths fall into Determinism, on the one hand, or the indeterminism of humanism and self-will on the other. Determinism would make God the direct, but impersonal, cause of our salvation or damnation, destroying the truth of human responsibility. Determinism exalts God's omnipotence at the expense of his other attributes of love, mercy, holiness and righteousness; In reality it makes God a tyrant or despot.

Indeterminism or humanistic self-will, on the other hand, makes man more powerful than God; exalting man's power of will above God's omnipotence, it destroys faith in God's sovereignty, rules his holy dominion out of consideration and makes salvation depend on man's efforts rather than the free gift of divine grace. God in this perversion becomes simply an Advisor and man in his own self-assumed sovereignty can either

\*Printed by request of the Trinitarian Theological Society of Canada and delivered at its Fall Meeting in Toronto, October 10, 1945.



take his advice or leave it. This constitutes a denial of the doctrine of Irresistible Grace, as well as total depravity and the doctrine of original sin.

Why are not these five points living issues in the church today? It is suggested that the Church is in the center of thought rather than the faith and truth-bases of the Church and that unity of organization gets more attention than unity of truth in Christ Jesus. Ways and means to attain peace rather than the Gospel of peace and reconciliation in Christ occupy the limelight. Thinkers start with the so-called inherent freedom of man rather than confessing his bondage to sin and Satan and realizing that Christ alone can give true freedom. They thus confuse freedom with bondage and how great is not that bondage?

**1. Predestination.** It is defined as God's unchangeable purpose or decree, concerning the last end, and eternal state, of angels and men. It is usually divided into the decree of election and reprobation. Election is His choosing a certain number of mankind, in Christ, to eternal life, and the means of it to the praise of His glorious grace. Reprobation is His passing by, and ordaining all the rest of mankind whom He has not chosen, to dishonor and wrath, inflicted for their sins to the praise of the glory of His justice.

This doctrine of predestination was the center of stormy debate at the Westminster Assembly, which produced the Westminster Confession of Faith, but was adopted unequivocally in its double meaning of election and reprobation.

Calvinism is largely known by its enemies as "the system which holds to that horrible doctrine of predestination whereby God is made the direct cause of our damnation or salvation."

A Presbyterian leader said once: "This doctrine has caused many divisions through the years, many misunderstandings and the loss of many a good man." If this was said to disparage the doctrine, I do not agree with it. It is not the doctrine but rather the false interpretation of this great doctrine which has done untold harm, for the sovereignty of God stands or falls with this truth.

John Calvin rightly interpreted this doctrine in his Institutes of the Christian Religion when he discusses it in the Third Book after the truth of Reconciliation, for Predestination is to be viewed in the setting of salvation and faith in Christ. It is a doctrine of faith and not a philosophic deterministic axiom. The New Testament order is, first, one believes in Christ, then, one brings forth the fruits of salvation and faith, finally, one is assured of his election unto life by faith and its fruits. The cause of our condemnation is unbelief: "he that believes not is condemned already," why? The answer is, "because he has not believed

on the name of the only-begotten Son of God." To discuss election in an apriori fashion outside of our response to Christ in faith, is to fall into determinism. The cause of our salvation is grace and faith. The cause of reprobation is unbelief. In a sense men reprobate themselves, but because God has established the reality that "The wages of sin is death."

The great truth of predestination signifies that **God comes first, man second; God alone is absolutely free and independent.** Man is always dependent on God and is to be His servant voluntarily. God is our Creator and Redeemer. He made us and not we ourselves, and He alone can remake us in Christ into new creatures of Him.

In conclusion, we need to rethink two categories in connection with the truth of predestination, that of **cause** and **eternity**. First, the concept of cause. Very often when this concept is used no distinction is made between logical cause, biological cause, natural cause and personal cause. The Westminster Confession speaks of God as the primary cause and of men as secondary causes and the impression is left with us that God deals with us in terms of natural cause, but He deals with nature only in terms of natural cause and effect. Cause and effect apply to nature and not to a person to person relationship. We must not conceive of God as the Unmoved Mover of Aristotle, as a static substance, but as a trinity of three persons in Father, Son and Holy Spirit. God treats us impersonally, only when we treat Him impersonally in unbelief. It is moreover we who raise the impersonal barrier, not God.

Second, Eternity. Kierkegaard said that there is only one tense with God, the present tense. With Him there is no time, therefore, no before or after. This signifies His Contemporaneity, His Eternity. Does not predestination become a contemporaneous truth in faith. God knows in the happening. His knowledge is ever contemporaneous and eternal. **We should not let our concept of time imprison God's freedom, nor lead us to determinism.**

**2. Limited atonement:** This truth signifies that the efficacy and benefits of the atonement are for believers or the elect only. The atonement is limited in its substitutionary efficacy to believers only. The classic theological formula here is: **It is sufficient for all men: It is efficient only for the believers.** The danger of universalism is hereby avoided, which says that, since Christ died for all, all will be saved. In answer to the question: If Christ died for all, why are not all saved? we say that all do not accept. Only believers accept and believe. And only those who believe are justified by faith through grace on the basis of the Atonement. The Atonement is substitutionary, vicarious,



but only for those who believe. Unbelievers are always seeking to find a substitute for the Substitute. They reject the unique, absolute and personal atonement of Christ.

**3. Total Depravity.** Total depravity is a distinctively Calvinistic doctrine taught in all Reformed creeds and confessions. The Westminster Confession of Faith teaches that by the first sin of our first parents "they fell from their original righteousness, and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body." Chapter 6, par. 2, and in paragraph 4, we read "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."

This doctrine, too, is widely rejected and grossly misinterpreted by many who profess to be Reformed in their theology. I have even heard it said that the Westminster Confession of Faith teaches the sacredness of human personality, whereas it is plainly to be seen from these quotations from the Confession, itself, that it, on the contrary, teaches the total depravity of fallen mankind. Now personality can be made sacred or holy once again by the work and the presence of Christ and the Holy Spirit. Again, many say that the Confession teaches the free-will and freedom of man, but it is clearly evident that it teaches just the opposite, namely, man's total slavery to sin and Satan and his self-will.

This doctrine must not be so interpreted that the unbeliever can have no civic righteousness or externally good natural virtues; therefore, that he is as bad in every respect as he possibly could be, for then he would be a demon and not a man. Nevertheless, total depravity is total or totalitarian since, "Whatsoever is not of faith is sin," and therefore all the so-called splendid virtues of the heathen and unconverted are but vices from this point of view, as the Reformers believed. "Without faith it is impossible to please God", no matter how externally good our deeds may be. A certain gangster helped the orphans in his community and gave coal to the poor, yet all knew that he was not a good man and these "good deeds" did not make him one whit better. He no doubt had the ulterior motive of covering up his bad by these "good deeds." As Luther says, good deeds do not make a man good, but a good man, one who is justified by faith, is the only one who can perform truly good deeds, which are pleasing in God's sight. All so-called natural goodness is corrupted and perverted by man in his sinful self-will to such an extent that it fosters and enhances his wicked pride and conceit.

To illustrate this, permit me to tell of the two men who get on the train; the one pushed his way

ruthlessly through, shoving aside or knocking down passengers; the other, was most polite and picked up those the other upset. Both took the same seat, and eventually both found out they were going in the wrong direction. Although the one was apparently externally kinder than the other, both were headed in the wrong direction.

Total depravity signifies total inability to save ourselves. Many parents have said and do say that they do not believe that their children are totally depraved, but it is the clear teaching of the Word of God and the Confession that we are prone by nature to hate God and our neighbor and to transgress His commandments in thought, word and deed. Being totally depraved and unable to save themselves they need Christ to give them new life and love, or else they will but delude themselves and continue in the slavery, blindness and power of sin.

**4. Irresistible Grace.** Irresistible grace is a correlative of Effectual Calling. In our Confession, Chapter 10, we read the following definition of such calling: "All those whom God hath predestined unto life, and those only He is pleased in His appointed and accepted time effectually to call, by His Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, enlightening their minds spiritually and savingly, to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh, renewing their wills and by His almighty power determining them to that which is good; and effectually drawing them to Jesus Christ, yet so as they come most freely, being made willing by His grace."

Why is grace irresistible? since, according to A. A. Hodge, it can be resisted as coming from the outside, and operating inside it is neither resistible nor irresistible but effectual. We might better think of this grace as coming by the persuasion of the Holy Spirit, by love rather than by the compulsion of mere force or power. We are, therefore, warned not to resist nor grieve nor quench the Holy Spirit. We must think of the Holy Spirit as an omnipotent, omnipresent person of holy love and loving holiness.

The counterpart of irresistible grace is **irresistible judgment**. God's Word never returns to Him void. It is a savor of life to life or of death to everlasting death.

Irresistible grace again, is a faith-doctrine and we cannot give a simple rational explanation of it. Again we must be aware of the danger of Determinism, on the one hand, and humanism on the other. The truth of man's responsibility cannot be slighted in favor of a deterministically con-



ceived all-powerful sovereignty of God, which would make God the direct cause of our reprobation as well as salvation.

**Faith is both God's effectual gift and our response to that gift of grace.** Yet Christ is the Author and Finisher of our Faith. Grace is unmerited favor, pure gift, Agape, the self-giving of God. It is a miracle of Grace and Faith which we cannot rationalize, either on the one hand, by saying that God is the direct (but impersonal) cause of it, man the effect, thus sponsoring a deterministic interpretation which would destroy man's responsibility; nor by upholding a humanistic view, on the other, which would keep man responsible at the cost of the loss of God's sovereignty in salvation and grace.

**5. The Perseverance Of The Saints.** In our Confession, Chapter 17, paragraph 1, we read of this, "They whom God hath accepted in his beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved."

This means that no backsliding out of grace is possible. "Once a Christian, always a Christian."

It means that God will not let us down, that He who has begun a good work in us will surely complete it until the day of our Lord Jesus Christ. Why do believers persevere? In paragraph 2, of Chapter 17 of the Confession, we read it "depends, not on our free-will, but on the unchangeable love of God and the abiding Spirit."

The title, Perseverance of the saints, therefore, is somewhat of a misnomer. It means in reality that God by his Holy Spirit perseveres in us. God works in us both to will and to do. Christ will never leave us nor forsake us. This is faith-certainty, not works-certainty without faith, not emotion-certainty nor reason-certainty without faith.

This truth is a faith-truth founded on Justification by faith, on faith-hope and the presence of the sanctifying Spirit. "If we hope for that we see not, then do we with patience wait for it, and likewise the Spirit helpeth our infirmities." "I am persuaded that He is able to keep that which I have committed unto Him against that day." And we know that nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### LESSON FOR FEBRUARY 17

#### True To A Great Heritage

Scripture: Deuteronomy 1-4. Devotional Reading: Psalm 106:1-12.

By way of introduction let us notice several expressions in our Devotional Reading:

1. A Question: "Who can utter the mighty acts of the Lord? who can show forth all His praise?" The answer is, of course, **No One**. The human mind and the human tongue and human language are all utterly inadequate to tell the story of the mighty acts of God.

2. "We have sinned." Over against the goodness and righteousness of God stands the sinfulness of men. We have not understood or remembered as we should all that He has done.

3. "Nevertheless He saved them." God's undeserved mercy and grace are manifest in all His dealings with His people.

4. Why did God do this? "For His name's sake." All His marvellous dealings with men and nations bring glory to His holy name. "He hath made His wonderful works to be remembered."

**Moses' First Address.** Deut. 1-4. These addresses of Moses were delivered in the Plains of Moab,

before Israel entered the Land of Promise. They are considered among the most eloquent in the world, from a literary point of view, to say nothing of their moral and spiritual value, or their Inspiration.

#### Chapter I

Some things of special note: 1. The appointment of men to help Moses in his book. "I am not able to bear you myself alone." So "captains," "officers," "judges," were appointed over the people. Moses was to remain the last court of appeal, "the cause that is too hard for you, bring it unto me, and I will hear it."

2. The suggestion from the people that spies be sent to search out the land. This met with Moses' approval, and God also commanded it to be done. Vs. 23.

3. Several interesting side-lights on the failure at Kadesh-Barnea. One is that Moses himself, as well as Caleb and Joshua, urged the people to go up and possess the land. (Vs. 29) "Then I said unto you, dread not, neither be afraid of them." In verse 32 the failure is explained: "Yet in this thing ye did not believe the Lord your God." In Hebrews 3:19, "Could not enter in because of unbelief." Is not this the cause of most failures in the church? Is it not, also the explanation of our



own failures? The sin of Presumption is mentioned in verse 43: "and went presumptuously up the hill." Do we not try to go up many "hills" in the same spirit today? "The Lord was angry with me for your sakes, saying: thou shalt not go in thither. But Joshua the son of Nun, which standeth before thee, he shall go in thither." (Verses 37,38).

### Chapter II

From Kadesh-Barnea to the Conquest of Og. God will not allow Israel to fight with the descendants of Esau. They were to "meddle not with them; for I will not give you of their land, no, not so much as a foot breadth: because I have given Mt. Seir unto Esau for a possession." This world belongs to God and He gives it to whomsoever He will. Do our modern nations, grabbing and holding all they can, ever think of this?

Neither would God allow them to fight with Moab and Ammon, for their land was given to the children of Lot.

It is a different story, however, when they come to Sihon, king of Heshbon. They were to take his land and slay the inhabitants.

### Chapter III

This chapter tells of the conquest of Og, king of Bashan, and the settlement of the two and one-half tribes on "this side" of Jordan, the Eastern side. The agreement was that all the men of war should go across Jordan and help their brethren conquer the other part of Canaan.

It closes with the appeal of Moses to God that he be allowed to go over and see the good land. His request was refused, but he was permitted to go to the top of Pisgah and view the land. He was told to charge Joshua and encourage him.

### Chapter IV

Moses' appeal to Israel to obey God's Commandments. "That ye may live and go in and possess the land." Their greatness and wisdom centered in the law of God: "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people." Would not the nations of the world say this of America, if we had not departed so greatly from **Our Heritage**, the Word of God? Why are we doing so many utterly **Foolish** things today? Is it not because we do not take the Bible as our guide? Is not our reproach and shame the fact that we have forgotten our heritage, our Birthright?

In verses 14-24 is a most impressive plea to abstain from any and every form of Idolatry. They saw no similitude of God when He gave the law. They were never to make any representation of Him, neither lift their eyes in worship to sun, moon, or stars.

Verse 24 should be burnt into our memory: "For the Lord thy God is a consuming fire." This verse is quoted in Heb. 12:29.

He solemnly warns them that they will utterly perish, "and the Lord shall scatter you among the nations." This warning and prophecy were fulfilled centuries later when the captivity came upon them. Moses was a prophet as well as a law-giver.

He reminds them, however, that their God is a merciful God and that if they "turn to the Lord" and be obedient, He will not forsake them.

Verses 32-40 are especially beautiful. He reminds them again of their unique and glorious heritage. God had done greater things for them than for any other nation in the world. Read, re-read, and ponder these words!

Then apply them to ourselves—our nation and our lives. Has not the Lord been especially good to America? What other nation can boast of as rich a heritage? What other nation has prospered like ours? Does not God have a right to expect **Great Things** of our country? How are we repaying Him for all that He has done for us? "To whom much is given, of him shall much be required." Woe to America if she proves ungrateful and disobedient!

## LESSON FOR FEBRUARY 24

### What Makes A People Great

#### Religion In The Home

Scripture: Deuteronomy 5-34. Devotional Reading: Proverbs 4:20-27.

One verse especially in our Devotional Reading makes a good beginning for our lesson. (Pro. 4:23): "Keep thy heart with all diligence for out of it are the issues of life." This verse is true of an individual, for, "the heart of the man." This is true of a nation. The heart of the nation is the Home. So we might read this verse this way: "Keep the **Home** with all diligence, for out of it are the issues of national life—society, state, church,—all depend upon the home.

Moses, the great statesman and law-giver, knew this and in our Printed Text, (Deut. 6:4-12), he stresses this vital truth. (These words are repeated in large part in 11:18-24). At the center of their national life two great ideas stand out in bold relief: (1) Love for the **One True God**, (2) Love for **His Word**.

**Love For God.** The One True God. Verses 4-5. "Hear, O Israel, the Lord thy God is one Lord," monotheism, in contrast to the polythesism and idolatry of the nations. Idolatry is to be abhorred as an abomination and the punishment meted out to idolaters and those who in any way entice to idolatry, is most drastic and severe. We can see the necessity for these stern laws in the after history of the nation, and the disasters and captivity which finally result from the breaking of these commands. The Jews were never completely cured of idolatry until the 70 years of captivity.

In verse 5 we have the first great command, as quoted by our Savior in answer to the question, which is the first, or greatest command: "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Not only were they to Worship God, but **Love Him**. God is never satisfied with mere outward worship; He must have the love of our inmost being. Such love would insure obedience—the sort of obedience which is pleasing to God.

Here is the first foundation stone for the nation and for the home. Israel was to be a separate and distinct nation in this respect. So God would have it for America. Is Love for God the center of American life? Is it the center of our home life?

**Love For God's Word:** Verses 6-10. "And these words . . . shall be in thine heart." Here is the only fitting place for God's Word. "Oh how I love thy law; it is my meditation day and night," sings



the Psalmist, and this feeling should find a response in every devout soul. If we would but **Love** God's Word instead of trying to criticize and find fault with it, we would be far better off. It is not enough to have the Bible in our homes, in our stores where all can purchase a copy, in our churches to ornament the sacred desk, or even in our hands to open and close and admire its binding; it must find its way into the very life of the inner man. The "heart" in the Bible stands for that whole spiritual, inner man, not merely our feelings and affection, but **All** the other parts of our being.

The Word of God should also be on our **Lips** and **Tongue**. We do two things with our mouths; **Teach** and **Talk**. "Teach them diligently unto thy children." How we modern "rushed to death" parents need this injunction! We in this land of ours are teaching our children everything under the sun **Except** the Bible. Of course there are exceptions, but as a whole, is not this true? The Putting into practice of this **One** command would do more to safeguard us from "juvenile delinquency" than all the laws on our statute books.

"Shall talk of them." How these words put us to shame! Listen to the average conversation at meal-times, or other times, even in Christian homes, and how much of the Bible is mixed with the conversation? The same is true when "walk by the way." "When we lie down and when we rise up." In how many of our homes do we have morning and evening devotions? We think we are doing wonders if we can manage "prayers" once a day.

"Bind them for a sign upon thine hand." We work with our hands, we minister with our hands, we fight with our hands, when fighting is necessary. These hands of ours would be **Honest**, **Industrious**, **Clean** hands, and **Kind**, **Gentle**, and **Loving** if they were guided and controlled by the Word of God. They would be like the hands of Jesus, as He worked, and as He ministered to men. Then if we are called upon to fight, and who is not, in the great spiritual battle of life, the Word is our **Sword**, "sword of the Spirit." If we have "the arm to wield it, and the skill to use it," we may venture against any foe, and victory is ours. Bind the Bible upon our hands, whether to **Work**, or **Minister**, or **Fight**.

"And they shall be as frontlets between thine eyes." The forehead is supposed to be the seat of knowledge, and our eyes enable us to see. The Word is the source of all Wisdom and Light. "Let thine eyes look right on, and let thine eyelids look straight before thee." (Pro. 4:25). The man whose **Thinking** and **Seeing** is controlled by the Word of God will not wander here and there or be swept off his feet by every wind of doctrine. He will keep in the narrow way that leads to life. Surely these are timely words! Our eyes are led astray by every device of man and devil, and crooked thinking is the order of the day. What a text for our **Leaders**! What a text for **You** and **Me**!

"Write them upon the posts of thy house." "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man who built his house upon a rock." Many homes are going to pieces today. We see the wreckage strewn all over our land. Is not the chief reason the fact that we are **Not** building them upon the Bible? There are many verses we could write on the "posts" of our houses—husbands, wives, children, fathers, servants, **All**—let us **Find** them and **Write** them there!

"And on thy gates." A gate is for **Protection**—to keep some things **Out**—wild beasts, robbers, enemies—and to keep some things in, especially the feet of little children. The Word is the **Best** Protection a home can have. Is it protecting **Your** home?

"Beware Lest Thou Forget". Verses 10-12. Moses knew that when prosperous times came the temptation would be to "forget" the Lord. Those times came and Israel forgot. Those times have come to America and America has forgotten. May we "remember" before it is too late. Remember our God and learn to **Love** Him. Remember His Word and learn to **Love** It. The only way to not forget God is to not forget His Word, for He has revealed Himself in it and has exalted it above all His name.

We are on safe ground when we **Love** the Lord and **Love** His Word.

## Our Weekly Sermon

### There's A Difference

By Rev. Nathan J. Stone\*

"... The Lord doth put a difference between you and the Egyptians." (Exod. 11:7).

These words were spoken by Moses to God's people on the eve of their deliverance from bondage in Egypt. Israel was to be a **different** people. Israel was of God; Egypt was of the world, for which it has always stood. Israel said, "Jehovah is our God and the God of our fathers." Egypt said, "Who is Jehovah that we should serve him!"

After several plagues had impressed God's power upon Pharaoh, he was at least willing to make some concessions to Moses' demand to let God's people go. He advanced four compromises. The first was, "Sacrifice to your God in the land" (Exod. 8:25); the second, "Ye shall not go very far away" (Exod. 8:28); the third, that the leave their little ones behind (Exod. 10:8-11); the fourth, "Let your flocks and your herds be stayed" (Exod. 10:24).

Moses refused to yield an inch. How stirring is his answer, "There shall not an hoof be left behind."

The lesson is clear. The believer today is to be separate from the world, to be **different** from its people. All that we are and all that we have are the Lord's. We are to leave the world's sin and allurements completely behind, to have no part or parcel in them. We are not to leave a hoof in Egypt.

Israel's besetting sin was worldliness—"Make us a king to judge us like **all the nations**" (I Sam. 8:5). They did not want to be **different**. The besetting sin of the church today is also worldliness. And the call is for believers who are different, who though in the world are not of it, whose lives and testimony make a difference.

"The Lord doth put a difference between you and the Egyptians." Have you also "put a difference"?

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# Young People's Department

Edited By Rev. W. G. Foster

## Feb. 17: What My Church Owes Me.

### Introduction

A young friend of mine recently decided to unite with the church and called on the pastor to discuss the matter. The conversation went something like this:

"Pastor, I want to join the church. Tell me what I must do."

The pastor explained that he must trust Christ for his salvation, confess Him before men, and seek to follow Him as Lord of life. Then the young fellow continued:

"Well pastor, if I join your church what will it cost me?"

The pastor explained that every one who is a child of God wants to set aside a certain amount of his money and his time for the service of God. After discussing the amount of the boy's allowance they agreed on ten cents a week. Then the boy said:

"Now that you have my money what are you going to do with it? What will I get for my money?"

I wonder if a lot of us do not let this attitude of "what do we get out of it?" get too much entangled in our church life. Yet if a church has any right to invite people to join and if it has a right to demand the energies and loyalties of its members it must have something to offer in return.

Let us run through a few of the things that the church provides for us, seeing as we go how these things are necessary if we are to grow spiritually, physically, and socially.

### Scriptural Trail

1. The Church offers us the Lord Jesus Christ through the preaching of the Word and the administration of the Sacraments of Baptism and the Lord's Supper. (Romans 1:16-17; 1 John 5:12-13; 2 Cor. 5:19).

2. The Church provides us with an opportunity for worship and Christian fellowship. (Hebrews 10:19-25).

3. The Church provides us with instruction in the things of God and the spirit of man, and we all must study to show ourselves approved unto God. (2 Timothy 2:15).

4. The Church provides us with an opportunity of service that reaches to the ends of the earth,

and we are commissioned to go to the ends of the earth in evangelism and education. (Matthew 28:16-20).

5. The Church provides a way in which you can declare before men your allegiance to Christ. (Matthew 5:14-16).

6. The Church unites our testimony and efforts with those of others and thereby multiplies what we are and do. (John 17:18-21).

7. The Church provides wholesome recreation that will enable us to grow in body, mind, spirit, and ability to get along with others. (Luke 2:52, 1 Corinthians 10:31).

### Suggestions

Go through the Scriptural trail and show the things that the church provides—Christ, everlasting life, worship, instruction, opportunity for service, testimony, united testimony, and recreation. Discuss both how your group can better and more effectively use the thing provided and discuss the question of whether or not it is possible to find any of these needful things outside the fellowship of the church.

## Feb. 24: What I Owe My Church.

### Introduction

Often when I receive someone into the church I tell them that we are happy to have them come with us for we will help them and they will do us good. Last week we saw the things that the church provides for us and all of them will help us find a satisfying, abundant life. This week let us look and see what we owe to the church in order to do it good and make it effective, for certainly if we receive its benefits we must assume obligations.

All of us should have the attitude toward our church that Paul had toward Christ and the Christian ministry. Let us read his words of testimony as our Scripture lesson. Philippians 3:1-14.

### Scripture Lesson The Danger Of Formalism

1. **Mere professors.** v 1-2. (a) unchanged in nature (dogs) v. 2a; (b) unchanged in life (evil workers) v 2b; (c) unchanged in trust (forms, ceremonies) v 2c.

2. **True Believers.** v 3. (a) worship in the Spirit, v 3a; (b) rejoice in Christ v 3b; (c) renounce all confidence in the flesh v 3c.

3. **Illustrated in Paul's Experience.** (a) Past privileges as Jews, v 4-6. (b) Present privileges, v 7-11; (c) Future privileges, v 11-14.



The key: All that Paul has or ever will have became his because he was willing to count as loss those things that were gain to him. (3:7).

### Suggestions

Show how this same attitude of Paul's must be ours, and when it is we will cultivate in our lives certain things. We owe it to Christ and the church to cultivate these things. Here are a few of them:

**1. Spiritual intelligence.** Too often many professing Christians just do not know what it is all about Spiritually. We owe it to the church to study the Bible and the needs of the world until we do know.

**2. Earnest Prayer.** Just as ground must be plowed before the seed is planted, so Christians must earnestly pray before the work of the church is carried out. Do you pray regularly for your pastor and your church? You owe it to your church to pray regularly for it.

**3. Faithful Attendance.** The services of the church are planned to meet your needs, but if you are not there you lose the benefit and the efforts of pastor, church and people are wasted. You owe it to your church to be on hand, on time for every service.

**4. Generous Cooperation.** The Church is no stronger than the combined cooperation of all its members. You owe it to your church to give of your time, talents, and money to the work of your church.

**5. Consistent Living.** Your church is judged by you and your behavior, and its effectiveness depends on the day by day impression that you make on people. You owe it to your church to live such a consistent Christian life that every impression that you make will count for Christ and create a favorable opinion of your church.

### Review For Month

In thinking about "my Church" we have again reminded ourselves of some things that are very fundamental yet often ignored by a good many members of the church. The church should have as members only those who have been saved by faith in Christ and are growing in grace. Christ is the Head of the church, and all the members are to be led and guided by Him alone. The Church provides us with all the things we need for spiritual growth and all the opportunities of service we need to carry out our Lord's commands. We owe it to the church to be intelligent, faithful, consistent members. Perhaps we ought to end our month's emphasis on the church by renewing our covenant in some such words as these, taken from "The Christian Observer."

### My Church And I

My Church is the place where the Word of God is preached, the power of God is felt, the Spirit

of God is manifested, the love of God is revealed, and the unity of God is perceived.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and that which is to come.

I owe it my zeal, my benevolences, and my prayers. When I neglect its members I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service; and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.

## Wings For The Soul

### Unrationed

There's no rationing of God's grace;  
No blackout of the Holy Place;  
No coupons needed when you pray;  
No taxes over love hold sway;  
No priorities on God's power;  
No limit when His blessings shower;  
No shortage in God's Word is found;  
No one on faith has set a bound;  
No truth is interfered by quota.  
Joy is not cut, not one iota.

While free for whosoever will,  
The cleansing fount is flowing still;  
So why should we disgruntled be  
By shortages of meat and tea,  
When of the things that really last  
The world's supply is growing fast?

—Selected.

### FREE TITHING LITERATURE

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# Young Readers' Page

## A Strange Little Package

By Miss Susan Currell\*

Hot, cold, wet, dry, wind, wind typhoon and earthquake and rain in between each one and more rain and after that the rainy season. "You say it rains 'dogs and cats' in America?" asked a Japanese student of English. "Yes, but not in that direction and not as much as it does here," answered the missionary to Japan.

Near our home in Japan and a few doors down the street was a neat little cake shop. A young girl worked with, or rather for, the old woman owner of the shop. Her aunt, quite a well off woman who lived on the outskirts of town, across the windy fields, had parked her niece out in the cake shop hoping to make money "off of" the arrangement.

One evening just as we were about to begin our evening worship there was a knock at the door. As I was passing through the hall into the living room I stopped to see who it was. "Gomen ku dosai. Gomen ku dosai" (Excuse me please, Excuse me please, the Japanese greeting, a way of asking, May I come in?) What a really lovely young girl met my astonished gaze. She was dressed in the neatest and daintiest way, and a little pink flower perched in her hair at exactly the right angle. "May I come into your meeting?" she asked. "Why certainly, how glad we are to have you!", I answered, trying not to show my feelings (surprise) at all. Most Japanese girls are like shy little snow birds. Uakumura Chieko (the surname comes before the given name with the Japanese) continued after this first time to come regularly to our home. She never talked much but was an unusually earnest listener. The countless times I passed the "old lady's" cake shop, as we called it, I rarely ever saw Chieko. If she saw me going by or thought I would stop to chat or shop she would dart back quickly into the back of the shop. Then too she would be dressed as a poor little maid servant. I began to suspect that the "old lady" did not know that she was coming to our home.

The "old lady" (Obasan) in Japanese barely spoke to me and when she did, because I would go there to shop on purpose, it was not hard to count her few phrases. That little shop, how prim and neat it was, with its rows of almost tasteless cakes, and brightly colored, practically sugarless candy! The god-shelf was very prominent. I decided I would really be friendly with Obasan so I would smile a bright good bye on leaving the shop, and leave a tract, such as "God gives us Peace" or "God is Love." Another time I took a bunch of flowers and another time. Sometimes I would just lay them on the thick white matting, without a word, only a nod. After one of the gifts of flowers (the last one) she said, "It was so nice of you to bring flowers because those for my god-shelf had all faded."

The more I thought about Chieko's lovely kimonos when she came to our meetings the more I wanted to puzzle out how she got them. I think I at last found out. She took great pride in coming to the foreigner's home dressed up so she rented

those kimonos from a second hand shop. Often Japanese hide their poverty in this way.

Time went on and I must return to America on furlough. And on that last memorable day, among the many friends out with their good-bye gifts (as is the custom in Japan) stood Chieko shyly to one side by herself but looking as lovely as ever. "Well Chieko", I inquired, "how surprised I am to see you. I thought you would have to be at work in the shop." Murmuring, "No, I managed to come," she slipped something hard into my hand with a little piece of white paper folded over it. I was very busy bowing to this one and that one, so only with saying thanks I put the little article into my purse.

On the train, after traveling for some time and tearfully passing by many beautiful and familiar scenes of villages, mountains and the blue, blue Inland Sea, I suddenly thought of my little gift. I opened my purse, took it out and what did my astonished eyes see? "Do not worry about me, Teacher, I am saved." The paper was wrapped around a fifty sen piece. This she wrote is "for your church." My eyes filled with tears of joy. I was leaving Chieko San in our Heavenly Father's care, and she would know always that He was close to her, as much too as I would know the same thing far away in America.

When I returned again to Japan after fourteen months I found that Chieko San had gone to live in Manchuria. She sent me pictures of the church she belonged to there and also groups of a fine large Bible class of which she was a member. Often I received nice letters from her.

The "old lady" never became a Christian, but she changed towards me from a very sour old soul to a really friendly one. We often talked about Chieko. In fact it was this poor misled one who relented and gave me Chieko San's address in Manchuria. And so who knows but that even she too will be one day saved and love the Lord, believing in Him as her own Saviour.

\*Miss Currell was at one time a missionary to Japan, living at Marugama, Shikoku, on the Inland Sea.

## BIBLE QUIZ

By J. B. Vail

The answer to each of the following begins with the letter "A":

- (1) A Prophet; (2) A Priest; (3) A King;
- (4) A Mountain; (5) A River; (6) A Disciple;
- (7) A Nation; (8) An Animal; (9) A Fruit;
- (10) A Garment; (11) A New Testament Book;
- (12) A Liar; (13) A Weapon; (14) A Boat;
- (15) A Tool. (Answers below.)

Answers: (1) Amos; (2) Aaron; (3) Ahab; (4) Ararat; (5) Abana; (6) Andrew; (7) As-syria; (8) Ass; (9) Apple; (10) Apron; (11) Acts; (12) Amnias; (13) Arrow; (14) Ark; (15) Ax.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar

February 1946

February 10: Boy Scout Day (encourage the boys in your church to be active in this work).

February 17: Race Relations Sunday (opportunity to strengthen good will and understanding among groups).

February 17-24: Survey Week (encourage reading and sharing this magazine).

February 24: Day of Prayer for Schools and Colleges of our Church.

Circle Topic: "Say So"—Does It Matter What I Think?

Auxiliary Topic: "Ease Your Pocketbook Pains"—Stewardship study.

New Materials to be ordered by Auxiliary Secretary of Literature.

## The Woman's Auxiliary Training School

Montreat, N. C. — July 24-31, 1946

The dates for the Woman's Auxiliary Training School to be held at Montreat, N. C., are July 24-31, 1946. Due to transportation regulations last year, attendance at this School necessarily had to be limited, and we know that many felt keen disappointment due to this ruling. However, it is the hope of the Committee on Woman's Work that there may be a much larger attendance this year, which will be representative, as far as possible, of the entire woman's Work of our Church. It is possible that attendance from the local Auxiliaries will have to be somewhat limited in order to have adequate accommodations for all who attend.

It is important that each Synodical and Presbyterian President be present for this School, and as many District Chairmen and local Presidents as can arrange to come.

## Garanhuns School

By Rev. Wm. G. Neville, D.D.  
Of North Brazil

We are asking for \$20,000.00. We have a plant at the Boys' School which is worth over \$150,000.00. It is a magnificent plant, just on the edge of a city of 20,000 people. We have over 500 boys in that school, also over 100 girls, although it is designed as a Boys' School. We have taken in primary girls as the parents all over

North Brazil have insisted that their girls come to the school because of its location, the splendid climate and the 3,000 feet attitude. Four years ago we had no adequate place for girls to stay. We were forced to take them, and professors opened their homes and took them in. We need a dormitory. The property has been bought, and we want \$20,000.00 in order to complete a dormitory large enough to house 75 to 100 girls. Agnes Erskine Girls' School at Recife, approximately 150 miles away, is filled to capacity. Helina Cortez finished at this school and is now at Mary Baldwin College in Virginia. Her father is a Senator in the State of Ceara.

## BACK TO CHINA

By Rev. Frank A. Brown, D.D.

(Dr. Brown is one of a party of six missionaries who sailed to China from Houston, Tex., on December 22. He is a member of our China Survey Committee.)

A new question is recently asked: "Do you not anticipate a great advance in the expansion of Christianity in China?" You will get a unanimous answer to that question from all the China missionaries. We do. What is the ground for this confidence?

### Popularity Of Chinese Church

The Chinese Church is beloved by the people of China as never before. While the Protestant membership is only a little more than one-tenth of one per cent of the population, it is exerting an influence out of all proportion to its members. We are now reaping where others have sown over the long, long years.

Our schools and hospitals have leavened the lump. The friendliness of the people is a result. Relief work has contributed to this end. Famine and flood relief and more recently, war relief, have won us a favorable hearing for the gospel message. When we speak of the popularity of the Chinese Church, we include, of course, the work of the missionary. But without the trained personnel of a native church, relief work on such magnitude would have been impossible. Thousands of lives have been saved, countless women and little girls have been protected from the licentious soldiers of Japan, because our hospitals, homes, schools and churches have swung wide their gates for these refugees. Truly these buildings, the gift of the home church, have been "cities of refuge."

As you would expect, the gratitude of the Chinese people knows no bounds. Madam Chiang Kai-



shek visited our city a few years ago while under bombardment by Japanese artillery. She brought us a message of gratitude from the Chinese government.

Some years ago when our city was the center of bitter fighting between the war lords of China, the government sent two special envoys to enlist the cooperation of the people administering to their wounded soldiers. The city was crowded with the wounded. The Chinese people have not been trained to care for their own wounded. These envoys called a meeting of the various civic organizations of our large city of Suchowfu, among them a few representatives from the Christian Church. After the conference was over, they called us aside and told us that the only organization they really expected to minister to those wounded were the Christians. I fear these were true words.

Another reason for the growing influence of the Chinese Church is the high moral teaching of Jesus Himself. This appeals of course only to the more thoughtful of those outside the church. A more tangible influence is the good conduct of the Chinese Christians. The Chinese people are far more interested in conduct than they are in creed. They are keen observers and note how bad men become good and good men better.

Another factor will surely be the magnificent way in which the Church has weathered the storm. No other institution has shown the vitality and endurance of the Christian Church through eight bitter years of warfare and persecution. The patriotism of the Christian is unchallenged. The meager information that has trickled through to us is all to the good. Recent cables and letters from the four of our missionaries, who have just come down from Free China to the Coast, bring us good news of how the prayers of the home Church have been answered.

#### **The Friendship Of The American People**

The fact that America is an ally of China, the generous relief administered by the American people and government through UNRRA and China Relief, will inevitably open the minds of many to a more favorable hearing of the Gospel.

We overheard Elder Hu talking to some Chinese Christians. This Christian worker went with me all over the country field on my motorcycle. He was later killed by the Communists while doing relief work. Not long before his death he said, "Don't talk to me about miracles. I have seen a miracle. Look at all these hospitals, schools, churches, look at all these workers from America and the money that comes year after year from givers, ten thousand miles away over the seas who have never seen our faces. That to me is a great miracle." Yes, Wendell Willkie was right

when he spoke of the great reservoir of good will that the missionaries had helped to build in China.

#### **New Methods**

Another ground for great hopes for the future is the fact that the missionary himself has been undergoing a change during these war years. This discipline has forced him to do much rethinking about himself and his mission. Postwar planning conferences, both in this land and in Free China, have been the order of the day. Richmond and Nashville each held such a conference at which missionaries and Board Secretaries gathered to make surveys. Not a single activity was spared in this close scrutiny. Old methods were criticized severely and new methods outlined. The missionary has grown wiser and more humble by the discipline he has passed through and shared with his Chinese colleagues. If Paul felt it wise to seize strategic centers, and made effective use of wise timing, surely we are justified in planning a new strategy in the modern missionary enterprise. At these conferences special attention was given toward closer cooperation with other churches, giving greater authority to the Chinese Church in sharing the use of foreign funds, the greater use of the radio, the sound truck, with loud speakers, the phonetic for reaching the illiterate masses, and using the daily newspaper for spreading the Message.

#### **And Yet!!**

We need to remember that popularity can be fickle. It will never convert a single soul. I feel that after we have rebuilt our damaged buildings, after we have improved our methods, avoiding ruts, after we have drawn new blue prints for the future, after new missionaries have reached us; after we have done all we could, we need to step out under the stars and say "Now Lord, we are ready for the miracle," and hear a voice saying: "Not by might nor by power nor by organization, but by my Spirit said the Lord of Hosts. I believe that after the shouting and the tumult dies, the old missionary and the new will still be found giving the old message, very much in the old way, by personal contact and friendship.

I am writing this on board the SS "Norman Lykes," as she sails on her maiden voyage, down the Houston harbor for Shanghai. Six of your missionaries are on board. As we passed through St. Louis, Dr. Frank Hall, remarked to his session, "these are the lucky missionaries on their way back to China. And here comes a goodbye note from Stuart Oglesby of Atlanta.

"Our hearts expand with gratitude to God and with pride as we think of you setting sail for the great land of China. May you find many doors open. The cause of foreign missions never made a greater appeal to the Church in America,



than it does today. We shall follow you with our love and prayers. We shall support you with our money. And we shall use every effort to send large reinforcements in the near future. You are pioneers in one of the greatest Christian ventures in modern times."

The missionary is not the only one making optimistic forecasts.

## A New Era For Brazilian Evangelism

By A Student In The Theological Seminary In Recife

I wish to give three reasons why we need an Evangelical broadcasting station.

1. All radio stations in our country belong to those who do not have the slightest interest in religious subjects. When we want to broadcast a religious program we have to pay such a heavy charge that the churches do not feel encouraged to go on. Besides, the Catholic Church is ready to influence strongly the owners of the radio stations to prevent us from using them.

2. It is not agreeable to hear a series of advertisements about brandy, lozenges, night club dances, shows and the like after the preaching of a sermon. This would not happen if we had an Evangelical radio station.

3. The third reason is a psychological one. Having our own radio station we could show that we are not so small a group as they think. We could tell the people what Protestantism is and make them think differently about us, about our values and force.

We will remain praying to God that He may provide the means so that we may have in a very near future our Evangelical radio station broadcasting the Gospel throughout our loved country.

## Wings For The Soul

"The world's a weary place,

For him who tries to face

"All Thro' The Year"

His tasks alone.

But he who looks above,

Will see the God of love

Is always swift to move

Among His own.

"And so I wish for thee

The vision clear to see,

A presence near;

That every hour of night

And all the days of light,

May with God's love shine bright

All thro the years."

—Author Unknown.

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# General Church News

## Montreat Conferences For 1946

1. Christian Education Conference: Thursday night, June 27, to Monday noon, July 1.
2. Montreat Leadership School: Tuesday night, July 2, to Thursday noon, July 11.
3. Men's Council; Superintendents' Conference; Association of Directors of Religious Education; Young People's Council: Friday noon, July 12, to Tuesday noon, July 16.
4. Young People's Leadership School: Tuesday night, July 16, to Tuesday morning, July 23.
5. Auxiliary Training School: Wednesday, July 24, to Wednesday noon, July 31.
6. Home Mission Conference: Thursday night, August 1, to Wednesday night, August 7.
7. Foreign Mission Conference: Thursday morning, August 8, to Wednesday night, August 14.
8. Bible Conference: Thursday morning, August 15, to Sunday night, August 25.
9. Ministers' Conference: Sunday, August 18, to Friday noon, August 23.
10. Ministers' Wives Forum: Monday, August 19, to Friday noon, August 23.

## RURAL PASTORS' SCHOOLS

The annual Town and Country Pastors' Institute will be held at Austin Theological Seminary on March 4-8. Emphasis will be put upon Chapel Year with the slogan, "500 New Presbyterian Sunday Schools"; fourth year of the Advance, "Reaching every person with Christian teaching"; and evangelism.

The Institute will not be held this year at Columbia Seminary due to the lack of accommodations. Dr. Richards writes: "In other years we have had sufficient free space in our dormitory to make possible the accommodation of forty visiting ministers without difficulty. At present, however, our dormitory space is crowded to the limit."

There will, however, be held an Interdenominational Rural Pastors' School at Emory University near Atlanta, July 1-18. Some ministers may plan their vacation so that at the same time they may get inspiration and information from some of the outstanding national leaders in rural church work, among them Dr. Arthur Wentworth Hewitt. A limited number of scholarships will be available for Presbyterian ministers who serve rural people.

Pastors interested in securing scholarships for the Austin Institute or for the School at Emory should write at once to Dr. Henry W. McLaughlin, Director of Country Church and Sunday School Extension, Presbyterian Building, 8 North Sixth Street, Richmond, Va.

## Visitation Evangelism Campaign Trinity Presbyterian Church

Following the leadership of her pastor, Dr. Henry Edward Russell, on fire with a passion for souls, Trinity Presbyterian Church, Montgomery, Ala., adopted the Visitation Evangelism Plan for reaching the 90 new members on profession which is her goal according to Assembly's quota and for bringing into a vital working relationship many others whose church membership is in an inactive state.

Some time was spent in preparation. The congregation was challenged from the pulpit for fervent prayer for the undertaking and for assistance in compiling the prospect list. Several hundred names were secured as prospects given in at the church office and gleaned from Sunday School rolls, religious census cards of a few months previous and from newspaper accounts of newcomers. These names with their addresses and some pertinent information, were recorded on visitation or prospect cards and classified for the actual visitation campaign. About 30 members were selected to do the visiting—between 80 and 90 percent of whom were men—and were given a series of instruction preliminary to the campaign to train them for the work ahead and to give them confidence in undertaking it.

The intensive visitation campaign included four evenings of one week early in November and the procedure was followed as outlined in the Visitation Evangelism Manual. The visitors met at the church each evening and were served supper at six o'clock by the women of the church. Teams were formed—one composed of a husband and wife—prospect cards distributed, final instructions given and the teams went out with the blessings of a pastor who remained at the church to pray for the workers and to greet them on their return.

The visitation period terminated each night between 8:30 and 9:00 o'clock and as the workers returned each team was eager to relate the interesting experiences in this type of work which most of them had never done before. Without an exception the visitors were received with eager cordiality and some definite commitments were secured each evening for professions of faith and for transfer of church letters.



On the "Membership Sunday," November 11, 1945, 16 were received and each Sunday since, there have been additional ones, making a total of 12 by profession and 25 by transfer of church letter, or by reaffirmation of faith.

It will be a continuing effort and it is hoped the final figure will exceed the goal. Probably the greatest result of all was the awakened consciousness of the participants to the evangelism responsibility of the individual workers and to the fact that they can get results and gain a joy in the doing of the task. One elder who had never shared such an effort before said, "Why we should not do this just ONE week in the year. This work should go on all of the time!" How true that is! Did not Jesus say to us, "Ye are My witnesses"?

(Mrs. B. F.) Molly Mack Austin, Alabama Synodical President.

### LeJeune Presbyterian Church Is Organized At Miami, Fla.

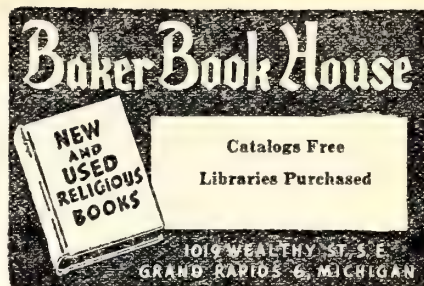
Official organization of Le Jeune Presbyterian Church took place at a meeting Monday evening, January 7, at Kinloch Park Elementary School, Miami, Florida. Rev. D. Clyde Bartges is minister of the congregation which will continue to hold its Sunday school and worship services at the school until plans are formulated for building a church on its property at Le Jeune Road and S. W. Fourth St.

William C. Swain, Hugh P. Cline, John P. Cochrane and William A. Baldauf were elected Elders. Rev. Daniel Iverson of Shenandoah Church, Rev. J. C. Pelgrim of Miami Springs Church, Rev. C. A. Raymond of Lakeland, Fla., Rev. A. R. Lar-rick of Plant City, Fla., and Elder M. J. Heck made up the Commission appointed by St. Johns Presbytery for organizing this new church.

There were 20 persons received into the church by transfer of their letter, 5 received by re-affirmation and 13 were received by profession of their faith in Christ. The Le Jeune Sunday School has an enrolment of 105. —Clyde Bartges.

### Westminster Presbyterian Church Greensboro, N. C.

Just closed here a most stimulating and in-structive series of meetings on Personal Soul Winning. Beginning Sunday night, January 6, for four consecutive evenings a large part of our congregation, together with invited guests from neighboring churches, made an intensive study of Personal Evangelism under the leadership of Rev. Wade C. Smith. The sessions were helpfully in-formal, as those in the audience were invited by the speaker from the very start to ask questions about any phase of the work. Mr. Smith was al-



ways ready with answer, and a satisfying one; first, from the Bible, and following with illustrations out of his own rich experience and personal observations. Some of these incidents were positively thrilling, and bore directly and practically upon the point in question. The speaker abundantly proved his point that soul winning is a normal activity for any true Christian, and its processes (as for the human effort) so simple that even a little child can be, and has been, used by the Holy Spirit to do this vital and supremely important work.

Interest developed was so strong that it was regretted that the series had not been arranged for a longer period, and an unusual thing happened on the closing night. Some one proposed it, and the audience unanimously voted to make it a "double header," staying for more than two hours to make that possible. They said we have "double headers" in baseball and "double features" in the movies; why not in discussions on Personal Evangelism?

As one result of the meetings, officers of the church are now planning with the pastor, Rev. Wm. P. Jones, to turn the mid-week prayer service into a Personal Work Clinic, until the inspiration of it can be communicated to the entire congregation, enlisting a greater number in this supreme mission of the Church—soul winning.

### Memorize The Scripture!

If you do not personally know the bountiful blessings of committing many Bible verses to memory, listen to Lady Montgomery, mother of General Sir Bernard Montgomery! She writes: "I was brought up to learn a verse of the Bible every day, and as a consequence I know nearly all the Psalms and most of the New Testament by heart; and I brought up my children to learn a Bible verse every morning before breakfast. England and America owe their greatness to the Bible. Let us pray that God's Word may again take its rightful place in our hearts and homes! I would urge upon all my readers to do your utmost to bring the Bible back to the nation. The best way to do this is to begin in your own home, and for you and your children to learn a verse daily." Why not memorize at least one passage of Scripture every day? —The Walther League Magazine.



## General Somervell's Opinion Of Chaplains

From Headquarters Army Service Forces, Office of the Chief of Chaplains, Luther D. Miller, has been recently released the following statement which was made by General Brehon Somervell, Commanding General, Army Service Forces, regarding the work of the chaplains. It will be of interest to many persons whose loved ones have been helped by chaplains during the last few years. Chaplain Miller reported (December 7, 1945), that there were 6,845 chaplains on duty; 1,292 had been returned to civilian life between V-J Day and December 1, 1945; 1,281 had received 1,685 decorations.

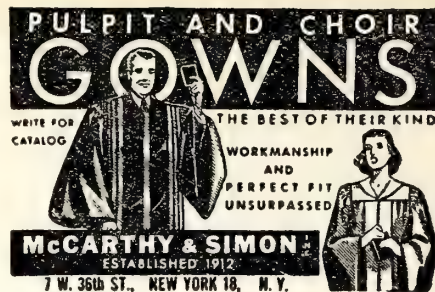
"General Somervell said that living and working with the troops, the chaplains furnished one of the greatest morale factors in the war. Referring to the services of the more than 8,000 chaplains covering every phase of the duties and activities of the soldier, the General went on to say: 'Before battle and during it, the soldier could turn always to his chaplain for strength and courage, for the chaplains followed the troops wherever they went . . . the wounded received help and consolation at the battle-front, collecting stations and hospitals; the dead were buried in the cloak of their faiths.'

"In addition, the report continued, the chaplains acted as advisers on religious matters and personal problems. 'Tell it to the chaplain' was more than an army phrase; it was a spiritual and mental safety-valve which kept millions of soldiers at peace with themselves.'

"The Chaplain Corps has distributed, in the last year, 8,000,000 copies of Protestant Testaments, Jewish Scriptures, and the Catholic Version of the New Testament, and 1,200,000 hymnals, it was revealed; and, with the assistance of the men themselves, have built many thousands of chapels varying 'from simple altars in the open to sturdy buildings of oak, teak or mahogany.'"

## Have You Wondered About Pastor Niemoeller?

Chaplain Ben L. Rose, one of our Presbyterian U. S. chaplains in World War II, has reported an interview which he had with Pastor Niemoeller. This was published in the December 10, 1945 issue of *Christianity and Crisis*, a bi-weekly journal of Christian opinions, with an editorial board of twelve eminent Christian men and women of this country, including Dr. John A. Mackay, president of Princeton Theological Seminary. Chaplain



Rose was with the American Army of Occupation in Germany at the time of the interview. Certain statements will be of interest to those who read this paper.

"Exactly what was the accusation that the Nazis had against you? The Nazis, and Hitler himself especially, were enraged that I dared to claim a public influence of the Church and Christianity upon the German people.

"Why did Hitler not order you to be killed? He didn't dare! He was afraid of the people, for he knew it would arouse too much public resentment. That was at first. As the war went on, I think Hitler just forgot about me.

"Did you ever regret your stand? No, not for one moment through all the eight years.

"What passages of Scripture, or what part of your Christian faith meant the most to you while you were in prison? The Epistle to the Philippians, the prophet Jeremiah, and the hymns of Paul Gerhart, besides many prayers of the Roman Breviarium.

"Wherein do you feel that your faith was changed by your eight years of prison? My faith was not changed at all; but what became very clear to me was the fact that faith and love spring from the same well, and that a weakness of faith corresponds to a weakness of love. Another perception was the matchless power of faith which proved itself in the most disheartening situations—'If God be for us, who can be against us?'

"Is it true that some of the high ranking Nazis were Christians? It is not true. I know of no high ranking Nazi who was a Christian.

"Can it . . . be said that the Church in Germany did not pray for Victory? Naturally there were individual pastors who must have done so, but generally it may be said that the Confessional Church did not pray for Victory. When I heard this I was proud of the Church for I knew it had made a stand.

"Should the German people be punished in any way for the war? The German people have been



punished already by God; its young people, and the old ones as well, have died at the front and at homes; its cities and towns have been destroyed with all their contents; the people are starving, how much so the next winter (1945-1946) will show; and the hopes and ideals of the whole nation have been shattered.

"What then of Goering and the other war criminals? By all means Goering and the other war criminals must be punished. If you do not do it, the German people will.

"What is the remedy for Germany's 'Militarism'? Can she be cured of it? How? I think that Germany is cured of it for many years to come. The rest must be done by Christian education in family and school, and by Christian preaching from the pulpit and over the radio, etc.

"In what way can the American Churches help you? There will be no help in inner Church affairs, as the Church in Germany must find and go its way alone. But the Churches in America could help by supporting those works of the German Churches which are meant to help the people and the congregations with food for next winter, if it is not yet too late to do so. Most needed is food and medicine.

"Do you think the influence of the Church in post-war Germany will differ at all from the influence of the Church in pre-war Germany? Yes, the Church has learned by now that she holds a responsibility for public life, a responsibility which she has not seen before. It was due to this blindness (beside other reasons) that the Church did not speak as loudly and as clearly as she should have done. For the Church saw very well to what end Hitler was leading the German nation, but she remained silent because she thought that it was not her job or her duty to meddle with politics, which certainly was an error and a disastrous one. I believe this will never happen again.

"What are your personal plans for the future? As a clergyman my first thought after coming home has been to see that I should get a new Church job . . . But I have not yet found a real and lasting office in a congregation, so I do not know."



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## Five Men Make First Jump

One afternoon recently, in an Army plane over Kentucky, five men came face to face with a terrifying crisis. Lost over the mountains, running out of gas, they knew they would have to jump for it. The big question in the minds of these men about to join the Caterpillar Club was: "Will my chute open?"

Colonel Lewis Baker Cuyler put his feelings of the moment this way: "I can assure you my sins and omissions loomed very large. They only had the effect of making me sure I was in no position to meet my Maker. My prayers were most earnest. I asked Corporal Dorfman (this was his first flight) whether he was saying his prayers and he said he had been praying for two hours."

It is a good thing to be ready for the last eventuality. Death does not always threaten us spectacularly, but the "grim reaper" has an appointment with each one of us. These are the basic facts to understand:

1. Our sins justly condemn us. "All have sinned and come short of the glory of God" (Romans 3:23).

2. God because He is absolutely holy must punish sin.

3. Man may be at peace with the God he has offended, through the grace of the Son of God, who died as a sacrifice for sinners—"Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

4. Every man needs to trust in the Saviour God's Son Jesus Christ. Are you ready?

—The Home Evangel.



## BOOK REVIEWS

### JESUS THE MAN OF PRAYER

John Henry Strong. Judson Press, 1701-03 Chestnut Street, Philadelphia, Pa. Price, \$1.35.

### WHY PRAY

William Evans, Ph.D. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.50.

### YOUNG PEOPLE'S PRAYERS

Percy R. Heyward. Fleming H. Revel, 158 Fifth Avenue, New York, N. Y. Price \$1.50.

One of the most attractive things about *Jesus The Man Of Prayer* is that it stems from a rich Christian experience. The author does not hesitate to open his heart to his readers and rehearse the many benefits he has derived through prayer. He stated that at one period in his life he was stalled in naturalism, and the chain of normal sequences and cosmic regularities controlled his thinking. At this time God came into his thinking and he confessed, "But when by God's grace I was enabled to know Him, the limitations described by the lower structural order of things ceased to dominate. I found myself in a universe of personalities and personality has its own laws and regularities—laws of will, of relationship, of harmony and of response." He saw, like the prophet, the spirit in the wheels guiding them, checking them, perchance even halting them—in any event gloriously using them for the fulfilling of the prayers of the Saints and accomplishing the purposes of God. He came to realize that there is a supernatural world, the world of supersensible fact, into which we make incursions by love, faith and prayer and in whose treasures we share by the payment of a spiritual price.

In a notable chapter on "Prayer and Life Demands" Dr. Strong related that during his boyhood he had a serious illness which left him with ravaged nerves. After he began his ministry he was often exhausted after a morning service and unable to contemplate a service for the evening of that day. At this point he began to claim the promises of God in prayer and his weariness vanished. His testimony is: "The thing promised has passed into me. I have stood up, met my appointment and ended the day with wonder, thanksgiving and praise."

This is a remarkable book from many standpoints. We admire its clarity, sincerity and earnestness. It is filled with both illumination and inspiration. From it we learn the vital truth that

prayer is fundamental rather than supplemental. There is a fresh charm about this book that will delight any Christian reader.

Dr. Evans, a well-known Bible teacher, wrote *Why Pray* especially to reach youth. His purpose was to produce a book in which young people could find both an incentive and help to prayer. He is persuaded that prayer needs practice more than proof. With true insight he wrote, "Men would not have prayed since the creation if there had been nothing in it. Nor would untold millions of people throughout the centuries that have borne witness to the fact that God answers prayer if there were nothing in it." There are five chapters in this book and they discuss in a helpful manner, "The Importance and Necessity of Prayer," "What Is Prayer?," "The Possibility of Prayer," "What Prayer Can Do," "Helps and Hindrances of Prayer." One of the things we like about this book is that it emphasizes the thought that prayer is linked with the sacrificial work of Jesus Christ. He stresses the message of the Epistle to the Hebrews that we can enter boldly into the holy place only by the blood of Jesus. On this point he wrote, "It is because of the death of Christ, which removes the barrier that stood between God and us so that He could consistently hear and answer our prayers, that He can now hear and answer the petitions of His children." Again he added, "It is because of what Jesus Christ has done for man on the Cross that believers enjoy a greater blessing than even the high priest in the Old Testament economy did, for he went into the Most Holy Place only, which was but a type of the very presence of God, but believers now are admitted into the very presence of God. No longer is there any barrier cast up between the believer and God. The veil of the temple has been rent in twain... Thus prayer has become a real and tremendous possibility because of the finished work of the Saviour on the Cross of Calvary."

One of the best chapters in the book is on "Helps and Hindrances of Prayer." While there is nothing especially new in this chapter, it does constrain us to search our hearts that we may pray more effectively.

*Young People's Prayers* by Hayward is also prepared especially for young people. It contains seventy-five "petitions" giving expression to the thoughts, feelings and desires of youth. It may be used as a book of private devotions. The thoughts in this book are beautifully expressed but it has one serious weakness. It ignores in many of these prayers the mediatorial work of Christ. The author should read *Why Pray* by Dr. Evans on this point. Perhaps a better title for this book would be *Young People's Aspirations* rather than *Young People's Prayers*. —John R. Richardson.



### THE COMING GREAT CHURCH

Canon T. O. Wedel. Macmillan Publishing Company, 60 Fifth Avenue, New York, N. Y. Price, \$2.00.

In this volume of essays on Church unity the Canon of Washington Cathedral shows himself thoroughly conversant with the sundry streams of current thought and Church activity. As an Anglican he seeks to mediate between Protestant and Catholic. He would hold the Protestant Gospel and the Catholic Liturgy; the former he commends for its recognition of the congregation, the latter for its historic continuity.

There are many stimulating vistas opened for the reader's consideration in such sentences as these: "The Church of God will not come into its own until it is seen once more as the mightiest of the mighty acts of God." "Within the covenant of reconciliation, the way is open for the warmth of personal nearness and companionship with the Ascended Lord who took with Him to the 'heavens' the very manhood of His Incarnate life." "He is King of a realm He creates" and "the Church is the Kingdom in history."

This last quotation goes far to answer the Canon's polemic against a purely invisible spiritual body. As Dean Doumergue points out, Calvinists do not confess two Churches, but one Church in two aspects: visible and invisible. The Canon's recognition of the paradoxical character of his phrase "the Kingdom in history" is a recognition of this double aspect of the Church.

The Canon's statement that "no sentimental hymns to Jesus occur in the New Testament," needs qualification by a re-reading of I Tim. 3:16 and Revelation 5. It sometimes seems to us that with one hand he denies the authority of the Word of God over the Church while with the other he affirms it. We agree that the Word and the Spirit are the two foci of authority in the New Testament Church.

Wedel does not minimize the difference between Liberal Protestantism or Modernist Christianity on the one hand and Biblical Revelation on the other, but finds here "an essential gulf between virtually two religions."

We heartily concur in the following: "The Church is not the Word of God. It is the creation of the Word of God.

"The ultimate problem of religion is the problem of the Divine-Human encounter. It is the problem of bridging the gulf between holy divine love and human guilt. The Gospel is the drama of that bridging, Christ is the final Mediator. The Church is built on that Faith. The central doc-

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trine of the Reformation, justification by Faith, seized upon this insight. The doctrine has been misinterpreted often, but the whole Bible supports it. The essential meaning of it is that the gulf between man and God has been crossed. Christ's work has been accomplished. No further sacrifice is needed except the sacrifice of praise and thanksgiving. No good works are needed except as they are a necessary response to the acceptance, in penitence and faith, of the unearned love of God."

—William C. Robinson.

### THE ATOMIC BOMB AND THE WORD OF GOD

Wilbur M. Smith, D.D. Moody Press, 153 Institute Place, Chicago, Ill. Price, 25c.

The subject of the atomic bomb is a popular one today. Within five weeks after the bomb was dropped on Hiroshima, seventy-six articles were written on atomic energy.

For our enlightenment, Dr. Smith begins his message with a technical discussion of the bomb. Then he calls attention to the prophecy in the third chapter of II Peter, bringing out the similarity between the dissolution described here and the destruction wrought by the bomb. He makes a very startling statement when he says that God will bring about the final conflagration, and if man continues to make these powerful weapons that can destroy the whole world, then first God Himself will do what He has predicted.

Extremely interesting is this thought-provoking message—alarming to the non-Christian but comforting to him who has possession of those things that can not be shaken. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God, with reverence (or godly fear) and awe: for our God is a consuming fire." (Heb. 12:27-29).

—Lucile Liddell.



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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C.,

Library Reading Room  
Univ of N Carolina  
Chapel Hill N C  
March 3, 1879."

Volume IV — Number 16

FEBRUARY 15, 1946

Yearly Subscription \$1.00

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*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## STOP

(Note: We consider the facts brought to light in this editorial so urgent that we have delayed making up this issue of The Journal to have it included. For obvious reasons the sources of this information are not given by name but their report comes to us direct and is unimpeachable.—Editor.)

### Missions And Our China Policy

For some months we have felt that our present policy in China is a tragic mistake, based on a complete misunderstanding of the internal situation and destined to do irreparable harm to China and to our interests in China.

This mistake is the insistence, on the part of the American Government, that the Chinese Communists be admitted to the National Government to form a coalition government.

Many of our representatives in China, particularly at Chungking, have been men with little or no experience in China, and unfamiliar with the tremendous progress General Chiang had made up to the time of Japan's invasion, nearly nine years ago. These men have suffered untold inconveniences and annoyances in the war-time capital of China and they have seen the many shortcomings of the Central Government. They have succumbed to the insidious propaganda of the Communists and, disgusted with what they have seen with their eyes, have surmised that what they have heard from the other side is better.

The fact is that the role of the Communists during the past eight years has been a despicable one. The Central Government resisted Japan as far as it could. The Communists did little to oppose Japan but everything possible to embarrass General Chiang and to add to

their own power and prestige in North China. (See report by J. B. Powell and Max Eastman in "The Reader's Digest," and speech by Congressman Walter Judd, reported in "Time.")

The American Government's insistence that General Chiang admit the Communists has been an attempt to mix oil and water. We have weakened the Central Government and we have given the Communists a chance to further destroy the national integrity of China.

And now, this distressing news has just been received by airmail from China. In the area in China in which our Church is responsible for mission work, five stations are in the hands of the Communists. **In these cities all mission property (hospitals, schools, churches and mission residences), are being systematically razed to the ground and the threat made that any missionaries who attempt to enter that area will be killed.** Some of the Chinese pastors have been taken by the Communists and are being held for "instruction." There is every reason to believe that these same methods are being used in other areas under Communistic control.

We have the further information that **last week the first shipment of UNRRA supplies was delivered to the Chinese Communists.**

The policy of our American Government in this matter seems so tragically unwise as to beggar description. This is not a question of political judgement alone. The very existence of Christianity in the parts of China under the Communists is at stake, also the hundreds of thousands of dollars invested in mission property. In fact every interest of America in that part of the world is being jeopardized.

Every American citizen should make it clear to his representatives in Washington that our egregious mistake should be rectified immediately.

—L.N.B.



## Where Is Abel Thy Brother?

(Genesis 4:9)

This is a terrible question for a man like Cain who has just killed his brother and says in reply, "I know not: am I my brother's keeper"? It is a glorious question for a man like Paul, who exclaims, "I am debtor," and does all in his power to save his brother.

Two questions, and a tremendous fact are suggested by our subject:

### 1. The first question—Who is Abel, my brother?

There are many answers to this question in the Bible. Paul answers it on Mars Hill; Christ, in the parable of the Good Samaritan. Paul again, when he says, "No difference—all have sinned." My brother, Abel, is first of all, a man; then he is a sinner.

He may be a saved sinner. If so, he is my double brother. We are both "in Christ," belong to the same family, and by faith are the children of God.

### 2. The second question: What can I do for my brother Abel?

We get our answers again from the Word of God:

I can pray for my brother Abel. We are taught to pray for all men, our friends and our enemies.

I can warn my brother Abel. In all faithfulness, love, and tactfulness, we are to warn those in sin. We are to blow the trumpet long and loud, and with no uncertain sounds.

I can be kind to Abel, my brother. Kindness costs little and pays big dividends. We can go about doing good to our brothers.

I can forgive Abel, my brother. This may be hard to do, for our brothers do not always treat us right. But we can forgive because God, for Christ's sake, has forgiven us.

I can speak a good word for Jesus Christ to Abel, my brother. Like Andrew, I can bring him to Jesus, my Elder Brother.

### 3. The tremendous fact suggested, is this: What I do for Abel, my brother, I do either for or to Christ.

If Abel, my brother, is an unsaved man, whatever I do for him, I do for Christ. As the Father sent Him into the world, so He has sent us into the world. We are His witnesses, His ambassadors, His letter of commendation: we are on business for our King.

If Abel, my brother, is a Christian, then whatever I do for him, I do to Christ. "Inasmuch

as ye have done it to one of the least of these, my brethren, ye have done it unto Me." We know the moral of the well-known poem: "I was the beggar; I was the woman with the burden; I was the child." When we hurt our Christian brother, we hurt Christ; when we neglect him, we neglect Christ; when we help him, we help Christ.

This question, "Where is Abel, thy brother?" is a question to fear, if we have the selfish spirit of Cain; it is a question to love, if we have the Christ-like spirit of Paul. Which spirit do we have?

Chaplain McCable had a brother who, after forty years of thralldom to strong drink, was finally, through the faith and love and perseverance of his hopeful brother, redeemed from the sad slavery. The chaplain used to say: "When I get to heaven, I am going to take my brother by the hand and lead him up to my mother and say: 'Mother, here's George; I have brought him home'."

Do you and I have a brother, Abel, whom we can lead home? —J.K.P.

## 'Interpreting' And The Auburn Affirmation

Interpretation is the art of giving the meaning or sense of a statement. There are numerous applications of this art. One of the most elemental is the actual translating of a book, article or address from one language to another.

Faithfulness in translation is an inherent responsibility, assumed by the interpreter.

In the realm of Christianity, interpretation of Scriptural meaning is a most important responsibility. When the authority and reliability of the Bible are questioned, it is inevitable that the one who doubts or denies this reliability will himself become unreliable in interpreting doctrine.

In fact, we have come to the amazing situation where, in the name of "interpretation," we have facts denied and supplanted by human fancy. It should be recognized that facts can never be "interpreted" to be other than facts. When facts are denied we have presumption at its worst.

All of which leads to certain truths which should be obvious to every Christian.

### Scriptural Inspiration

Peter certainly believed in plenary verbal inspiration. "This scripture **must** needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas," and again; "For the prophecy came not in old time by the will of man: but holy men of God spake as they



were moved by the Holy Ghost." Acts 1:16 and II Pet. 1:21.

Paul certainly held this "theory" of inspiration when he wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Yes—the Bible as a whole, attests the fact that God directed and overruled during the centuries when it was in the making, that we might have a "Thus saith the Lord" for the guidance and blessing now and for eternity.

We have never seen a blessing come to one soul from a denial of the entire trustworthiness of the Bible. On the other hand we have personally known many, and have heard of thousands of others, whose lives have been blighted by the destruction of their faith in the Word of God. Those who so "interpret" the Scriptures have no rightful place as teachers and leaders.

#### The Virgin Birth

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. . . . The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:30-31,35.

The man who "interprets" these and other passages of Scripture into a denial of the virgin birth certainly has no rightful place in the Christian ministry.

#### The Vicarious Blood Atonement

"For this is my blood of the New Testament, which is shed for many for the remission of sins." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." "Much more then, being now justified by his blood, we shall be saved from wrath through him." "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot unto God, purge your conscience from dead works to serve the living God." "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot:" ". . . and the blood of Jesus Christ his Son cleanseth us from all sin." ". . . Unto him that loved us, and washed us from our sins in his own blood." "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"Who his own self bare our sins in his own body on the tree, that we, being dead unto sins, should live unto righteousness: by whose stripes ye were healed." "And the Lord hath laid on him the iniquity of us all."

Let him who "interprets" these and many other passages of Scripture as meaning anything other than that Jesus Christ died on Calvary for our sins, and that His precious blood cleanses from sin, those who believe in Him; let him, we say, read these words, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Certainly he has no part in the Christian ministry.

#### The Bodily Resurrection

"And that he was buried, and that he rose again the third day according to the scriptures, and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once." The bodily resurrection of our Lord, one of the most clearly established facts of history.

No man who "interprets" this great fact, by denying its reality, and relegates it to the realm of fancy and fiction, has any right to attempt to preach the Gospel; the **proof** of the central fact of Christianity is missing for him. It was the message of the resurrection which gave power to the apostles' preaching, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

#### The Miracles Of Jesus

The religion of Jesus Christ is a religion of the miraculous; of the supernatural. How could God's revelation to man and His dealings with man be otherwise? Space forbids examples of Christ's miraculous acts. They were simply His passport, to prove Who he was. If the Son of God found it necessary to come into this world to make salvation for sinful man a possibility, then not only would his miracles be the most natural thing in the world, but it would be unthinkable that his ministry should have been without miracles. Surely the Creator was above every law which he had created!

Those who deny these miracles, or explain them away by naturalistic reasoning, flout the authority of the Scriptures and "limit the Holy One of Israel."

The five points, as outlined above, are not doctrines which lend themselves to "interpretation" which questions their validity. They are clearly stated in the Bible and they have been clearly and unequivocally believed, taught and contended for throughout the history of the Christian Church.



Nevertheless, when nearly 1,600 ministers of the Presbyterian Church U.S.A. (Northern), signed a statement that these are not necessarily essential doctrines of Christianity and that a man may deny these doctrines and yet be ordained to the Christian ministry, this group, the Auburn Affirmationists, have thrown down a challenge to evangelical Christianity which must be vigorously opposed.

Until this is repudiated by the Northern Church the plea for union will continue to be a plea for doctrinal inclusivism to which many will not submit. As the matter now stands, the Auburn Affirmationists control the machinery of the Northern Church and their power continues to spread. Those in our Southern Church who defend the Auburn Affirmation or who belittle its far-reaching implications do not improve the situation.

There are many phases of Scriptural interpretation on which good men differ, but they do not involve saving-faith itself. But, we are weary with those who, in the name of Christianity, "interpret" away the very essentials of the faith, substituting for them the speculations and objections of human reasoning.

When this is attempted we see both intellectual and spiritual chaos result, because it is a spiritual impossibility. For, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The issue goes back to the first point: the integrity of the Bible. Deny its plenary inspiration and the foundation has been undermined and the door opened for the vagaries and follies of human speculation.

The Auburn Affirmation, unrepudiated and unrepented of, lies as an insurmountable barrier to plans for union. Within these five points, declared unessential by the Affirmationist, lie the very heart of the Gospel message. The testimony of evangelical Christianity is not dependent on numbers to make its power felt but on loyalty to revealed truth. On this we stand. —L.N.B.

## Children At A Funeral

Each funeral has its own peculiar sorrow. Some time ago I officiated at the funeral of a very fine man in the prime of life, a husband and father of two boys aged 9 and 11 and a girl of 7 years. The children seemed to be dazed and almost frightened. I visited the family after the funeral and found that the children did not know that they would ever see their father again. It was a Christian family. The children had been regular in

their attendance in Sunday School. But the children had not been instructed in anything beyond this life. Their lessons had been in the beautiful things of this life—birds, butterflies, flowers, clouds and the skies. Their songs were about the same things with an emphasis on good deeds, kindness, etc. But when they had to face the death of their father, they did not know anything about the resurrection or heaven. It was extremely sad to see their suffering. Children suffer deeply. They do not have sympathy given to them such as grown-up people usually have. Children are left out of the comfort which God's Word offers through Christ. And when I told them the truth about Christ and His resurrection and ours and the glorious life to follow, their eyes fairly bulged with joy and a new world was opened to them. After that I took occasion to instruct the little ones in some of these truths, which are neglected in the usual course of study or by the teacher or by parents, using the first few minutes before the regular sermon to do this. And I found that the simple teaching given to the children went home to the hearts of the grown children. It set me to wondering. Have we not been spending too much time preaching on the atomic bomb and world peace and things pertaining to this life, and leaving undone the weightier things—things which matter most—heaven, the resurrection and the glories which shall be revealed. "Suffer the little children to come unto Me." Wrapped up in that word ME is all the comfort of His salvation and the power of the life to come. And if we neglect the children, how shall we stand before Him to answer for the souls committed to our trust? Evangelism should begin soon after the cradle. Birds, flowers and the like are certainly beautiful. But if we confine our teaching to these, we will lose the souls of our dear little ones. May God stir us up about our duty to our children.—C.T.C.

## Rebuilding The Waste Places

Dr. John Allan MacLean's suggestion; that Christians undertake a campaign to raise funds for the restoration of the cities of Hiroshima and Nagasaki, comes from a man earnestly seeking to bind up some of the wounds of a war-devastated world.

Of the sincerity of this purpose there can be no question, but we would most earnestly question the wisdom, even the propriety, of such a move in the first place; and we would suggest a far wiser use of these funds, should they be made available.

First, as to the propriety of our rebuilding Hiroshima and Nagasaki. For eight years the Japa-



nese waged a ruthless and unprovoked war in China. Thousands of cities and towns were destroyed and millions were killed or driven from their looted homes. If Christians are to contribute, as such, to reconstruction in the Far East, should not the victims of unprovoked and unwanted warfare have consideration before the unfortunates of Hiroshima and Nagasaki, innocent as they might have personally been, but who nevertheless belonged to the aggressor nation?

In our judgment, such a plan would bewilder rather than favorably impress the pagan world. We believe, too, that Christians should limit their material assistance to those of the household of faith, whether Japanese or Chinese. To do otherwise, before such obligation is met, would we think, be to proceed on an unscriptural basis.

But, Christians have a far greater obligation and opportunity than the restoration of these two cities in Japan. Last August the writer, basing his prediction on some slight knowledge of Oriental psychology, made the statement that we would soon have the greatest missionary opportunity ever dreamed of in Japan. Recent developments have abundantly proven this prediction true. Nowhere in the world will Christian missionaries be more welcome and nowhere are they more needed than in Japan today. National humiliation and subjugation have given us people whose hearts are sore and ready for the comfort and hope of the Gospel.

Let Christians offer themselves, their money and their prayers for the evangelization of Japan in this time of unparalleled opportunity. The rebuilding of bomb-obliterated cities might be a magnificent gesture, but the intensive and continued presentation of the Gospel, through equipping and sending out of God-called missionaries, will do far more to further the Kingdom of God.

—L.N.B.

## Why Tolerance?

By Rev. Robert K. Randolph, D.D.\*

As we enter the New Year we are likely to hear much more about tolerance than ever before. It is important that we learn to recognize the difference between true and false tolerance, especially as it may affect the promulgation of the truth.

Each time one brands such heresies as the teaching of Roman Catholicism or that of Christian Science as false, he is apt to be branded as an intolerant Nazi. If this is the meaning of tolerance, then no one can speak for the truth as he sees it. True tolerance does not demand of us that we pocket our convictions and cease to be witnesses unto Christ and the Scriptures, but it does demand that we recognize the right of the Roman-

ist and of the Christian Scientist to answer us as we seek to present the truth as God has revealed it in the Word. It demands that we recognize this right and shall not seek to seal their lips by putting them into jail or to death.

It is not the meaning of tolerance that all men come to the conclusion that nothing in particular is true. Some persons would argue that no one has truth; that not even the Bible reveals truth and that therefore to be tolerant means admitting that one's opponent is as likely to be right as one is himself! To do this is to deny that there can ever be truth anywhere and to assert that not even God has given us such a revelation that those who believe it can be thought of as having truth.

Let us, therefore, dedicate ourselves to a proclamation of what God has revealed with the knowledge and confidence that when we do so, we and we alone who believe His revelation, have the truth. Let us do so fully admitting the right of others to preach and teach their doctrines while we show forth their error by demonstrating their inconsistency and the marvelous consistency of God's revelation. Let us be truly tolerant, but never cease for one moment to speak out for the faith once for all delivered to the Saints.

The kingdom of our Lord cometh not by sword and conquest but by the preaching of the Word. It is the Word preached which by the working of the Holy Spirit can bring in that aspect of the kingdom of God which is in the heart. We know that by the presentation of proof of error and the demonstration of truth which is provided in the Word, God will make perfect the building up of His saints in a world where true tolerance reigns.

\*Episcopal Recorder.

## Just Use Me

I am the Bible,  
I am God's wonderful library,  
I am always—and above all—the truth.  
To the weary pilgrim, I am a good, strong staff.  
To the one who sits in black gloom, I am a glorious light.  
To those who stoop beneath heavy burdens, I am sweet rest.  
To him who has lost his way, I am a safe guide.  
To those who have been hurt by sin, I am a healing balm.  
To the discouraged, I whisper a glad message of hope.  
To those who are distressed by the storms of life, I am an anchor sure and steadfast.  
To those who suffer in lonely solitude, I am as a cool, soft hand resting on a fevered brow.  
O child of man, to best defend me, just use me.

—C. E. Baird.



# Organic Union With Spiritual Unity?

By Vernon W. Patterson\*

The desire for association and fellowship with other Christians is an instinct of the new nature in Christ. It is an evidence of the spiritual unity of the family of God, where all have come to be "partakers of the divine nature" through faith in Christ. "We know that we have passed from death unto life, because we love the brethren" (1 Jno. 3:14).

## Spiritual Unity

This unity is a fact. Before going to the cross, Christ promised his disciples that they would "know that I am in my Father, and ye in me and I in you" (Jno. 14:20). In John 17, He prayed for a three-fold unity of believers: first, oneness in the Father's keeping (V. 11); second, oneness in vital union with the Father and Son ("in us," V. 21); and third, oneness in glory (Vs. 22, 23). This unity is wrought by the Holy Spirit, beginning at Pentecost (Acts 1:5), and continuing, as He baptizes every believer into the body of Christ, until its completion in glory. "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). So unity in the body of Christ is a present reality through the **promise** and **prayer** of Christ fulfilled by the **power** of His Spirit.

## Organic Union

This, however, is not to be confused with organic union. The former is an organism: the latter, an organization. The one is vital; the other, mechanical.

## The Basic Cleavage

It has been said that denominational divisions are the disgrace of Christianity. It is true that there is division among those who call themselves Christians, but the basic cleavage is not denominational. There is spiritual unity regardless of denominations where the true doctrines concerning the Scriptures and the person and work of Christ are held; and there is division, even within denominational lines, where these doctrines are denied. The evidence of this is seen on all sides. In interdenominational agencies and so-called "faith" missions, evangelical Christians work together effectively and in harmony with each other for years without knowing, oftentimes, or even caring to know, the denominational affiliations of each other. On the other hand, within every large denomination, there is discord and strife between the modernists and the evangelicals. Dr. Henry Sloane Coffin, recent moderator of the Northern Presbyterian Assembly, who is outspoken in his denial of

the historic faith, recognizes this when he says: "Denominational lines are not real frontiers. Ministers have more in common with the clergy of other churches who have had an education similar to their own than with fellow-ministers of their own church with different training."\*

The real division is concerning the central doctrines of Christianity. The historic faith holds to the inerrant inspiration and authority of the Scriptures, the unique deity of Christ, His substitutionary blood atonement, His bodily resurrection and His personal coming again. The liberal or modernistic theology interprets all of these on a natural rather than a supernatural plane, and reduces Christ to the level of being merely a good man, a great teacher, and a self-sacrificing example and martyr. Here is the age-old cleavage between belief and unbelief.

## Irreconcilable Differences

The true faith emphasizes the person and work of Christ as revealed in the Word of God, received by sinners through the power of the Holy Spirit, and resulting in souls saved and lives transformed. The modernistic theology emphasizes universal brotherhood and human welfare, applied to the social order through organizational influence and political pressure, and resulting, presumably, in a "better world."

Because of this difference in emphasis the evangelicals are sometimes accused of "other worldliness" and of having no concern for human welfare or for correcting social evils. This is not true. No one is more concerned than they are about these things. But they know that all human ills proceed from the sinful hearts of men, and that only the blood of Christ can cleanse these hearts. They seek therefore to cut out the root of the cancer rather than to salve the surface. They would cure the cause, not soothe the symptoms. For they know that a regenerated heart results in changed conduct and transformed life. The effect is permanent not temporary. And if enough lives are transformed, society is transformed, and even nations are changed. The salvation of individual souls through the preaching of the cleansing blood of Christ inevitably results in social improvement and civic righteousness. This is the true order. But to attempt to reverse this process is to build upon sand rather than rock.

\*Why I am a Presbyterian, The Forum, March, 1926.



The true faith is supernatural; the modernistic theology is natural. **Here is the real issue.** The one is divine; the other, humanistic. The one is wrought by the Spirit of God; the other, by the spirit of man. The one stresses the miraculous; the other, the scientific. The former emphasizes evangelism and regeneration; the latter, social readjustment and reformation. The former preaches the gospel of the crucified and risen Christ in the power of the Holy Spirit; the latter, the "social gospel" of human welfare and world improvement in the energy of the flesh. The primary object of the one is the salvation of the soul and preparation for heaven; that of the other is the improvement of society and earthly security and prosperity. The one seeks spiritual power and heavenly blessing; the other, political influence and worldly places and prestige. The program of the one is, by the preaching of the gospel, to call out from among the nations a people for Christ's name; that of the other is, by social and political programs, to "create a new world order."

#### Profession Not Sufficient

The difference between these two schools of thought is irreconcilable. There can be no spiritual unity between them. Though both call themselves Presbyterian, they are separated by an impassable gulf. Though both take the name Christian, they have no fellowship and are mutually destructive.

The difference between these two groups, however, is frequently not discerned at first. For many of the liberal group have not gone all the way in unbelief, and some of the most confirmed modernists profess to believe all the central doctrines—subject of course to their interpretation of these doctrines, not the historic interpretation. The first sure evidence of the cleavage is the denial of the infallibility, authenticity, and authority of the Scriptures. With this wedge driven, the way is opened for the denial of the other essential doctrines to seep in until eventually all are denied.

Remember the penetrating question of our Lord; "And why call ye me Lord, Lord, and do not the things which I say" (Lk. 6:46)? And the further solemn announcement: "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and I will profess unto them; I never knew you: depart from me ye that work iniquity" (Mt. 7:22, 23).

Weigh well the meaning and implications of a few of the things which He said, which He expected His disciples to believe and adopt as the basis of their daily living: "Heaven and earth shall pass away, but my words shall not pass away" (Mt. 24:35); "I and my Father are one" (Jno. 10:30); "... all men should honour the Son, even

as they honour the Father" (Jno. 5:23); "ye are from beneath; I am from above . . . if ye believe not that I am . . . ye shall die in your sins" (Jno. 8:23,24); "No man cometh unto the Father but by me" (Jno. 14:6); "Except a man be born again, he cannot see the kingdom of God" (Jno. 3:3); "The Son of man came . . . to give his life a ransom for many" (Mk. 10:45); "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jno. 10:17, 18).

#### Fellowship Forbidden

Not only can there be no spiritual unity between those who hold the Scriptural faith and those who deny it, but the Word of God positively and repeatedly forbids even attempting fellowship between the two groups. Believers are warned to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Paul warns Timothy against those who do not teach the true doctrine of Christ and adds, "From such withdraw thyself" (I Tim. 6:5). Peter warns against "false teachers" who deny "the Lord that bought them" (I Pet. 2:1); and John is very strong and specific: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds" (II Jno. 9-11).

#### False Union

It is clearly seen therefore that spiritual unity centers in Christ through faith in the Scriptural doctrine of His person and work. Organic union cannot make this spiritual unity; nor can organic division break it. To bind these two contradictory groups together by organizational bands would bring about only a mechanical or forced union, not a vital or spiritual unity, and would result in discord and bitterness and even eventual departure from the true doctrine of Christ. This is abundantly evident from such unions as have already taken place.

#### True Unity Desired

It would be worth the greatest effort and sacrifice to achieve organic union of the Presbyterian Church, U.S.A. (Northern), and the Presbyterian Church, U. S. (Southern), if this could be done with true spiritual unity. But, sad to say, the history of the Northern Church, especially in recent years, is not encouraging as to the possibility of this.

#### The Lesson Of History

The separation of the Northern and Southern Churches came as a direct result of the disregard



of the Northern Church of the principle of the separation of church and state. They demanded at the time secession was impending that ministers must pledge allegiance to the Federal government. This demand resulted in the separation of the two bodies in 1861.

In 1866, the Northern Church united with the "New School" Presbyterian Church. The "Old School" Presbyterian church had separated from the "New School" group in 1837 because of the latter's New England Unitarian coloring and doctrinal laxity. Thus early did the Northern Church adopt the policy of "union on the ground of polity rather than of the principles of the interpretation of the Word of God . . . From the day of the union until the present, New School Theology has been a disturbing factor in the ranks of that church. For instance, Union Theological Seminary, New York was a New School seminary."\*

This policy of the Northern Church toward union for the sake of organizational enlargement and strategy with disregard of doctrine was again demonstrated when in 1906 it united with the Cumberland Presbyterian Church, whose theology was not truly Calvinistic, but rather Arminian.

#### Decline In Doctrine

In protest against the teachings of Dr. Harry Emerson Fosdick, then a professor in Union Theological Seminary, New York, the Northern General Assembly declared in 1923 that each of the following five doctrines was "an essential doctrine of the Word of God and our Standards": the inerrant inspiration of the Scriptures; the virgin birth of Christ; the substitutionary atonement; the bodily resurrection; and the miracles of Christ. Promptly in the same year, 1,292 ministers of the Northern Church signed a paper known as the Auburn Affirmation, stating these doctrines were not essential "for ordination or for good standing in our church."

Then followed years of conflict, in which Dr. J. Gresham Machen of Princeton Theological Seminary, scholarly and zealous advocate of the doctrine of the virgin birth and of the historic faith, was persecuted and repudiated; and the founders of the Independent Board of Presbyterian Foreign Missions, which was formed in protest against modernism in the foreign fields, were ruthlessly put out of the church.

Finally in 1943, the Northern General Assembly elected as moderator Dr. Henry Sloane Coffin, President of Union Theological Seminary, New York, an Auburn Affirmationist, who is recog-

nized as one of the foremost leaders of the modernists. By this election, to all purposes, the Northern Church has openly endorsed the Auburn Affirmation and set its seal upon the modernistic theology, which Dr. Coffin represents. This is recognized as a fact by both the evangelicals and the liberals of the Northern Church.\*

#### Decline In Practice

The natural result of this doctrinal declension has been an increasing emphasis upon social and political activities, humanistic rather than spiritual. Ministers are urged to join labor unions and participate in the conflict between capital and labor; inter-racial programs aiming at complete social equality between the races are promoted; pacifistic activities are encouraged; governmental lobbying and political pressure is engaged in; and so on. Many of these programs are strongly anti-capitalistic and socialistic, and some are near-communistic.

In the church organization itself this social and political trend is seen. Boards and committees for promoting social and political programs take a prominent place. The position of women is elevated in an un-Scriptural way. They may be elected as ruling elders and presumably even as teaching elders (preachers). Trustees manage the finances rather than deacons. The authority is centralized into a General Council composed of the heads of the various Boards, etc. This tends toward a centralization of ecclesiastical authority contrary to the principles of Presbyterianism.

#### Ultimate Objectives

In this connection it should be noted also that the program of uniting denominations under one control does not stop with the proposed union of the Northern and Southern churches. It proceeds onward to include all branches of Presbyterianism. Then it is proposed to unite with the Protestant Episcopal Church. Steps to this end are already under way. And so on and on would many advocates of church union carry the program until there would be one World Church. All of this means, among other things, increasing ecclesiastical power centralized into the hands of a few top leaders.

#### The Question Of Union

In view of all of these facts, how can there be a union between the two denominations with real spiritual harmony? "Can two walk together except they be agreed" (Amos 3:3)?

\*Is Organic Union of the Presbyterian Churches to Be Desired? Rev. William Crowe, D.D., Southern Presbyterian Journal, July, 1944.

\*For a detailed discussion of the Auburn Affirmation and the teachings of Dr. Coffin, etc., see Church Union, Major W. Calvin Wells, Southern Presbyterian Journal, April, 1944.



It must be admitted that there is a considerable liberal or modernistic group in the Southern Church. But it is felt that they are in the minority and certainly not in the dominant position that the modernistic leaders of the Northern Church occupy. Significantly enough, in the Southern Church, it is the liberal group in the main that favors union, and the conservative body that opposes it. This only emphasizes the real line of cleavage, which has been pointed out. How can there be harmony between the two? How can there be peace without purity?

A recent advocate of organic union contends that "it is not basically a question of Christian faith or of Christian action. It is a question of Christian strategy." It becomes, he says, "a question of Christian faith only if it can be shown that the Presbyterian Church, U. S., is disloyal to her faith by entering a union with the Presbyterian Church, U.S.A."\* The facts abundantly show that union would inevitably mean such disloyalty on the part of the Southern Church, and therefore the question is basically one of Christian faith. How can "Christian strategy" be important, or even "Christian," if Christian faith is denied? The Northern Church has openly put its endorsement on modernism. And the Northern Church outnumbered the Southern Church four to one. To merge under such conditions, would mean, on the part of the Southern Church, compromising the faith and ultimately, to all practical purposes, departing from it. How could God bless a "Christian strategy" that is bought at the price of the Christian faith?

#### The Church Property Question

Furthermore, as has been pointed out in the able article by Judge C. Ellis Ott,\*\* great bitterness would result regarding church properties. This was true in the union of the Northern and Cumberland Presbyterian Churches and of the Northern and Southern Methodist Churches. Local churches, which for conscience sake refused to go into these unions, were deprived of the properties which their members had bought with their generous and sacrificial gifts. It will take generations to wipe out the bitterness and animosity that has been thus created.

#### A Suggested Solution

If, however, the Northern Church has not actually turned away from the historic faith to the extent that its official actions would seem to indicate, and if those desiring union are sincerely and earnestly willing to seek a solid foundation

upon which the two denominations can build a united organization with real unity of spirit, this can be demonstrated by meeting two simple conditions, which actually will solve the great majority of the present problems: First, let the Northern Church repudiate the Auburn Affirmation and give a positive declaration concerning the essentiality of the central doctrines of Christianity which were questioned in the Affirmation. And second, let both denominations grant to the local churches the right to retain the ownership of their properties, if they should decide not to enter the merger.

These conditions are eminently fair. For certainly if there is to be genuine unity, there should be a clear statement concerning the essential, central doctrines that have been questioned, especially the doctrine of the infallibility of the Scriptures. No one who sincerely holds these doctrines will hesitate to declare himself. And as to the ownership of the property, regardless of what may be considered "the genius of Presbyterianism," the principles of simple justice and honesty, as recognized even by the outside world, would require that each church, which has given and maintained its property, should be permitted to retain the ownership of its property, if it should decide, temporarily or permanently, to remain out of the union.

If these basic conditions are met, there will be little doubt that every other problem can and will be solved. But unless there is the sincerity of spirit, the true brotherliness of heart, and the simple regard for truth and the just rights of others necessary to make this beginning, there is no need to continue negotiations, for, without these, there can be no organic union with spiritual unity.

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\*Elder in the First Presbyterian Church, Charlotte, N. C.

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Write for free copies of Major W. Calvin Wells' analysis of The Plan of Union and other special articles on this important subject, including Dr. William Crowe's "Is Union Desirable?" A postal card request will bring as many copies as you can profitably use for distribution among your church officers.

The Southern Presbyterian Journal Co.  
Weaverville . North Carolina

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\*Dr. Holmes Rolston, The Presbyterian Outlook, Dec. 31, 1945.

\*\*The Southern Presbyterian Journal, Nov. 1, 1945.



# Sabbath School Lessons

By Rev. J. Kenton Parker

(March 3-10-17)

## LESSON FOR MARCH 3

**A People Finding A Homeland:** Scripture: Joshua. Print Jos. 1:1-4; 23:1-11 Dev. Reading: Deut. 11:1, 8-12.

In our Devotional Reading we have a beautiful description of the Promised Land. "A land that floweth with milk and honey . . . not as the land of Egypt . . . soweth thy seed and watereth it with thy foot—(an irrigated country) . . . but . . . a land of hills and valleys, and drinketh water of the rain from heaven . . . a land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year." This was a "Homeland" worth finding!

"Trust and Obey" might be a good heading for the book of Joshua, both in regard to the Good Soldier who had "Good Success," and the people of Israel. It was faith and obedience which enabled them to go in and possess the land. What failures there were came through Unbelief and Disobedience. The book as a whole is one of Victory.

We will center our attention mainly on chapters 1 and 23.

### The Call Of Joshua

"Moses my servant is dead." When earthly leaders pass from the scene, God has others prepared to take up their work. Although a great disappointment to Moses, it was fitting that he, the representative of the Law, should not lead Israel into Canaan, but that Joshua, a type of Jesus, our Savior, should be the one to lead them "into rest," as Christ will lead us to the "rest that remaineth to the people of God." Joshua, too, was a trained military leader with much experience.

"Arise, go . . . thou and all this people." No man ever received a more direct and definite call than Joshua. Unlike some other great men, Moses especially, he makes no excuses. He no doubt felt the load of responsibility, but does not hesitate to assume it. A typical army man, he is ready to "obey orders" from "the Captain of the host of the Lord." (5:14).

The call made him feel his Need, and so we have:

### The Promise To Joshua

In 5:1 we have this gracious promise: "There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee." The promise could not have been couched in more reassuring words, for

Joshua had seen how the Lord had been with Moses for the last forty years.

Bound with this Promise is an earnest **Exhortation**: "Be strong and of a good courage . . . only be thou strong and very courageous . . . be strong and of a good courage" (Vs. 6,7,9). These words remind us of Paul's exhortation to Christian Soldiers to "be strong in the Lord and in the power of His might. "The Christian life is "not a picnic, but a battlefield"; after each blessing or "benediction comes a battle."

### The Place Of "This Book"

"This book of the law shall not depart out of thy mouth." Other great military leaders have followed his example. In nearly every war, even the last one, we have had men who loved their Bibles. Meditation upon and obedience to, the Word of God, were to assure prosperity and good success. Surely if this were true of a flesh and blood war, how much more when we fight not against flesh and blood! If we have an arm to wield it and skill to use it, as Bunyan says, we can venture against angels and principalities and powers. Woe be to the church when it tries to win with man-made weapons!

The middle section of the book is taken up with:

### The Twofold Task

This task was (1) To conquer the land, and (2) To divide it among the twelve tribes. It was no little task; it was work for both a Soldier and a Statesman. Joshua, under God, proved himself to be both.

We have time to but mention the great campaigns of the book—the capture of Jericho, the setback at AI, the Southern and then the Northern campaign, by which the backbone of resistance was broken and the land opened to occupation. There still remained sections not subjugated and there was some lack of faith and obedience shown in not completely conquering the foe. Is there not a timely lesson for us as individuals in our fight against our besetting sins? and also the church in its Missionary labors?

But on the whole there was the:

### Good Success

Which was promised to Joshua in the first chapter. When he calls Israel together just before His death He tells them that not one good thing which the Lord had promised had He failed to perform. What is Success? Someone has defined it as "coming up to the level of one's best." I like another



definition better. "Success is coming up to the best that God has for us." Joshua was eminently successful according to that definition.

Can we be successful as he was? What were the things which made him succeed? They are right at hand: **Faith, Obedience, Love For and Loyalty To, God's Word.**

We are facing great enemies today. The path to **Victory** is the path marked out by Joshua. "Trust and Obey, for there's no other way," to gain the victory over our foes, but to "Trust and Obey". The Word of God, teaches us Trust and Obedience.

As Christians we have to fight every step of the way. Let us never be discouraged. The Sword of the Spirit in the hands and hearts of Trusting and Obedient Soldiers can give us the Victory through Jesus Christ our Lord. Our "Joshua" can and will enable us to conquer the world, the flesh and the devil.

Are we living Victorious lives? Are we trying the right plan?

### LESSON FOR MARCH 10

**A People In Confusion.** Scripture: Judges. Print 2:7,11,16-23. Devotional Reading: Deut. 30:15-20.

"With ruin upon ruin, rout on rout,  
Confusion worse confounded."

These words might well describe the condition in the land of Promise during the time of the Judges. Still we would not paint the picture too black. There were periods—quite long periods—when there was rest and peace and quietness. One of these lasted 80 years and several for 40 years.

Still as a whole, "Confusion" is a fitting term to use, or "Defeat." The book of Joshua is one of "Victory," marked by only one bad defeat, that before Ai, which was caused by the sin of Achan. There was not complete victory, however. In the book of Judges we have victories, but also numerous defeats and oppressions.

Moses told Israel in Deut. 30:15-20 in most solemn warning that he was setting before them, "life and good, and death and evil . . . life and death, blessing and cursing." All these things were mixed together during this period. The people made their choice and reaped the consequences. Is not this true of every nation?

### Reasons For This Confusion

We have just stated one of these reasons—the choice of the people.

A second was that they failed to carry out God's commands and did not drive out all their enemies.

On account of their disobedience and unbelief these nations were allowed to remain and became thorns and snares.

Then Israel left the worship of Jehovah and strayed off after the gods of the people who were left in the land.

"No king in Israel; every man did that which was right in his own eyes." There was no central authority. But Jehovah was their King and heretofore there had been no confusion. Under Joshua and Moses Israel was under a Theocracy. The trouble was that Israel departed from their King. It was stepping **Down**, not **Up**, to go from a Theocracy to a Monarchy. However, Monarchy is better than anarchy which was almost the actual condition during the period of these judges, many of whom were but local rulers.

### Extent Of This Confusion

There were six major Oppressions and Deliverances, and seven minor; six outstanding Judges, and seven not so prominent.

The first was the Mesopotamian Invasion from the north-east. Israel had intermarried with the Canaanites and served their gods. Othniel, the nephew of Caleb, defeated these enemies and the land had rest forty years.

The second oppression was by the Moabites. Ehud, a Benjamite, slew Eglon king of Moab and completely defeated the Moabites, and there was peace for eighty years. Shamgar, the third judge, rendered good service against the Philistines during this time.

The third great oppression was by the Canaanites. Deborah, the prophetess, was the real leader and she and Barak with an army of 10,000 men, met and defeated Sisera, the captain of the Canaanitish army.

The next enemy to arise was the Midianites. Gideon with his little band of 300 men led in this most spectacular and crushing defeat. He is one of the best of the judges and is given a place in the honor roll of Heb. 11 along with others. Abimelech, Tola, and Jair came in about this time.

Then came the Ammonites. Jephthah, the Gileadite, led Israel to victory. He is remembered for his rash vow. Ibzen, Elon, and Abdon figured in this time.

Lastly, we have the oppression by the Philistines and the strange, but always interesting, story of Samson, the "weak strong man."

### The Nature Of This Confusion

As we have seen, this was, first of all, **Political** confusion. Their enemies ruled over them and grievously afflicted them, making life a burden. Add to this the fact that many of these judges were weak, immoral men, and we can see that



their rule was not always ideal. Even the best of them, like Gideon, were far from perfect and allowed abuses to creep into their rule.

Back of this political confusion was **Religious** confusion. Leaving the true God, they served the gods of the heathen, whose very worship was worse than confusion.

There was **Social** confusion. This is brought out most graphically in the "stories of the times" incorporated in the last chapters of the book. We also get an insight into the sordid Home life. This was bound to be true when so much intermarriage took place. Heathen wives ruined the homes. Generations which "knew not the Lord" came from such marriages and homes.

Sin was the background of it all.

### Practical Application

It would be well for us to ponder a long time on the book of Judges.

Our time is certainly a time of "World Confusion" of the most startling nature. We are busy running to the ends of the earth to "confer" with all sorts of people, mostly without religious attitudes or inclinations. The rulers of the world are "taking council together" and as far as we can see, with no thought of God, or God's Anointed in their minds. As was the case when He first came, there is "no room for Him."

Sin has gotten the world muddled and confused. Why can we come to no agreements, or solve any problems? The answer is so simple that a child ought to see it. As these words are being written, news comes over the radio that law-abiding England is having to call on its citizens to help Scotland Yard try to check the "crime wave," and in our own country at the convention of Policemen, our crime expert, Edgar Hoover again warns America of an unprecedented increase in crime, especially among the young.

Are we approaching the wonderful "New World" some are so loudly proclaiming, or a "Dark Age" of crime and lawlessness such as we have never experienced before in this country?

No nation is Christian. We are but "flecked with Christianity." There are bright spots in America, but there are plenty of black ones, too, and the total effect is pretty "shady," to say the least.

There never was a finer time to let our light shine, and be real salt with savor to it.

Are we doing our part to bring order out of chaos?

### LESSON FOR MARCH 17

**The Everyday Life Of A People.** Scripture: Ruth. Devotional Reading: Psalm 133.

The Psalmist exclaims in Psalm 133: "Behold, how good and how pleasant it is for brethren to

dwell together in unity." Even in the troubled days of the judges there were some who were thus dwelling together. The story of Ruth is a welcome relief from the bloodshed and confusion which is everywhere predominant in the book of Judges.

We hope that this book is a beautiful sample of many other similar scenes. Not that the faith of Elimelech and Naomi was by any means perfect, but at least we have a semblance of faith, loyalty and love.

We shall center our attention on the heroine of the story—**Ruth**, grouping the material around her.

### CHAPTER I

#### Choosing Wisely

The story opens with a background of sadness. First there is **Famine**, and this famine led Elimelech and Naomi to forsake their country for the land of Moab. We cannot judge them. Perhaps it was a lack of faith, but if so, this was not the first time that famine led God's people to seek food elsewhere. But sorrow upon sorrow comes. The father dies and then the two sons. After ten years Naomi decides to return to her country.

In verses 6-18 we have one of the most touching pictures in the Bible. Both Orpah and Ruth loved Naomi. But Ruth makes the all-important choice and records her choice in the words which have made her so famous: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me". Thus the Moabitish girl "burned her bridges" behind her. These words deserve their place in literature. It was no little thing for her to give up country and kin and friends in this way. But no one doubts the wisdom of her choice.

The remaining verses in this chapter describe the sad feelings with which Naomi began life again amid the old surroundings: "Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty."

### CHAPTER II

#### Gleaning Diligently

There was no "moaning and moping" on the part of Ruth. She was ready to make a living for herself and Naomi, and she set about it in a most capable and praiseworthy way. God was guiding her every step, "and her hap was to light on a part of the field belonging unto Boaz". Just as the Lord was with Joseph and he was a "luckie",



(prosperous) man, so the Lord was with Ruth and she was a "luckie" woman. To all who love romance, chapter II is interesting reading.

Boaz is a fine type of a prosperous and well-liked farmer and the interest he takes in this stranger and his kindness to her throw a flood of light on his generous and gentlemanly character. We hope there were many like him in Israel.

But the chapter is especially fine in the light it throws on the simple good character of Ruth herself, as she thus unselfishly cared for her mother-in-law.

### CHAPTER III

#### Planning Hopefully

Naomi now bestirs herself. She planned to take advantage of the law and custom of the times and seek a real home for her loved daughter-in-law. We can easily imagine the many conversations which took place between these two devoted friends in their little home at night. Naomi saw the increasing interest which Boaz took in Ruth and she confided her plan to her. She was simply taking advantage of the well-known law and custom of the time. There was nothing wrong or immodest about it. The testimony of Boaz is worth remembering here: "for all the city of my people doth know that thou art a virtuous woman." The good character of Ruth was beyond suspicion.

### CHAPTER IV

#### Rewarded Gloriously

The plan worked. Boaz set about to finish the business of purchasing to himself a splendid wife, and also the parcel of ground that belonged to her deceased husband, in fact, all the property of the boys and Naomi.

Thus the story ends, with a wedding and another fine home begun. The chapter closes by showing the lineage of David through Ruth, and thus connecting her with the Messianic line.

#### Some Lessons For Us

(1) Love for friends and kinfolk can be a rich blessing or a curse according to the nature of these friends and kinfolk. Many a man has been saved by having a friend, and many a man has been lost through the wrong sort of friends. These earthly ties are glorious helps, but may be snares and hindrances.

(2) God has room in His Book for the lives of simple people. Who are we, to say what people are great or small?

(3) God overrules our mistakes and brings glorious results out of our failures. Sometimes sorrow is but a prelude to greater joy. "Weeping may endure for a night, but joy cometh in the morning."

While Ruth is the main character of this book, we can see some noble traits of character in both Boaz and Naomi.

## Young People's Department

Edited By Rev. W. G. Foster

(March 3-10-17)

### Young People's Emphasis For March

#### What Shall It Profit?

##### Introduction For The Month

The Atomic Age is upon us, but we Christians have been talking too much about the atomic bomb and too little about atomic energy. Great areas of opportunity and service for mankind open up as we think of the possibilities in atomic energy, and out of these possibilities shall come great new industries and with them new vocations for the young people of this generation.

But all these possibilities will become liabilities that destroy unless we Christians take the dynamic energy of the Gospel of Christ for our direction in all of life. On one occasion Jesus Christ reminded His disciples that it would not amount

to much if they should gain the whole world yet lose their own souls. We shall never take Christ into our vocations and follow His mind in all of life until we come to realize in a practical, vital, life-controlling way that it would not profit us a thing should we gain the whole world and lose our own soul.

Our emphasis for the month of March is on our vocations, our life work, but the emphasis is stated in the words that Christ used in putting the question to His disciples, "What shall it profit a man . . .?" Much harm has been done spiritually many times by folks who take a few words out of Scripture and give them a meaning that they never had in the Bible; and often we never get the blessing we should from reading our Bibles because we read hurriedly over a passage and never take the time to find what it really means. Perhaps this month we should take our first program



to study our passage of Scripture from which the words for our monthly emphasis are taken, and after we understand that we shall go on and look at our life work.

### March 3: Make A Living By Making A Life.

#### Introduction

What is man

If his chief good and market of his time  
Be but to sleep and feed? A beast, no more.  
Sure, he that made us with such large discourse,  
Looking before and after, gave us not  
That capability and God-like reason  
To rust in us unused.

—William Shakespeare.

Man is not a body with a spirit. Man is a spirit with a body. To work day by day simply to gain the material things of life that bring pleasure to the body is to be less than a man and to live on the level of a beast. But when we hear people speak of making a success in life they talk only in terms of money and things; therefore to be correct they should go on and tell us that they are talking about being successful beasts.

Many people are unhealthy and unhappy because they have not learned even to be successful beasts. People may be too lazy to get out and work for a living and become unhappy and unhealthy because they do not have enough of the things that are necessary for physical life. And others may become unhappy and unhealthy because they overindulge in the things of material comfort, and when they do they not only become unhappy and unhealthy themselves but they also deprive somebody else of the necessities of life; and so, while they are unhappy and unhealthy from too much, they are making others unhappy and unhealthy from too little. So we do want to become successful beasts; that is, we want to learn how to have and use properly the things necessary for physical well being.

But we who have been created in the image of God certainly want to go higher in success than merely being successful animals. How can we? Our Lord tells us in the passage of Scripture from which our emphasis title is taken. Let's study it.

#### SCRIPTURE LESSON

##### Mark 8:34-38

1. Absolute Necessity—Self Denial, v. 34-35.
2. Supreme Value—The Soul, v. 36-37.
3. Greatest Danger . . . Silence, v. 38.

These three principles tell a story. If in your job and in your personal living you are simply out to get what you can get for yourself you not only can not be Christ's disciple, but you will also

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be disappointed, for God has written into the warp and woof of the universe the law that whoever seeks to selfishly keep his life for himself shall lose even what he is after. To be a disciple of Christ and find real living we must deny self and take up our cross and follow Christ. But we will not want to deny self and take up our cross until we realize that our soul is the supreme value of life. But when we do realize it and receive Christ we run a great danger—the danger that we will not confess Christ before men. And remember that we confess Christ before men in all that we do and say. We confess Him in church, in the home, in the friends we choose, and in the manner in which we do our work.

#### The Soul

Perhaps we ought to include a word about the word "soul." It seems that souls have gone out of date today, and most people think that the soul is that ghost-like something that will live on after death, no more. In Genesis 2:7 we read that God formed man from the dust of the ground in that day when He made him, and that He "breathed into his nostrils the breath of life; and man became a living soul." All of us know that we have a material body; God says that this was formed from the dust. And all of us know that we have an immortal, spiritual nature, this God calls in this passage the "breath of life." So man is body and spirit. Then God calls man—body and spirit—"a living soul." A man's soul is His whole personality—physical nature and spiritual nature. Some times the Scriptures seem to make man a threefold being—body, soul, and spirit. (I Thess. 5:23). But the writer of Hebrews reminds us that only the Word of God can separate the soul from the spirit (Heb. 4:12); therefore for all practical purposes the soul refers to the whole



man—body and spirit. Thus if we neglect our spiritual natures we can lose both body and spirit; we have nothing left. This means that when Christ said, "What shall it profit a man if he gain the whole world and lose his own soul," He was not thinking only of the world to come. If a man lives only for the things of the flesh and neglects the spirit, he loses in this life and in the life to come. But if he gains life and power for his soul he has a healthy, powerful life in this world and in the world to come. The two stand or fall together.

### Suggestions

This threefold truth from the Scripture lesson can be applied in talks or by discussion to the setup of life—personal and commercial. It means that we can never choose any work that will tear down our own physical bodies or the bodies of others. It means that even in choosing our work we must choose work in which we can build up our spiritual natures and witness for Christ. It means that we can't look at any job purely from the standpoint of what we can get, but we must think in terms of what we can give.

Our big job in life is not to make a living, but to make a life. We can not make a real life unless we deny self, take up our cross, follow Christ, realize the supreme value of our own whole nature, body and spirit, and seek to witness for Christ everywhere. The way we make our living must help us make such a life. If we make our living in any other way we shall lose our souls and have nothing left.

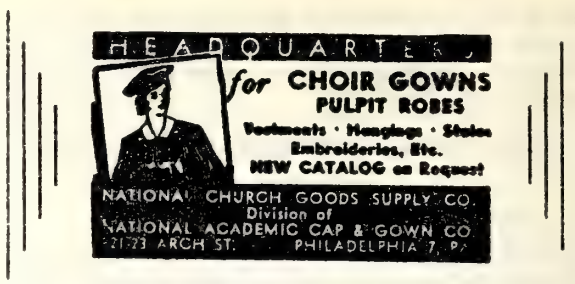
In studying this passage it has an application to all of life, but let's never forget the primary application. We must believe on the Lord Jesus Christ and have everlasting life. It does not matter what we gain in this life, for it is less than nothing unless we have everlasting life.

## March 10: Full Time Christian Living.

### Introduction

How many times have you heard some speaker give a call for all those who will give themselves for full time Christian service to come forward? Did you ever remind yourself while the speaker was giving the invitation that every single Christian in all the world has been called to do just that—to give himself in full time Christian service?

But we can't all be preachers, teachers, missionaries. How can we be full-time workers when we have to work for someone else and at some other job eight or ten hours a day? All work is sacred, if it is the work that God has called us to do. And all work that God has called us to do is full time Christian living. Paul is known as one of the greatest of Christian missionaries, yet in his life



he illustrated what every believer's life should be. Let's see.

## SCRIPTURE LESSON

### Acts 18:1-11

1. Christian Home Life All the Time, V. 1-3a.
2. Necessary Toil Day by Day, V. 3b.
3. Worship Every Sabbath Day, V. 4.
4. Gospel Testimony at Every Opportunity, V. 5.
5. Faithfulness in the Face of Opposition, V. 6.
6. Visitation in Homes for Christ, V. V-8.
7. Fellowship with God All the Way Through, V. 9-11.

If these seven things are true in our lives we will be doing full time Christian living no matter what our vocation may be, and if any of these elements are missing in our lives we are not doing full time Christian living even though we might be a minister, a missionary, or a religious education director.

### Suggestions

In the first program we emphasized the fact that the most important thing is not to make a living but to make a real, Christian life. In this program we are taking another step and pointing out that if we make a real Christian life it does not mean that we will neglect making a living, but it does mean that however we make a living we will use every opportunity to make our job and our work count for Christ. Christian living is the most important thing in the world; therefore we must go all out for full time Christian living on the job and off. The chances are that if we young people learn to live full time as Christians now we will also live full time for Christ when we go out into the world and work. In this program you could study the Scripture references and follow with a discussion of how you might be better "full time Christians" right now in what you are doing.

## March 17: Making My Vocation Christian.

### Introduction

Things in life don't just happen. A girl who lives in my town has been married six times and the other day she secured her sixth divorce. She



sued for divorce because her husband seemed cool toward her. She said to the papers, "I have tried six times and it never has worked, so I am not going to marry any more." The trouble with this girl was that she felt marriages were made in heaven and when you married you did not have to do anything about it at all, you were just automatically happy. But it does not work that way. You have to choose wisely and work hard at those things that make for happiness and mutual understanding.

A job is the same way. No vocations are in themselves Christian—not even the ministry. Some present more, some less, opportunities for Christian service, but any job that you ever hold will be only as Christian as you make it.

### SCRIPTURE LESSON

**1. We must have the proper attitude toward work in general.** (a) The necessity of it—Gen. 3:17-19; 1 Thess. 4:11; 2 Thess. 3:10. (b) The right to it—Ex. 20:9-11. (c) The approach to it—Col. 3:32-24.

**2. We must have the proper respect for those with whom and for whom we work.** (a) Management toward labor—Deut. 24:14; Eph. 6:9; Col. 4:1. (b) Labor toward management—1 Tim. 4:1; Eph. 6:5-8. (c) Mutual brotherhood and appreciation—Philemon 15-21.

**3. We must have a proper cultivation of our stewardship.** (a) Of the resources of the earth—Psalm 24; Prov. 3:9. (b) Of opportunities and power—Psalm 8. (c) Of material possessions—Lev. 27:30; Malachi 3:8-10.

### Suggestions

Many people today are putting up a fight for management and they insist that the church should be on their side. And labor is fighting to get control and keep its grip on things, and many insist that the church must be on the side of the laboring man. Many feel that the differences can never be solved without some new system of controlled economy whereby there is a more equal distribution of the wealth and resources between all groups. The church is not on the side of either management or labor, but the church has a message for both. And that message calls upon both capital and labor to repent of their evil ways in the past and to walk by these principles in the days that lie ahead. Changing systems do not affect fundamental attitudes toward life and work. In this program emphasis should be laid on the necessity of these fundamental principles set forth in the Bible, and it can be pointed out how they will make for success in any job and how they must be present if any system is to work.



Now that peace has come, the way is open once more for missionary work in many lands—work that has been curtailed or closed down entirely during the war. Christian people will see that this work is resumed at once, and that it is adequately financed.

Our Foreign Missions Committee invites your attention to five specific ways in which YOU can participate in the spreading of Christianity in foreign lands:

1. You can include a bequest to Foreign Missions in your will.
2. You can create a memorial fund, the interest from which will be a contribution each year to Foreign Missions.
3. You can make Foreign Missions the beneficiary of one of your life insurance policies.
4. You can give Foreign Missions your idle jewelry, gold and silver, to be converted into cash.
5. You can purchase a life annuity, either for yourself, for another, or jointly, and in the same transaction donate the amount of your purchase to Foreign Missions.

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# Young Readers' Page

## "Please Love Me Forever"

By Rev. Joseph Hopper, Th.D.\*

Out in Korea one Monday I was in a crowded public car returning to my mission station after a week-end in my country evangelistic field.

On the seat next to me was a Korean boy perhaps sixteen years old. As we rode together he and I engaged in conversation, chatting away in the Korean language. I learned he was from the very town where I had spent the week-end, that he had attended church a little, that I had baptized his sister, her husband, and two children, that he had studied a little English at the Japanese government school.

Like practically every Oriental student of English, he wanted to try out his knowledge of English on an English-speaking person, and to hear the pronunciation from one whose mother tongue was English. Hence from that point in our ride together we carried on a very elementary conversation in English, which ran something like this:

He said to me, "What is your name?"  
My reply, "My name is Joseph Hopper."

"Where are you going?"  
"I am going to Mokpo."

His next question, typically Oriental, was this, "How old are you?"

And I told him my age.

Then he said to me in clear English a sentence which I do not think I will ever forget, for it so typically represents the hunger of a soul in heathenism. He said to me, "Please love me forever." How could I love him forever? Yet I was so glad I had a God and a gospel for just such as he, and a Savior who came into the world to save such as he, and to satisfy such a soul's longing. And I was glad that I could speak to that boy in a language he could understand the message of John 3:16—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

What a wonderful provision the gospel of redeeming love makes to satisfy the spiritual longing of the perishing lad!

"O Love that wilt not let me go,  
I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be."

\*Southern Presbyterian Missionary to Korea.

## IT PAYS

We have just received our first letter from Japan since the war. The writer is a young woman whom I baptized when she was a high school student. She had a beautiful voice and sang in a

state-wide concert. After graduation she stayed in her home and took care of her grandmother while her father worked in the tobacco factory. The next time I called at her home I found her despondent as all her girl friends in the neighbourhood were taunting her because she had to act as an educated lady and stay at home with her granny, while all of them could work as labourers in the factory and make money. "An education is no good any way. See what it does for you. It only makes you so that you can not work," they said.

So I said to her, "You are a Christian, and you have a beautiful soprano voice. If your grandmother and father will consent, I want you to come with me to Tokushima, and teach Christian hymns and songs to the people of this State." They gave their consent, so she entered my Bible school, and went out with us preachers in the afternoons to the towns and villages to sing and teach on the road-sides and in front of the shrines and schools. The people would gather to hear her sing, and then listened intently as she showed them the pictures and told the Gospel stories.

After about a year of this work, she said, "I want to give my life to work of this kind." But I knew her disposition, and said, "No, we have something else that we want you to do. We want you to go Tokyo, and study to be a nurse in St. Luke's Hospital." She took the four-year course and stood the State examinations and obtained three certificates, one as a registered Red Cross nurse, one as a teacher of Hygiene in high school, and one as a licensed midwife. She accepted a position in the Health Department of the City of Osaka, and became the Public Health nurse in that city of 3,000,000.

She spent the summer with us in 1940 at our summer home and by nursing earned 122 Japanese dollars, and contributed one hundred of it to help build a suburban church in Tokyo.

She published a set of twenty pictures to be used in making health talks and was requested to make an address in the Osaka public hall in the presence of a Princess and a large audience. She sold 800 sets of her health pictures that day.

She came to see us in our home in the spring of 1941 to tell us goodbye. She opened her heart to us and told us how much she wanted to study medicine and save life. "Why it will take five more years of study!" I said. "Well, you see, when I was twelve years of age, my little sister was born and mother died, and I had to take care of my baby-sister and I did not know how, so I lost her life. I do want to become a physician and learn how to save life."

This letter just received tells us that she has finished her course of study and is an Assistant Physician in a hospital in Osaka. And now she is also engaged in drawing up the plans for a Public Health Nurses Training School.

Faith in Jesus Christ and Christian Education do pay. Don't you think so?

—Charles A. Logan.



## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of the following begins with the letter "B":

(1) A wealthy farmer; (2) A disciple; (3) Food; (4) Grain; (5) A gate; (6) An animal; (7) Heathen god; (8) A missionary; (9) A pool; (10) A town; (11) A tribe; (12) A face-covering; (13) Piece of furniture; (14) A building; (15) Greatest cleansing agent. (Answers below.)

Answers: (1) Boaz; (2) Bartholomew; (3) Bread; (4) Barley; (5) Beautiful; (6) Bear; (7) Beah; (8) Barnabas; (9) Bethesda; (10) Bethle-hem; (11) Benjamin; (12) Beard; (13) Bed; (14) Barn; (15) Blood.

## General Church News

### Meeting Of Norfolk Presbytery

Norfolk Presbytery met at 10:00 A.M., January 15, in the Cradock Presbyterian Church. Rev. S. K. Emurian, retiring moderator preached. Rev. T. D. Wesley read a memorial to Rev. Frederick B. Schriener. Rev. W. H. T. Squires read a memorial to Rev. J. Ernest Thacker, D.D. The Lord's Supper was then observed with Rev. W. W. White and Rev. E. T. Wellford presiding.

Rev. Vernon L. Fisher was elected Moderator, Rev. Willis Thompson, Vice-Moderator, Rev. Wm. W. Williamson, Permanent Clerk Pro-tempore and Rev. D. Burke Kerr Temporary Clerk. There were 32 ministers and 28 ruling elders present.

Rev. Charles E. Raynal, Jr. was dismissed to Enoree Presbytery in the Synod of South Carolina. Rev. James M. Ammons was received from West Hanover Presbytery and all will be installed in the Bethany Church and will be stated supply of the Boaz Church. Rev. William P. Anderson was received from Enoree Presbytery and will be installed as pastor of the Williamsburg and Jamestown Churches.

The General Assembly was overtured requesting an interpretation of Paragraph 64, Book of Church Order. "Specifically, does this paragraph apply to a pastor and assistant pastor, or does it apply to a co-pastor only?"

The next Stated Session will be held April 16-17 in the Holmes Presbyterian Church which will be



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at that time observing the centennial of its organization and of the beginning of Presbyterianism in that part of the Eastern Shore of Virginia. Because of this centennial the Second Church of Portsmouth, whose invitation to meet with them in April had been accepted by the Presbytery, consented to postpone their invitation until the Stated Session in July.

—W. W. Grover, S. C.

### New Campus Church To Be Erected

Davidson, N. C.—President John R. Cunningham of Davidson College has announced the successful completion of a two-year old campaign for \$250,000.00, for the erection of a new campus church. Headed by prominent southern churchmen, the effort was directed principally to the Presbyterian congregations of North Carolina which compose the eight Presbyteries of the North Carolina Synod. The college is owned and controlled by these Presbyterian bodies and by the three Presbyteries located in Florida.

A similar campaign for an equal amount for a new gymnasium was completed in 1943. This program was conducted by the alumni of the college who have maintained a keen interest in the progress of athletics and physical education at the century-old institution. An architect has been employed and plans have been completed for the gymnasium but actual construction has been delayed because of building restrictions.



President Cunningham has indicated that the authorities are prepared to move forward with the work of erection of these two much needed facilities just as soon as labor and material are available; the total cost to exceed \$500,000.00.

Civilian enrollment at Davidson, which was reduced by the war from 650 to 162, has shown a marked increase during the last semester. Three hundred students returned from the Christmas holidays to complete the first semester's work. Ten per cent of these are veterans. Approximately 200 more are expected to enroll on January 28 which marks the beginning of the second semester. Ninety per cent of these are returning veterans. Following the adoption of new faculty regulations permitting the entry of ex-service men at any time, the college heads expect a full registration before the May Commencement. Veterans are receiving special consideration and preference is given to those who were students at Davidson before enlistment. The policy of competitive selection will be followed.

### Special Evangelistic Services At DeLand, Fla.

DeLand, Fla.—Eleven new members were received into the First Presbyterian church Sunday morning at the 11:00 A.M. service by the pastor Rev. James Milton McKnight, making a total of 129 members received into the church during the past 23 months he has been our pastor.

The church has just had a ten-day meeting with Dr. John R. Williams. The highlight of the meeting was a big young people's night when about 300 young people crowded the church. Seventy-two young people came to the front and re-consecrated their lives to Christ, and pledged themselves to live on a higher plane, many of them students of Stetson University. Large numbers of Stetson students attended the services, many of the fraternities and sororities coming in a body and sitting in the center of the church. The pastor gave a lecture at the Stetson University School of Religion on the History of the Presbyterian Church and what it stands for today.

### MINISTERIAL MENTION

The resignation of Rev. R. D. Bedinger, Superintendent of the Negro Department of the Assembly's Executive Committee of Home Missions since June 1942, became effective January 31, 1946. He has accepted a position of Superintendent of Home Missions in Central Mississippi Presbytery.

## Meeting Of Orange Presbytery

By Rev. N. N. Fleming

The Presbytery of Orange met in the Presbyterian Church of Graham, N. C. on Tuesday January 15th at 10:00 A.M. with the devotional service conducted by the Moderator, Rev. N. N. Fleming, with twenty-eight Ministers and twenty-nine Ruling Elders present.

The Committee on Evangelism had as its speaker Rev. Paul T. Jones who gave the results of a combination of Church Loyalty Campaign with a Communicants' Class, and Visitation Evangelism. As a visible result there was increased attendance upon church services, marked activity on the part of church members, an awakened church and over seventy-five additions to the High Point First Church.

Rev. H. J. Womeldorf was received from the Presbytery of Louisville and a Commission appointed to install him pastor of Yanceyville and Bethesda Churches.

Rev. Murray E. Love was received from St. Johns' Presbytery and a Commission appointed to install him pastor of Madison and Stoneville churches.

Presbytery apportioned \$105,551 to the churches for benevolences for the coming year, nearly \$7,500 more than last year.

The following were elected Commissioners to the General Assembly:

#### Ministers

Principals: J. A. Redhead, D.D., H. V. Carson, DD., N. N. Fleming, T. H. Patterson, D.D.

Alternates: J. S. Walkup, J. M. Garrison, D.D., J. L. LaForte, Paul T. Jones.

#### Elders

C. W. Perry, High Point; H. E. Latham, Leaks-ville; J. N. Benton, Greensboro; Holland McSwain, Yanceyville; George Mason, Madison; W. L. Sharpe, Greensboro; C. N. Cox, High Point; G. M. Kirkland, Chapel Hill.

### Dr. Price H. Gwynn Accepts Position With U.S.A. Church

Davidson, N. C. (Davidson College News Bureau).—Dr. Price H. Gwynn of Davidson has accepted a position as Director of Leadership Training for the Presbyterian Church in the U.S.A., which is the northern branch of this denomination. Dr. Gwynn will assume his new duties in the late spring or early summer and will at that time move



his family from Davidson to the Philadelphia area, where the church has purchased a home for him.

During the summer of 1944 Dr. Gwynn resigned from the faculty of Davidson College and became Director of Christian Education for the Presbyterian Synod of North Carolina (Southern Church). In this office he has labored for the joint interests of the Presbyterian educational institutions of this Synod. His work has shown marked progress as evidenced by a comprehensive report delivered to the annual meeting of the Synod at Davidson in early October 1945.

Dr. Gwynn served at Davidson College for fourteen years as professor in the fields of Education and Psychology and also as Director of Student Guidance. He is a native of Charlottesville, Va.

## Annual Meeting Of Trustees

Davidson, N. C.—According to an announcement today by President John R. Cunningham of Davidson College, the annual February meeting of the Trustees of Davidson College will be held in the E. L. Baxter Davidson Room at the college on Wednesday, February 21, at 10:00 A.M.

## KING COLLEGE BRISTOL, TENNESSEE

Dedicated to Christian Education under Presbyterian auspices in foothills of Blue Ridge Mountains. B.A. degree. Competitive scholarship; self-help plan. Endowed. Athletics. Co-educational. Seventy-ninth year. Catalog:

R. T. L. LISTON, PRESIDENT  
P. O. BOX "J" BRISTOL, TENN.

The Executive Committee of the Trustees is scheduled to meet at the college on Tuesday, February 20, at 2:00 P.M.

Dr. Cunningham indicated that important matters related to the current expansion of the college will be discussed. There are some real problems to be solved, it was learned, in order to enable the college to accommodate the veterans returning to the campus, in addition to the normal registration of freshmen from preparatory and high schools.

## Missionaries Return To China

Miss Marion Wilcox, Rev. Andrew Allison and Miss Charlotte Dunlap sailed on January 24 at noon on the Steamship "Maiden Creek" from Houston, Tex. They expect to reach San Pedro about February 5, and Shanghai, China, about February 24. ....

# THE PRESBYTERIAN HOUR AND YOUR RADIO

## HEAR THESE OUTSTANDING SPEAKERS

William M. Elliott, Jr. — Marshall C. Dendy — R. Girard Lowe  
Patrick D. Miller — Thomas K. Young — J. B. Green  
Frank H. Caldwell — Warner L. Hall

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Sunday Mornings At 8:30 E.S.T.

MARCH 17th through MAY 5th.

Our part costs an average of 25 cents for every Presbyterian man. You can help now. The Radio Committee of the Presbyterian Church needs your contribution to the Presbyterian Hour before March 1. Please send pledges and payments to:

John M. Alexander, Chairman

P. O. BOX NUMBER 972

FAYETTEVILLE, N. C.



# Womans' Work

Edited By Mrs. R. T. Faucette

## Day Of Prayer For Schools And Colleges

February 24th 1946

Pray for the Schools and Colleges of your Synod and throughout the Assembly.

## "Gifts Wrapped With The Tissue Of Love"

Remember with what joyful anticipation you looked forward to a birthday party when you were a little girl? Remember how you shopped with your Mother for the very right gift? And remember with what joy you presented your beautifully wrapped gift to your friend? How all of the children crowded around to see that package opened and how happy you were when your friend looked right into your eyes and said—"Oh thank you!"

Today "little girls grown tall" anticipate with all joy an Auxiliary Birthday party, each year—how many, many happy celebrations are held each May commemorating the Birthday of our own Auxiliary!

Twenty-three years ago after a visit to our Missions in the Orient, Mrs. W. C. Winsborough suggested the first birthday celebration on the tenth anniversary of the Woman's Auxiliary. The gift was given to Miss Dowd's School of Kochi, Japan.

Last year our love gift to Africa was \$109,000. How that gift has increased each year! Presbyterian women know "it is more blessed to give than to receive."

And, now in 1946, we are bringing our gifts in three packages one to go to the Italian Mission in Kansas City, one to the Chinese Mission in New Orleans, and one for the relief of fellow Christians suffering from ravages of war. You will receive an invitation to the party next May because you are an "Elect lady." It is surely going to be a big event of the Auxiliary year.

As our interest and enthusiasm grows, so will our love gifts grow. We have the opportunity through these gifts to serve our Italian and Chinese friends in America. They have come to us from "the uttermost part of the earth" and in our own Presbyterian Missions they have learned to love and serve the same Saviour we love and serve. Our gift to the Italian Mission is to build a chapel, a place of worship; and to the Chinese Mission to provide a more adequate Mission plant.

Christians are suffering today in these lands where war has been. Through a part of this Birthday gift we are to have the blessed privilege of ministering to these people. As we present this gift with our love those words of our Master will mean more to us than ever before—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Let us wrap our gifts in the beautiful tissue of love and tie them with the golden ribbon of generosity.

(Mrs. W. W.) Olivia A. Draper, Chairman of Committee on Woman's Work.

## The Bible In Korea

By Rev. J. V. N. Talmage, D.D.\*

From Korea comes the wonderful news that the attempts of the Japanese military to ruin the church did not succeed. The churches are full and there is great interest in Christianity. The missionaries' policy had not been wrong as some have imagined in over-stressing the Bible, but exactly right. For in spite of all the Japanese could do with the written Word, and they did much, still the Bible written on the hearts and minds of the Korean Christians could not be erased. Even without the printed word a revival is taking place.

The persecution by the Japanese did reveal some weak spots in the Korean church, but my conclusion on the spot was that we had not taught the Bible carefully enough. The Japanese military authorities like myself had no doubts about the influence of the Bible. They evidently decided that the Bible was a great source of strength to the Korean church, and one of their first measures to curb the church was to restrict in every possible way the circulation of the Bible. Here are some of the methods they used:

They ordered the Korean churches in various places not to preach on the Exodus or on Daniel. They were especially worried about preaching on the second coming of Christ. When in jail I was carefully questioned about my teaching of the creation, the flood, and the second coming of Christ.

They made an attempt to get the Koreans to revise the Bible, but the Koreans stood firm and persuaded the Japanese that such a procedure would not accomplish their purposes, and as with

(Continued on Page 24)



# SURVEY WEEK

February 17-24, 1946



## A Greater Training School

**1946 Auxiliary Birthday Offering—Appropriate and Timely**

The Auxiliary Committee in Mount Airy, N.C., has been busy preparing for the coming year. The work of this year's Auxiliary Committee is to provide a greater training school for the members of the church. The committee has been working on a plan to provide a greater training school for the members of the church. The committee has been working on a plan to provide a greater training school for the members of the church.

## Leaders Learn Visually

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## Prayer and Self-Denial for Foreign Missions

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## SHARING GOD'S GOOD NEWS WHEN? In a Time Like

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## Our Mountain Mission Schools In Postwar Times

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## Auxiliary Aids and Activities The Home Mission Emergency Fund—January in the Women's Auxiliary

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## The Proof of Your Love

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## Happy Birthday to You

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## Into the New World

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## Church College—A Bulwark Against a Pagan Civilization

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## These Things Learning to Pray

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## Christian Leadership Develop Oklahoma Presbyterian

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## The Defense Service Council and Our Chaplains

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## World-Wide Communion Sunday—October 7

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\$1.25 per year, single subscription.  
\$1.00 per year, in clubs of 5 or more.

See the Secretary of Literature in your Auxiliary for club subscription.

THE PRESBYTERIAN SURVEY

PRESBYTERIAN BUILDING

RICHMOND 9, VIRGINIA



## The Bible In Korea

(Continued from Page 22)

the failure of the German Bible this movement failed.

They gradually made colporter work impossible.

They restricted the printing of the Bible especially the Old Testament, on the plea of paper shortage.

Missionaries were prevented from giving the Bible away. Mr. Swicord tried to give a church and a deacon a New Testament. Fear of police prevented reception. When I was expatriated I tried to give away the New Testaments on hand but all were afraid to take them except a few who carefully concealed them when they slipped away.

The military first prevented the missionaries from holding Bible classes, and then later when the Koreans attempted to hold a few classes, forced the leaders to make them mere propaganda agencies, so they were abandoned.

Although they allowed me my Bible in prison, they refused to allow it to the poor Koreans who were in jail. Incidentally I heard that my secretary had to serve three years in the penitentiary at hard labor while two elders and a pastor had longer terms.

Can any one doubt what the Military thought of the Bible!

During the persecution many churches were closed and the church suffered greatly spiritually. The churches did seem weaker than we had hoped. Perhaps our hopes were too high.

Already the American Bible Society has agreed to assume responsibility for Korean instead of the British and Foreign Bible Society, because there has been no paper in Britain. New Testaments have been printed, and more are needed.

What are we going to do about this? Are we going to let these new inquirers for Christianity be without the one thing that will make their new faith true and lasting? I am particularly thankful that the revival is taking place before we missionaries reach Korea, that the glory may be given to God and not men. We are ready to go but not yet permitted, but we all hope that when we do go we will be able to bear in our hands the one thing which has made the Korean church grow in the first place and resist in the second.

\*Missionary to Korea.

### Responsibility To Share

The church in Antioch—where the disciples were first called Christians—felt that they had a responsibility to share their material goods with

those who lacked and also a responsibility to give the Gospel to those who had not heard. The women of the Southern Presbyterian Church feel that we too, have a responsibility to share with those in need, and one of our ways of sharing is to celebrate annually, with a substantial gift, the Birthday of the Woman's Auxiliary.

The 1946 Birthday Objective is threefold. Gifts will go to the Italian Mission in Kansas City, to the Chinese Mission in New Orleans and to Christians in scattered and desolate church communities of the war-torn world. Truly these are timely and well chosen objectives!

With the ending of the war has come a new period of unexampled opportunity for service and good will to all mankind. If only we will support the proclaiming of the Gospel of Christ in the world as we have supported the war effort of our country, we shall see great things accomplished for Him.

Let us pray that God will kindle within us a consuming passion to do our full share in the rebuilding of the broken world. Let us work for an offering next May that will truly represent the gratitude of our hearts for what God has done for us, and that will fully express our love for Him and for those to whom we minister, remembering to

"Be strong! We are not here to play, to dream, to drift;

We have hard work to do and loads to lift;  
Shun not the struggle: face it—'tis God's gift."

(Mrs. Geo. U., Jr.) Virginia Pugh Baucom,  
Chairman of Woman's Advisory Committee.



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FREE to any Evangelical Christian Minister, Sunday School or Missionary Superintendent, one copy of "TAKE NO THOUGHT" for each family in his congregation providing he will agree to give a talk on Tithing before distribution. Write stating denomination and number of leaflets desired to: TITHER, Box "J," 710 Title Insurance Building, Los Angeles 13, California.



# PRESBYTERIAN EXTENSION DAY

March 17th 1946

**Not money! But *prayer and action* are needed to reach our goal of 500 new Sunday Schools before May 23. *The time is short, but it can be done, and here's how:***

1. **Ask your Session to appoint a Sunday School Extension Committee at once.**
2. **Send a letter to every family in your congregation, urging attendance on Presbyterian Extension Day.**
3. **Ask your Pastor to preach on "Evangelism Through Sunday School Extension" on March 17, or some other convenient Sunday.**
4. **Publicize your plans widely in your community.**
5. **Survey at least one unchurched neighborhood to discover where an outpost could be established.**
6. **Launch your Outpost Sunday School on March 31 at the very latest.**
7. **Don't worry about a building.** A barn, a shade tree, a living room, will do for a beginning. A building will follow.
8. **Reach, teach and win for Christ. Do your part. God will do the rest.**

We challenge every Presbyterian congregation to examine its own community. We urge the people to seek an outlet for **renewed spiritual activity through teaching Evangelism.** The Church will be blessed as it brings a blessing to some needy neighborhood. Help us to reach our goal of **500 new Sunday Schools before the 1946 General Assembly.** For helps, write to our Department of Country Church and Sunday School Extension, Box 1176, Richmond 9, Va.

## Synods' Chairmen Of Religious Eudcation Or Their Alternates At The 1946 Field Council

Arch L. McNair, Alabama; Wm. S. Thorington (alternate), Appalachia; Lowell A. Van Patten, Arkansas; Marshall C. Dendy, Florida; Cecil Thompson, Georgia; Enoch B. Wooten, Kentucky; W. L. McLeod, Louisiana; J. V. Cobb (alternate), Mississippi; W. H. McFadden, Missouri; Charles A. McGirt, North Carolina; Roy R. Craig, Oklahoma; W. H. Gipson, Snedcor Memorial; Hugh C. Hamilton, South Carolina; H. S. Henderson, Tennessee; R. Matthew Lynn, Texas; E. T. Thompson, Virginia; H. B. Ramsey, West Virginia.



# Evangelism Today?

By Rev. Hayes Clark\*

This has been called the year of Evangelism. The "year" has gained this name by several denominations voting it as such. There is supposed to be a general awakening to the "**Primary and permanent purpose**" of the church—that of bringing men to Christ. The Southern Presbyterian Church has set its goal as 50,000 on profession of faith. Other churches have goals for large numbers of new members. The goals are noble and entirely within reach—of the Holy Spirit.

The Church was founded by Christ who became its "chief corner stone." Christ was, also, called the "Head of the Church". Those who unite with the church are to become as a part of the Body of Christ. He, who knew no sin in Himself during His earthly ministry, need know no sin in Himself today. The church as the body of Christ should be clean, strong, loving, and self-sacrificing. It should bear the same spirit that He bore as He sought to point men to His Father. Many churches have lost this spirit of the Son of God. The Son was obedient "unto death even the death of the Cross." The churches must regain this sense of strict obedience to the voice of the Master.

Evangelism is the spreading of the news of the Gospel—the preaching of the Gospel of God's love and of His provision for the redemption of fallen man "In Christ." This work of Evangelism may be done by individuals speaking to individuals or by mass revival movements. The day of mass evangelism has not passed but is just now coming into its own through the "Youth Crusades." The dire need of the hour is a mass evangelism of others through an "Adult Crusade." Youth learns to drink, swear, carouse, look with indifference upon the church, neglect God's Word, and other degrading practices from adults. These must be reached with a true conversion—a turning around toward God by the help of His Holy Spirit.

Many are afraid to use the word "Evangelism" lest it bring disfavor upon the dignity of the church. When a feeling of dignity causes one to withhold the message of salvation from the lost souls about him, then dignity has become stiffness and stiffness has become death. That one is dead to the "Call of the Master" to be a witness for Him who from a sense of dignity refuses to ask a person whether he be saved or not.

The spirit of the Evangelism of today seems to be to bring large numbers into the church rather than the bringing of men into Christ and Christ into them. There is a broad difference. Pentecost came while the disciples were doing the Lord's bidding. We can look for a Pentecost in our land when we again turn to do the Lord's command.

At Pentecost 3,000 souls were saved because the disciples stood to preach even in the midst of those who were of a contrary mind. It is not easy to go to those who are living in sin to break to them the living Word, but that is our task. It is easy to surround ourselves with a few saints and dream of the glory that is to be, but He said "Go."

Let us begin to examine ourselves to see just what the church is offering the **unsaved**. We were told to bear witness of Him and to keep His commandments. Should we then withhold the teachings of Christ simply because there are those in the congregations that violate those teachings? Should we look for the unsaved only among the so-called unchurched? Should we not also be moved with compassion upon those who sit in the church week after week without any manifestation of conversion? Are we not often reminded of the tears of Jesus as He wept for the city of Jerusalem as we remember those who sit as **elders** and live as **demons**? The disciples presented a testimony of their faith as they continued to teach and preach the Messiahship of Jesus in the face of constant persecution and of martyrdom.

Evangelism—Today? Yes, there may be Evangelism today if the Gospel be preached and lived. The vast majority of the members of our legislative bodies of our states are members of churches, yet time after time they vote the continuance of ABC stores. Most of our local community officers are members of churches, still, they do not seek to enforce even the dry laws that we have. Many church members help the ABC stores to prosper. Too many elders and deacons are regular customers of these stores. The picture shows are crowded on Sunday afternoons with church members that are too busy to attend the evening services of the church. There are too many quick-tempered church members that thoughtlessly take the name of the Lord in profanity. We begin to feel that the Church must have the **evangel before it can evangelize**.

During the last few years, many ministers have come to tone-down and to look with disfavor upon the zealous-hearted evangelists that have been unusually blessed of the Lord with souls for their hire. God gave mankind emotions to be used for His Glory. We cannot stifle the natural expressions of men. Tears were given to wash the eyes but just as truly they were given to relieve the strains of a crushed spirit. Is it so terrible if one be saved after or with tears? Corinthians tells us of those that shall be saved "as by fire." Most congregations need more fire and less soothing-syrup.



Evangelism is the work of the whole church. It should include every member of every congregation. That is the idea behind the program called "Visitation Evangelism." The weakness of this plan is the fact that so few church members know the "Plan of Salvation." Many speak of the church as a "good thing" because it does lots of good, and "If you are sincere, you are all-right." To send out those who have so superficial a view in their religious thinking to be soul winners is sure to result in a weakened church. Rather than send out groups like that to secure decisions, would it not be better to have the workers make friends through their visitation and invite these friends to hear a soul-stirring Gospel message from their pastor or some evangelist?

It has been the custom of the writer in his brief ministry to have a week of revival services each spring and each fall in his churches. This keeps the note of evangelism before the people. Before the meeting and during the meeting, the appeal is made to the members of the congregations to tell others of the meeting and to invite all their friends to come. The spiritual birthrate of these churches has been exceptionally high. Two out of three years he has served as a minister in the Synod of North Carolina, his churches have been at the top of the list of those churches with high professions of faith per church member. With a total membership in his present field of less than 200, there have been 71 professions of faith during the last 18 months. 37 others have been received on restatement or by church letter. Many have had a share in this rich harvest. Souls will seek the church when the church people bear testimony—to the faith they profess.

Truly the note of Evangelism needs to be sounded. First, let it ring true in our own hearts. Let us "know whom we have believed." Second, let us begin in our own homes and churches to live as "members of the body of Christ." Third, let us invoke the direction of the Holy Spirit through fervent prayer. Fourth, let us work the works of Him that sent us. Fifth, let us love others "which are not of this fold" even as He loved us.

Suppose every minister strove to make his own community Christian. Would not the whole world be moved to that higher calling? So many messages are based on world ideas to people who need to be told in simple language how to live with themselves. Christ must reach into individual hearts. There He will reconcile men unto God, unto others, and unto themselves. The general ill of nervousness will be cured when men are fully aware of the meaning of "Christ In You."

More souls would be won to the Master if more of the servants of the Lord were doing His busi-

ness and not spending so much time in the non-essentials. There is so much bickering in the church over methods and so little thought and prayer over convictions. Christ said "Seek ye first the Kingdom of God and His righteousness and the other things will be added." A few ministers are putting church union first. Our goal for souls on profession of faith would have been nearer completion this year if those who were clammering for union had been as zealously clammering for the lost. Evangelism is not organizational consolidation but is the offering of His salvation to a perishing nation.

Evangelism—Today? Yes, today, men need to be warned of Hell and to have declared unto them the Blessed Salvation through the Blood of His everlasting Covenant. Lost men hear the Gospel today just as eagerly as they heard it years ago. Men and the Gospel are the same.

We shall have our fruitage when we obey God's Word: "If my people which are called by my name, shall humble themselves, and pray, and seek My face, turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

\*Pastor of Hollywood and Meadowbrook Presbyterian churches. Greenville, N. C.

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## BOOK REVIEWS

### A DIGEST OF GENERAL ASSEMBLY'S PROCEEDINGS

James A. Millard, Jr. Presbyterian Committee of Publication, Richmond, Va. Price, \$6.00.

The Latin proverb "Opus Opificem Probat"—"The work proves the workman," is strikingly illustrated in this digest of the proceedings of our General Assembly since 1861. The compendium is a revelation of the author's power of analysis and patient scholarship. No one would expect such a volume to read like a novel but we want to state that after we began reading this Digest we found it a fascinating experience. We also acknowledge that it proved to be a refresher course in both the polity and history of our church. It inspired us with a higher appreciation of our church and the great leadership that it has enjoyed for over three-quarters of a century.

This work fills a real need in our church since Dr. Alexander's latest revision was published in 1922. The author submitted this work as a thesis for his doctor's degree and in selecting this subject has made a fine contribution to the work of our church. He exhibited fine discretion in choosing



these materials. He has selected such decisions which have interpreted the Constitution of our Church and also such actions which have permanent meaning in the life and work of the church. There are nine principal sections and they deal with the Confession of Faith, The Form of Government, The Rules of Discipline, The Directory For Worship, Rules For Parliamentary Order, Judicial Cases, Relations With Other Bodies, Agencies of the Church, and a supplement prepared by the Stated Clerk.

The careful study of this work will make any minister, ruling elder or deacon a more efficient servant of the church. It should have a place in every church library, for this work is of first-class importance.  
—John R. Richardson.

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### THE CALL OF THE HILL COUNTRY

Rose B. Johnston. Wartburg Press, Columbus, Ohio. Price, \$1.00.

The Cumberland hills are the setting for this fascinating story of what two young people, dedicated to doing their best for the uplift of their community, can accomplish. Lizzie and Lee Bolton go through many strange and thrilling experiences, and the story should prove heart-warming to those who read it. The spirit of the verse from Philippians, "I can do all things through Christ which strengtheneth me," pervades the book, as these young people take part in trying to better the social, educational, and religious conditions of the people they live among.

—Janella Williams.

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### A POLLYANNA OF PLEASANT VALLEY

Bessie Schiff. Wartburg Press, Columbus, Ohio. Price, \$1.00.

Back in the nineteen hundreds there lived a little girl, whose sunny disposition, through all the moments of happiness and sorrow occurring during her stay in the country with her father who was trying to regain his health, rightly classified her as a veritable Pollyanna of Pleasant Valley. Her thrilling escapades from having a horse run away with her to helping drill for an oil well will make interesting reading for girls, and will leave suggestions with them of how nice it is to have such a wholesome, friendly, way of living.

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### SOUTHERN HIGHLAND SUMMER

Oliver B. March. Wartburg Press, Columbus, Ohio. Price, 35c.

Two orphaned twins are abruptly transferred to a far-away valley in the hills of Kentucky. Their adaptation to this new life is pictured in this story, with Virginia plunging right in to make herself at home and help improve community life in this little valley. In the end her brother, Roger, is also able to adjust himself, and the two of them come to the realization that service to society is one of the best boomerangs to one's own individual happiness.

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### CHRISTMAS AT ORMISTEAD HALL

Julia L. Glover. Wartburg Press, Columbus, Ohio. Price, 30c.

This story tells how one little girl whose heart was filled with love, succeeded in breaking down the barriers which her cold, domineering, flinty grandfather had erected between himself and the child's mother, and all of his friends in the community. Girls will like to share vicariously Elizabeth's experiences in bringing about the change in her grandfather, as she melts his heart with love, and brings back the meaning of Christmas in that cold house of Ormistead Hall.

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### SUNNYSIDE STORIES FOR CHILDREN

Marian Black. Wartburg Press, Columbus, Ohio. Price, 50c.

This is a group of delightfully written stories for children about things they are interested in— toys and flowers and animals, etc. And throughout the stories the great principles of right conduct and faith in God are brought out in a simple, unaffected way. Children are bound to enjoy these stories told for a purpose, and yet made interesting to them.



### THE CHILD'S STORY GARDEN

Marian Black. Wartburg Press, Columbus, Ohio. Price, 75c.

This book is an elaboration of the "Sunny Side Stories For Children" by the same author. It contains all the stories of the first book, with others added. Also some of the pictures in this book are colored, which will appeal more to the child. These books are good because they speak in the child's own language, and at the same time embody those truths of faith and life that give the right perspective on things.

### WANLESS OF INDIA—LANCET OF THE LORD

By Lilian E. Wanless, W. A. Wilde Company, Boston, Mass. Price, \$3.00.

Sir William James Wanless was a noted missionary surgeon of the Presbyterian Church, U.S.A., to India. During his forty years of service he gained renown for his thousands of successful operations, his care of the lepers, and his training of others to minister to India's suffering millions. The story of this remarkable work is given in this book by the missionary's wife, Lady Wanless. The characters for the most part are real. Conversations are frequently imaginary. References to the distinctive gospel of Christianity are conspicuously absent. India's suffering and Dr. Wanless' genius and service are at the center.

—Adrian De Young.

### STUDIES IN THE VOCABULARY OF THE GREEK NEW TESTAMENT

Kenneth S. Wuest. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.50.

In the author's words the purpose of this book is "to make available to the Bible student who does not know Greek, an English-Greek vocabulary of words used in the New Testament." Underlying this purpose is the idea that the words of the New Testament are the elements of Christian theology. About sixty discussions, several containing long quotations from Archbishop Trench's work on New Testament synonyms, are presented, and have to do with some seventy-five Greek words. For the well equipped pastor the book would seem to have little value, but for the English reading Bible student its value might be in serving to introduce the idea of exegetical study. However, it should be kept in mind that the etymology of a word does not establish its New Testament meaning, that the Christian theology is not achieved from words automatically and without careful scientific induction, that there is no short cut to true Christian learning. The book is strongly on the evangelical side of things, but there are some rather serious doctrinal lapses.

—William D. Gray.

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### DANIEL: THE HEBREW BOY

Emerson Hartman. Wartburg Press, Columbus, Ohio. Price, 75c.

This is one of the most interesting and well-written children's stories with a Biblical background that we have seen in a long time. It is written with warmth and simplicity, and is interesting to the end. Some stories of Biblical flavor are dull and stuffy, but this one, based largely on historical facts, and portraying the early manhood of the prophet Daniel, is written in such a way as to appeal to the imagination of boys, with its thrilling episodes of Daniel's heroism. As a by-product, there is also contained in the story an "accurate description of the social, religious, and political conditions" of those times. We recommend it heartily.



# Half Mast

By Chas. J. Woodbridge, Ph.D.\*

What truly American soul is there that has not thrilled at the sight of our flag floating in silent splendor in the breeze? Old Glory—every loyal citizen of our beloved nation revels in the beauty and historic grandeur of our banner spangled with stars. Many an American, beset by enemies in battle, or lost in the dense hinterland of a tropic isle, has wept when at length he has emerged from the struggle or the solitude and seen once more the red, white, and blue of his own revered flag.

When one considers Old Glory there are at least three important matters which demand his attention:

There is, first, **the American history** against the background of which the flag today flies—a history for which we may be devoutly thankful and of much of which we may be justly proud. There are, secondly, **the colors themselves**—their variety, distinctness, definiteness, relationships: each color sheds its own luster upon the composite whole.

But there is a third item which all patriots bear in mind. That is **the position of the flag**. It must be raised to the top of its pole. True, the winds and the storms may lash it if it floats from that lofty vantage-point. But at the same time when it is at the summit of the pole it is in very truth Old Glory, the rallying point in the hour of battle, a vision of beauty in the hour of peace.

Lower it just a little—just a few feet perhaps—and all is changed. Lower it even a trifle and the whole story is changed. The day of splendor yields to the night of tragedy. Happiness and life are transmuted into sorrow and death. **The flag is now at half mast:** someone, somehow, somewhere, has died.

\* \* \*

So it is with our gospel standard. Around the world the tricolor of our faith is being unfurled, more glorious than any mere national flag.

Survey our Christian banner. It floats in magnificent brightness in many portions of the globe.

It too has **its history**. Emerging from the loving heart of God and proclaimed to the ends of the earth by Spirit-driven men, the message of salvation through Jesus Christ our Lord has through the centuries brought eternal life to multitudes. The record of the triumphs of the cross inspires all Bible believers to higher and nobler consecration.

Our Christian flag, too, may be said to have **its colors**: the red, if you will, of salvation through the shedding of blood; the white of purity; the

blue of the heavens, either the heavenly walk, or the blessed hope of the church, Christ's reappearing on the clouds of heaven.

**But—and let us mark this well—the standard of our faith must float at the very apex of its pole.**

The red must be raised to the summit. "Without the shedding of blood there is no remission." The moral influence theory of the atonement—that Christ died to set an example of lowly self-sacrifice—is altogether inadequate. The so-called "governmental theory" alone will never do. The hero-martyr idea is invalid. Lift the red to the top. Preach Christ and Him crucified as a substitutionary "sacrifice to satisfy divine justice and to reconcile us to God." Preach that there is forgiveness only when sins are washed away in the blood of the Lamb. Lift high the red.

Do so and the winds of sophisticated disfavor will blow against your testimony. You will be lashed by the tongues of unbelief. Opprobrium, misunderstanding, scorn—you may encounter these.

But raise high the red. It is the rallying point for those who are fighting the world and who are longing for peace, or for those who are lost in the wilds of confusion and who are longing for heaven and home.

Fail to lift the red to the summit, teach an emasculated gospel of salvation, substitute a "social gospel" for personal regeneration, and your flag is at half-mast: some one has died—perhaps you are the spiritual corpse. And those who are already dead in your congregation will not be aroused to newness of life.

\* \* \*

And so with **the white of purity**. Elevate it to a position of absoluteness and supremacy.

The world today knocks at the doors of many churches. It has crossed the thresholds of others. It has entered and defiled the sanctuary of others. But the world must be totally excluded. Jesus' demands along the lines of purity and separateness from sin are as pure and white as the driven snow. They are absolute. They brook no rivalry.

Yes, the winds of accusation will blow. You will be called narrow, bigoted, conceited, prejudiced, antediluvian! But souls which are sick with the grimy foulness of sin, hearts which are hungering and thirsting after righteousness, will rally to your standard.

Lower your white and the banner of your testimony is at half mast. Someone has died.



**The blue?** May we allow the blue to represent Christ's second coming?

Then lift high this glorious fact too. It is not a matter of waving the flag reproachfully in some unbeliever's face, or of tantalizing some incredulous soul. It is simply a matter of being faithful to the Word of God, of loving the Saviour's appearing, and of proclaiming it without fear or favor.

There may be squalls; your flag may be lashed. But your testimony is true. And hopeless men will find new hope and fresh enthusiasm as they learn that the return of their blessed Lord is personal, bodily, and imminent.

Fail to raise the blue to the top of the pole and your gospel is incomplete, inconclusive. Your banner is at half-mast: someone, somehow, somewhere, has died. Red, white, and blue.

The proclamation of a perfect salvation, the ideal of absolute purity, the glory of a blessed hope. See the Christian's "Old Glory" as it floats in the heavenly breeze.

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\*Pastor of the Independent Presbyterian Church, Savannah, Ga.

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## Love Is An Active Verb

By Rev. Chas. A. Logan\*

We drove out to a town eight miles out of Tokushima, hung our large hymn-sheet at a corner in front of a bank, and preached briefly. "We are to speak in a medicine factory at 1:00 P.M., so this is all that we can tell you today, but if any one wants to hear more of Jesus Christ, come to my home in Tokushima," and I gave the address.

The next morning a voice was heard in the entrance. Going out to meet him, I found a young man wearing a thin kimono, and looking like he had slept under a bridge to get out of the rain. "Doctor, can you tell me the purpose of human life," he inquired. I was surprised for in all my ministry, this was the first time that I had ever had that question put to me. "Yes," I answered, "I can give you the answer to that one. Come in." He did and I kept him with me for three months. My group was just gathering for prayers—a half hour of singing of hymns, an hour of Bible study, a half hour of prayer around the circle until each one had prayed, an hour of Church history, and then lunch.

"Where is your home?" I asked. "Tokyo." "What is your business?" "A cabinet maker." "Why did you become a hobo?" "Well, I had a

wife, but she went back to her home and left me, so I took to the road." "Have you any bad habits? Drink? Women?" "No", he replied. "Then, in what are you interested?" "In seeing the way the rich oppress the poor." "Would you burn up a rich man's house?" "No, I would not do a bad thing like that." "Would you stand on a box and make a speech and incite other men to do such a thing?" "No, Doctor, I am not a bad man." "Are you a Communist?" "No, no, I am not that sort of a man." I found that he had travelled over all the main islands of the Japanese empire, and knew more about Japan than almost any man that I had met.

I finally said to him, "Jesus also was interested in the poor, and he went about doing good to them. You stay here in my home with me, and I will teach you so that as you go about over the country, you will do good just like Jesus did."

He stayed, and took to the singing of hymns like a duck to water. I would hear him singing all day. One day I sent him with two others to evangelize a county with 50,000 people. I had instructed them to tell the Bible stories to the children, to visit every one of the 10,000 homes, and to sell the Gospels. In a month I went up there to see them. The children were hanging around him like flies on sugar. "What is in that can hanging to your belt?" I asked. "Oil", he replied. "Why do you carry it?" "All of these children have skin disease, and it seems to cure them."

Afterwards he slipped away from me. I felt like crying all day, for I thought the tramp spirit had come back on him. Two weeks later I began a series of revival meetings in a Congregational Church in Osaka. He was the first to come, and I welcomed him like the prodigal son. He had another young man with him, and asked, "May this man go back with us to Tokushima?" "Yes", I said, "You may bring any one, if you will come." "Why did you leave?" I asked. "Because I did not want to stay at your home and eat your food while you were away holding meetings." The young man he brought to the meeting was the first to accept the invitation and sixty-five followed him in those meetings. They returned to Tokushima with me and I trained them for a few more months. He chose Osaka as his field for the practise of Christian love. He rented a house for 28 Yen and started a Co-operative with fourteen carpenters.

At night they ran a school to help the children of that densely populated section and employed teachers to teach the girls to sew. They became known in the city as a Co-Operative of Christian love.

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\*Pastor of the Beverly Hills Presbyterian Church, Huntington, W. Va.



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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 17

MARCH 1, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*  
**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**  
**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### Is It Well?

**The Doctor's Question.** II Kings 4:26: "Is it well with thee; is it well with thy husband; is it well with the child?"

Doctors have to ask some very personal questions. Elisha, the healing prophet, sent Gehazi, his servant, with this question to the woman of Shunem who was coming to meet him. So the Great Physician sends us, His servants, to ask the sin-sick men and women of the world; "Is it well?"

Let us start in the church. "Is it well with thee," O Christian? Have you been to your Doctor for a "check-up" of your soul? Is your spiritual blood-pressure low? Have you lost your zeal and enthusiasm and are living at a poor dying rate? Is there some secret sin, like a hidden cancer, eating at your heart? Is there some hatred or unforgiving spirit which is spoiling your life and witness-bearing for the Master? Have you eaten some fruit from Beelzebub's orchard and in consequence suffering agonies from an aroused and accusing conscience? Let us stand with Mr Skill, the ancient physician, by Matthew's bedside and hear him recite these professional verses:

"O conscience, who can stand against thy power?  
 Endure thy gripes and agonies one hour?  
 Stone, gout, strappado, racks, whatever is  
 Dreadful to sense, are only toys to this—  
 No pleasure, riches, honors, friends can tell  
 How to give ease to this, 'tis like to hell"

You too may need the medicine he prepared for poor suffering Matthew—made from the "blood of Christ."

Is it well with thee, O unsaved sinner, friend without Jesus? "As many as touched were made

perfectly whole." Have you by faith touched Him? Has the Great Physician healed you? There is balm in Gilead; there is a Physician there. You need be sick no longer. Will you not come, and be healed?

"Is it well with thy husband, (or wife)?" Have we preachers not all had the depressing experience of asking some wife whether her husband was a Christian, and hear her say, "I really don't know"? Or of asking some husband about his wife and receiving the same vague reply?

Is it possible for us to live together as husband and wife and not know whether our companion is saved or unsaved? Or are we just indifferent?

If both are Christians, are you helping each other, or hindering? The writer heard a man say not long ago, "The only reason I will get to heaven is my wife. She will have one star in her crown, for she brought me to Jesus, and lived the Christ life always in the home."

"Is it well with the child"? How often we have seen the distress and tears of parents when their children lay on beds of sickness and they were fearful that death was near! How seldom have we seen these same parents deeply concerned about the souls of these same children? What is wrong with our sense of values?

There is one crown which no father or mother ought to let anyone, not even your pastor, take from you—the crown of having led your own children to the Saviour. "Let no man take thy crown," this crown, from thee.

Surely it is not well with multitudes of American children today. "The crime wave begins in the cradle" and our young people are filling our jails and houses of correction. What will it profit, father, mother, to gain all you desire in houses, lands, gold, and luxuries, and lose the souls of your precious little ones?



May we open hearts and homes to the Great Physician and be able to say: "It is well!"

—J.K.P.

## The Measure Of A Minister

In an enthusiastic recital of his achievements in his church a minister wound up saying that he had gotten his church to raise his salary to a certain rather large figure. That ended the account. It set me thinking: had I ever asked my church to raise my salary? I started out on \$50.00 a month and never thought of asking the Home Mission Committee to supplement it, and I got along very well, paying expenses and keeping out of debt. My salary was raised several times, but without my agency. Once when we had to cut everything in our budget, I asked for a cut of 1-4th in my salary and in everything else except Foreign Missions. It has always seemed to me that the Foreign Mission column and the column which shows how many are received on confession of faith indicate fairly well what a church is doing. It is not the column which tells what salary a minister gets. Have we come to the standard of having a minister rated according to the salary he gets? How does it look for a church to give a minister a large salary and have the confession of faith column and Foreign Mission column show very little? I think I know some who have been ruined by the love of money, but I never knew one to be ruined by the love of souls or Foreign Missions. Doubtless some of our churches should do more for their ministers. But the statement that a minister should be "kept from worldly care" has no support in the Bible. Paul suffered all sorts of ways—by rods, prisons, sea, enemies of many kinds. A minister is not promised immunity from the afflictions which are common. "In all their afflictions He was afflicted." Who would want to be lifted above the experiences of his flock? He would soon be without sympathy or ability to help. We have a promise that we will be fed. Beyond that is the life of faith and joy.

—C.T.C.

## VALUE

By Bishop William Culbertson, D.D.\*

Recently we heard of a hardware store into which a group of boys had broken. Careful investigation revealed that nothing was taken from the store. The pranksters had contented themselves merely in transferring the many price tags on the various articles. The owner and the police found the next morning that nails were selling at fifteen dollars apiece, while lawn mowers retailed

at six cents a pound. Other prices were equally ridiculous. The storekeeper was put out because of the inconvenience, but he was thankful that his stock was unmolested.

As we listened to the recital of the above story, we could not help but think that the world today is very much like that hardware store the morning after the "robbery." Unfortunately, however, it seems as though the same confusion exists in the agency which should never lose its sense of value—the Church. Parties and individuals, unwittingly we believe, distort values. Some prices are marked up, others marked down.

Take, for example the movement which stresses the so-called social teachings of the Gospels. Here we have the supernatural and doctrinal elements short-changed, if not marked down as of no value. How short-sighted! To undervalue the essential will have its effect upon the by-product!

Again, take the individual believer who places more value upon the things temporal than upon things eternal, the man who is more desirous of his own comfort than of the will of God. How sad! To know the truth, to assent to the truth, but to fail to live the truth!

Let us not only take inventory at the beginning of the year, let us make sure that we have the right values on the articles!

\*Episcopal Recorder.

## What About Church Unity?

By Rev. Adrian De Young\*

"What About Church Unity?" is the title of an article significant for Southern Presbyterians in the January 1946 *Atlantic Monthly*. The writer, Bernard Iddings Bell, is a prominent Episcopal clergyman and author of a popular current book, *God Is Not Dead*.

The folly of the present mad rush to unite the churches is pointed out by the author. "There is indeed grave danger," he writes, "that they may move toward union not too slowly but too rapidly, without adequate diagnosis; that they may arrive at a oneness the price for which is intellectual dishonesty and useless sentimentality; that in becoming one they may become meaningless." Dr. Bell continues, "To many outside the churches and to a dangerously large number inside, reunion is all too apt to appear merely a matter of casually and mechanically stitching together some disjointed segments of a homogeneous and easily renewed entity. The result of such restitching might easily be only a patchwork quilt of a Church." The proposed union of his own and the Presbyterian



Church, U.S.A., he characterizes thus—"About as mechanical as a merger between a couple of steel companies."

The task of organic union in any case, says Dr. Bell, would be gigantic and complicated. "But it is a task the more difficult because, of late years, there has come into being a fundamental difference in ideology within these many denominations, and this still further divides Christianity into contending camps." Horizontal differences exist **between** the denominations; vertical differences exist **within** the denominations. It is the latter conflict, "which cannot be healed by any sort of interdenominational reintegration," that is the more serious of the two. "The vertical conflict makes relatively meaningless any amalgamation on the horizontal level."

"What are the two quite different religions which today divide Christianity not denominationally, not horizontally, but vertically? . . . The struggle is between historic Christianity and what may be called neo-Christianity." It is between Christianity and those who "used to be called 'Modernists' but who now prefer the more pleasing term 'Liberals'." It is impossible to say that these ideologies "are one religion, or even two aspects of the same religion." It is this struggle that must be faced when men talk about the possibility of a "restored Corporate Entity."

That such a struggle exists in the Presbyterian Church, U.S.A., is common knowledge. That its rumblings are beginning to sound in the Presbyterian Church, U.S., some have begun to be aware. These vertical conflicts will have to be solved if union "is to be more than a subterfuge." Let us put aside the Plan for Reunion at once. The matter must be "postponed to less exciting, less exacting days." We can start on the long road to Christian church unity by a complete return to the Word of God and the Testimony of Jesus Christ."

\*Tuscumbia, Ala.

## A Pastoral Letter

(Excerpts from Pastoral Letter to all Southern Presbyterian Churches, by Dr. B. M. Palmer, Page 454, Alexander's Digest & Supplement, 1897.)

"It will thus be seen that in the Providence of God the Southern Church has been made the special witness for the crown and kingdom of our Lord, when both were practically disowned; and that upon this very issue she was separated from her old associations. We were cast forth nine years ago for this testimony to one of the grand ideas

of the Gospel. We must go back with it still upon our lips, and ask those who desire official relations with us, "Do we form these relations with a spiritual or a political church?" We cannot do otherwise without recanting our own words, and endorsing the very error which drove us into ecclesiastical exile. We declare, therefore, that we can hold no official correspondence with the Northern Church, unless the Saviour is reinstated in the full acknowledgement of His kingship in His own church. Called to this testimony, for which we have already suffered the spoiling of our goods, we cannot lay it down at the very moment when that testimony becomes the most significant. The differences betwixt us and the Northern Church are too vast and solemn to allow this question to be determined by any of the baser and meaner passions of human nature. We trust that Christian magnanimity would enable us to rise above all private wrongs and petty issues, transient as the hour which gives them birth. Our hearts are penetrated with the majesty of the principles which we are called to maintain; and we desire that you should feel yourselves consecrated by the high purpose to assert them with us before the world. The pure white banner borne by the Melvilles, the Gillespies, and the Hendersons, those noble witnesses of another age for a pure spiritual church, has fallen into our hands to uphold. Floating from our walls the superb inscription, "Christ's Crown and Covenant," rings out the battle cry of that sacramental host which, by protest and reproach, by testimony and suffering, will yet conquer the earth and bring it in submission to the Saviour's feet. It is upon the assertion of this great and germinal principle, out of which a true ecclesiology is yet to spring, this Assembly desires to place herself and you. The royalty of the thought will render you too kingly in all your purposes and desires ever to debase this testimony by yielding to the lower resentments of an unsanctified heart in the proclamation of your testimony. These are the convictions which rule our decision in relation to correspondence with the Northern Church. Their offense with us is that we would not yield to the mistaken conscience which permitted them to bind the Church of our Divine Lord to the wheels of Caesars chariot. We cannot surrender this testimony for the privilege of sitting within their halls. Regarding them as still parts of the visible Catholic church, notwithstanding their defection on this point, we place them where we place all other denominations whom we recognize, though differing from us. Wishing them prosperity and peace, so far as they labor to win souls to Christ, we feel it a higher duty and a grander privilege to testify for our Master's kingship in His church than to enjoy all the ecclesiastical fellowship which is to be purchased at the expense of conscience and of truth."



# Letter From The Editor Of The Presbyterian Outlook

*At the request of Rev. Aubrey N. Brown, editor and manager of  
The Presbyterian Outlook, we are printing the following letter:*

Richmond 19, Virginia.

January 10, 1946.

To the Editors of The Southern  
Presbyterian Journal,  
Weaverville, N. C.

Dear Sirs:

Since you have been exceedingly generous in devoting a large amount of space in a recent issue to a personal letter of mine, which happened to fall into your hands, I am sure you will be glad to print a brief note, especially since it corrects an error with which I am credited.

It so happens that at least six weeks before you published my letter I had sent out another letter correcting the misstatement to which you have referred. I am a bit surprised that you did not have access to this communication also which might have saved you a vast amount of trouble. In the second letter, going to the same men who had received the first one, I wrote:

"My reference in my last letter to Dr. Dunn's bequest to The Journal may need further examination. First reports on this matter last spring (and our only information until this month) indicated that it amounted to the \$40,000 mentioned. The Assembly's Minutes, pp. 105-6, show a definite percentage; no total sum is mentioned. Some believe it will be less than the figure first reported. Just the same, it is somewhat significant."

Many will be indebted to you for the specific information that the bequest was \$7,500. I am also interested to note that, in case of The Journal's demise, for which Dr. Dunn provided, the benefits here bestowed might be available even for our paper!

With thanks to you for your courtesy in carrying this correction in your columns and with cordial good wishes, I am

Faithfully yours,  
Signed:  
Aubrey N. Brown.

## Our Reply

January 12, 1946.

Rev. Aubrey N. Brown,  
Editor and Manager  
The Presbyterian Outlook,  
13 North Fifth Street,  
Richmond 19, Virginia.

Dear Aubrey:

I have your letter of January 10, addressed to the editors of the Southern Presbyterian Journal. I note that you want to correct the error which you made in your letter of October, 1945, and that you have already sent a second letter to the same men for that purpose.

Now, I am wondering if you would also like to correct the statement which you make in paragraph four of your letter of January 10, to wit, "Many will be indebted to you for the specific information that the bequest was \$7,500." Now, if you will reread statement which we printed in the letter of Mr. T. S. McPheeters to Dr. John M. Wells, you will find that the statement is as follows (Southern Presbyterian Journal, January 1, 1946, page 7, column 2, paragraph 3): "You can see from this that **no specified amount was mentioned. In my opinion,** it will net the income on \$7,500, which would be about \$300 or \$400 a year."

I am also very much interested in your fond hope that the benefits here bestowed might someday be available even for your paper. Well, all I can say to this is that such things have happened and probably will happen again. You and I both know that many endowment bequests, given for evangelical purposes, have been taken over by the liberals and used in direct opposition to the great truths and purposes which they were originally intended to support. It could, as you say, happen in this case. I sincerely hope not.

With best wishes, I am

Sincerely and cordially yours,  
Henry B. Dendy.



# Genesis — Chapters 1-3

## A Consideration

By Rev. Allen Cabaniss, Ph.D.

Chaplain in U. S. Army

### Introduction

A proper grasp of the first three chapters of Genesis is basic to an understanding of the whole Bible and to a comprehension of the system of thought revealed in it. In a manner of speaking these chapters serve as an overture to the rest of Holy Scripture. There are three preliminary facts in them which will not be discussed in detail, but simply called to attention here at the beginning. The first is God's existence and His unity; the second is that God is the Creator of "heaven and earth, and of all things visible and invisible"; the third is the plural personality within the Godhead, a faint intimation of the doctrine of the Holy Trinity.

### I.

The period between God's completion of all creation and the sin of the first man was a brief interval of time when everything was perfect—not just innocent, unspoiled, simple, or primitive, but perfect, for "God saw everything that He had made, and, behold, it was very good" (Gen. 1:31). This was not some prehistoric state of eternity and infinity, but well within the sphere of time and space. Time and space indeed had not yet been corrupted and made into the hindrances they are now, but nevertheless they existed. There was the succession of daylight and darkness, marking off one day from another; and there was the passing of days into weeks (Gen. 1:5, 8, 13, 19, 23, 31; 2:3). Provision was also made for the culmination of weeks into months by the creation of the moon, and the procession of months into the formation of the year by the creation of the sun (Gen. 1:16). There was also the existence of all the elements which go to make up space: air (Gen. 1:26); earth (Gen. 1:10); sky (Gen. 1:8); and water (Gen. 1:10). **Direction** was as specific as **succession** (Gen. 2:8, 14), and particular countries, places, and rivers are named (Gen. 2:10-14).

It was during this World-Spring of pristine perfection that the Holy Sabbath was established and sanctified by the Almighty Himself, in commemoration of the completion of His creation (Gen. 2:2f.). After surviving two catastrophic changes of culture and civilization—namely, the Babylonian captivity of Israel and the separation of the Christian religion from the Judaic—the Sabbath remains even today as a monument, a

relic of that perfect world before the entrance of sin into human life. The most important factor in this Pre-Fall world was the relationship between God and man. Intimate communion between them was direct, immediate, and face-to-face. (Gen. 2:16,18; 3:8,19). There was no barrier such as that produced by sin, hence no mediator, no priesthood, no sacrifice, no prophecy, no prophet—nor any need of them. God and man walked and talked together, apparently without any feeling of condescension on the one hand, or presumption on the other. It was indeed a world perfect in every sense, this world of the first man.

The making of man was God's crowning act of earthly creation. It was His last act of the first week of the world. On previous days God had made the light, sky and sea, earth and the vegetable kingdom, the sun and moon to determine the seasons, fish and fowls,—as though working up gradually to a grand climax, for in the order of the creating He made the earlier creatures to serve the needs of the next and higher creatures. Now, on the sixth day, after the creation of the animal world, God, in the council of the Trinity, determined to make man, after His image and likeness (Gen. 1:26). Man's body therefore was formed from the dust of the earth, and into this God breathed the breath of life, "and man became a living soul" (Gen 2:7). Man is thus related to the animal world, of the earth, earthy; but at the same time related to the spiritual world because he too is a spiritual being, possessing a soul.

Three duties were laid upon the first man and through him upon all mankind, for in him at that moment all humanity existed in germ. The first was an obligation of practical historical necessity, the command to propagate the human race, "Be fruitful, and multiply . . ." (Gen. 1:28)—the authority to share with God in creative activity. This is a general duty resting upon all mankind as long as history lasts: later on in the scheme of redemption God regulated it by specific rules, exempting some, making it impossible, for a few, but requiring it of all others (Matt. 19:12). The second duty assigned to man was the task of culture and civilization: "Replenish the earth, and subdue it . . ." (Gen. 1:28). This includes all the phases of culture, from the humblest to the highest, from the simplest means of liveli-



hood to the noblest development of the mind in learning and research, in music, art, and science. This too is applicable to each man according to his ability and capacity. The third duty was that of government and rule: "Have dominion . . ." (Gen. 1:28). By this man is seen to be naturally and inherently a social and political being.

These three primal obligations, propagation of the race, cultural development, and political organization, were laid upon man in his perfect estate by God his Creator, and as such were in no way abrogated by man's defection from his original righteousness. Had the world remained perfect there would still have been the need for the continuation of the race, for the cultivation of the arts and sciences, for governmental institutions. Since the Fall, these are still necessary and still obligatory, but are fraught with hardships and difficulties because of the distortion and corruption due to sinfulness. They are a part of God's natural law, a phase of common grace, belonging to the order of creation, not to that of redemption, and hence resting upon every man, whether regenerate or unregenerate, not in particular upon the regenerate alone.

In the pre-Fall world family and government were to be intimately related. In form, the family was to be monogamous, one man and one woman. Its stated purpose was threefold: first, to be the regularized and consecrated way of perpetuating humankind; second, to be the normal means of mutual assistance; and, third, to be the basic and fundamental unit of society (Gen. 2:18, 20). Government was therefore to be built upon families, clans, and tribes, the pyramidal structure culminating in Adam, the progenitor of all other human beings—a veritable patriarchal empire (Gen. 1:26, 28; 2:19). Supreme dominion of course belonged to God alone, but Adam was to be His vice-gerent, and from him authority would apparently be delegated to other appropriate heads of families under him. It was also to be integrally related to the stewardship of land and the animal world—that is, erected upon an agricultural sub-structure (Gen. 2:15, 19).

Concerning religion in this perfect world nothing specific is stated, but certain inferences are permissible. First, since communion with God was direct and unmediated, there was no need for sacrificial worship. Hence, a formal priesthood interceding with God for the people, and separated by consecration from the rest of mankind, was also unnecessary. And an order of prophets pleading with the people for God would likewise have been superfluous, because God could declare His will directly and personally. Second, if one may judge from the primitive practice existing between the Fall and the Abrahamic covenant, the ritual functions of religion were to be performed in the

same patriarchal manner as the governmental activity, by the heads of families in their representative capacity (Gen. 8:20, Job 1:5).

The regulative principle of life in this World-Spring was a covenant. Thus in the very beginning of history one comes upon God's approved method of dealing with mankind, that is, by means of a covenant. This one had all the constituent elements of all succeeding major and minor covenants, namely, the parties, the condition, the sanctions, and the seal. There were two parties here: God Himself and Adam (cf. the Hebrew of Hos. 6:7). The latter, as the progenitor of all men, was the **natural** head of the human race. Moreover, God having appointed him to have jurisdiction and dominion over all creation, he was also the **official** representative of mankind in this solemn agreement. All mankind was therefore bound both naturally and officially by the terms of this covenant. The condition was perfect obedience. Hence, it has been logically described as the covenant of works as distinguished from the covenant of grace, because it was conditioned upon something that man could perform. The sanctions were twofold: everlasting life being promised for the keeping of the agreement; deprivation of everlasting life, or death, being threatened for its violation (Gen. 2:17, 3:24). The seal or sacrament of this covenant of works was the tree of life, "the sensible sign" . . . wherein . . . "the benefits of the . . . covenant are represented, sealed, and applied" to its adherents. Like all later sacraments, this tree of life too was a mystery. Was it the actual source of eternal life, or did it simply and merely represent it? The answer to both queries, of course, is a negative one. God alone, "the life of all living," is the Fount of eternal life. The tree, however, was more than a symbol. As John Calvin said of the sacraments of the New Covenant, the sign and the reality signified may be distinguished but not disjoined. God Himself is not bound to His sacraments, but the human parties to the covenant are. The sacraments are the channels of God's covenanted mercies. So with the tree of life: access to it meant eternal life, while "excommunication" from it meant death (Gen. 3:22-24).

One further point deserves some attention, namely, the other tree, the tree of the knowledge of good and evil. What was the significance of this description of it? Obviously it was not intended to mean that the eating of the fruit of this tree would give man the knowledge of the difference between good and evil. This would suggest that man's original state was one simply of ignorant innocence. The Scriptural teaching is however that man was in a state of perfection, a state of holiness and righteousness, not merely innocence (Gen. 1:28). It would also imply that



man was unaware of the moral distinction between good and evil. But this cannot be so for perfection in holiness and righteousness means moral knowledge—man could at least know of evil as a possibility because he knew of good. Neither however does the designation of the tree mean that it would serve to indicate to God the direction man would choose to take. That would be tantamount to a denial of God's omniscient wisdom and His supernatural foreknowledge. God was not in need of such external proof because He already knew what was in the heart of man (I Chron. 28:9; Ps. 44:21; Jer. 17:10, Ac. 1:24). But the tree of the knowledge of good and evil meant that it would serve man himself as a test of his obedience or disobedience and would reveal to him the direction he would choose to take. It was moreover not some doubtful issue which might be either right or wrong: it was a simple plain case. The tree was clearly defined and placed prominently in the very middle of the garden (Gen. 3:3), so that man could have no doubts or hesitations concerning it. Furthermore no hardship was involved, for of this tree alone man could not eat—all the innumerable others were his for the taking.

## II.

The perfect condition of the world as it was when it came from the hand of God could have gone on for ever. But it did not, because man fell from the lofty estate wherein he was created by violating the covenant, by sinning against God Almighty the Creator. And because of man's sin, evil has corrupted and distorted all the rest of creation. By means of the covenant God had endowed man with responsibility, but man failed in that. It is therefore necessary now to discuss the Fall, which apparently followed close upon the heels of creation.

The first indication of evil came when the serpent, more subtle than any other beast which God had made, began a conversation with the first woman (Gen. 3:1). The traditional interpretation is that this serpent was the embodiment of the Power of Darkness, the Devil himself (Rev. 20:2). Why evil should come lurking into the perfect world of Edenic Paradise is not answered in the Bible. But how it came to be is possibly explained in later accounts of a prehistoric Fall of the angels. Before the making of man and the rest of the material world, God had created an invisible spiritual world of wonderful angelic beings, and had arranged them in a hierarchy culminating in the leadership of a number of archangels (Job 38:6f.; Dan. 10:12, 21; 12:1). One of these celestial chieftains was Lucifer, an anointed cherub, beloved of God, and by Him created perfect in his ways, full of wisdom and beauty (Ezek. 28:12-17). For some unknown reason, this lofty being

became filled with pride and vainglory, and presumed to transgress the limits which God had placed around the angelic world, dared to rebel, attempted to overthrow God and place himself upon the throne of the universe, saying: "I will exalt my throne above the stars of God . . . I will be like the Most High" (Isa. 14:13f.) . . . "I am a god, I sit in the seat of God . . ." (Ezek. 28:2). For such incredible arrogance, God, in the ensuing battle, overthrew Lucifer and cast him out of heaven (Rev. 12:7-9; cf. also Isa. 14:12; Luke 10:18; John 12:31). In an attempt at revenge the Evil One struck back at God by attacking the human creature who had entered into a covenant with the Almighty (I Pet. 5:8; cf. also Job. 1:6f.; 2:1-3). Hence the Devil's appearance in the form of a serpent in the Garden of Eden (cf. Ezek. 28:13).

The serpent was exceedingly clever in his method of temptation. He did not launch a frontal assault on the covenant or on the official participant in the covenant. Cautiously he proceeded to strike at Adam through his wife. He first asked a simple question, "Hath God said, Ye shall not eat of every tree in the garden?" (Gen. 3:1). Not a direct challenge to the law of God, but the insinuation of a subtle doubt, "Is it true that God hath said . . .?" But even in the question lurked the lie—he implied that God has forbidden access to all the trees in the garden. In this way he adroitly called the woman's attention to the forbidden tree. The first fault of the woman was even to enter into willing conversation with the Tempter: she chose to stay in the proximity of evil, and in this she encompassed her own downfall. "And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat it, neither shall ye touch it, lest ye die" (Gen. 3:2f.). In her answer one can see that the woman has already taken another step down "the easy descent to hell." She had stayed in the proximity of evil; now she entered into a discussion with the Evil One; finally, in the discussion itself she had conceded a point by not describing the tree for what it was, the tree of the knowledge of good and evil. While she was thus in a weakened position, the serpent hurriedly struck her down. For now he lied, "Ye shall not surely die" (Gen. 3:4), and planted in her mind an irrational jealousy of God and an overweening arrogant pride, "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:5). The same old temptation that had caused the Devil's own downfall was as appealing and as attractive to the human mind as it had been to the angelic—the stubborn refusal humbly to accept the limits



placed by God the Creator and the vast, proud desire to take the place of God.

The woman could still have fled from evil—it was not yet too late. But, no, instead of turning herself back she now looked upon the dread tree, and “the lust of the flesh, and the lust of the eyes, and the pride of life,” which are of the world began to dominate her. (I John 2:16). As she gazed at the fruit of the forbidden tree, she saw that it “was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise” (Gen. 3:6). Her resistance gone, “she took of the fruit thereof, and did eat” (Gen. 3:6). The covenant, however, was still unviolated because the official representative of the human race, Adam, had not eaten. But not for long—no sooner had the woman eaten than she “gave also unto her husband with her; and he did eat” (Gen. 3:6). No questions, no refusal, no discussion—just the wilful act of disobedience. The covenant was violated; man had not kept his part in that solemn agreement; man had fallen.

Rapidly now followed the inevitable results of the Fall. The old intimate communion with God was gone. Man's sin had erected a barrier. In the presence of God man now felt a sense of guilt and shame. He now tried to hide from God, instead of hastening joyously to meet Him (Gen. 3:8). But more unfortunate still, man was also apparently not sorrowful or repentant for his sin. For when summoned to account by God, instead of manfully acknowledging his transgression, Adam began to make excuse, “The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat” (Gen. 3:12). Not only did he take refuge behind the woman and in a cowardly manner try to place the blame on her, but in a more insidious way he blasphemously tried to accuse God Himself, “The woman whom Thou gavest . . .” Adam refused to admit that the sin was within himself and that he was fully responsible—he tried vainly to localize the sin outside of himself and beyond his power to resist. He was thus further committing the moralistic sin of trying to justify himself. And the more he talked and acted the deeper he sank into the morass of sin. Nor was the case any better with the woman. She too tried to place blame elsewhere, “The serpent beguiled me . . .” (Gen. 3:13).

Nothing more was left, save for God to invoke the sanction of the covenant and pronounce the sentence. Obedience would have been rewarded with eternal life; the punishment for disobedience was death. It is interesting at this point to note the different meanings death had in the mind of God and in the mind of the Devil. God had said to man in the very day he ate of the tree of the knowledge of good and evil he would surely die.

(Gen. 2:17). The Devil had flatly denied that (Gen. 3:4), for the Devil was thinking in a very literal manner of physical death, the actual dissolution of the body and its return to the dust. Not so good: the Almighty was thinking of death in the manner later referred to in Holy Scripture as separation from God, from the Source of life. (John 11:26; Rom. 7:9; Jas. 1:15; I John 2:17). A man might indeed be breathing and walking around, but nevertheless dead, because alienated from God. (Eph. 2:1; Col. 2:13; I Tim. 5:6). The dissolution of the body and all the ills anticipating that event—disease, sorrow, old age, decrepitude, senility—however fearful were but pale material reflections and results of that more awful spiritual death which man had now brought upon himself.

But this was only a part of the curse, albeit the greatest. The animal world was set at enmity with man and within itself (Gen. 3:15). The earth itself was cursed because of man's sin (Gen. 3:17). Thorns and thistles, hitherto unknown, began to grow, making more burdensome the cultivation of the soil (Gen. 3:18). The performance of one's proper duties, heretofore a delight, now became fraught with danger, pain, and hardship. Childbirth would mean an ordeal for woman, and her status in society would be lowered (Gen. 3:16). Man's task of feeding his family and providing for the economic needs of life would no longer be easy, but a fierce, brutal struggle for existence: only in toil and sweat could he henceforth wring a precarious livelihood from the earth (Gen. 3:17, 19).

And now came the climactic act of the curse. No longer was man to have access either to the sacrament of the covenant or to the reality of which it was the seal. Man was “excommunicated” from the tree of life and from the Fount of life (Gen. 3:22-24). He was banished from the Paradise of Eden, the scene both of his perfect life and also of his sin. And the garden and the tree were given over by God into the protecting care of angels, because man was no longer fit for that purpose (Gen. 3:24). It became a lost world, living only in the racial memory of man, to which in moments of rare enlightenment he would be forever harking back, and which he himself, no matter how hard he tried, would be unable to regain.

The Fall and the ensuing curse, be it noted, did not in any way alter the obligation of man's original duties. There still remained the historical need for the propagation of the race; the cultural duty of civilization in the subjugation of the earth; and the political work of ruling and governmental organization. But the distortion of creation consequent upon sin made the performance of them



difficult, if not impossible, without Divine help and assistance.

### III.

Man had violated the covenant with his Creator; the sanctions of the covenant had been invoked and the sentence duly executed. Man had "lost communion with God," was "under His wrath and curse, and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever." Yet even amid the crash and roar of a world falling into ruins could be heard "the still, small voice" of God graciously promising relief. This was not indeed the full hope of restoration. That would come later, only after man had arrived at a mature knowledge of his own dark sinfulness and God's awful holiness. Generations and centuries, even millenia, would come and go before this hope would reach any clarity—and even more would pass away before the hope would become an historical reality. But even through these black clouds of sin, wrath, and curse, there peered a faint streak of bright blue sky, as though "at evening time it shall be light." (Zech. 14:7).

So now man, though ruined in the Fall, was not left entirely desolate. First, God continued to bestow upon him His common grace. This was to serve not as sufficient for redemption but as a restraint upon the destructive quality of sin, and to enable man in a certain negative way to hold human society together in some semblance of law and order, and also to preserve the institution of the family. It also prevented man from entirely losing his rational capacities. In other words, it was a God-given assistance to man who, though still obligated to perform his duties within the order of creation, would not have been able to do so without his help.

But more important than common grace was God's promise of additional grace, of an entirely new covenant, to be based this time not upon works or obedience of which man was no longer capable in a redemptive way, but upon God's own free, unmerited favor extended to mankind. This was implicit in the promise contained in Genesis 3:15, so often called the *Protevangelium*—and rightly so, because this was the first intimation of the Holy Gospel. It proclaimed the enmity between the old serpent, the Devil, and the seed of the woman. Already here was a faint foreshadowing of the Redeemer Who would be born of woman, in human nature. It is possible also that the stress upon the woman was to lay the groundwork for future prophecies which would make it clear that the Promised One would be Virgin-born, not fathered by man. This may also be construed as laying upon womankind now the responsibility for the character of civilization, especially the more genteel side of society—a truth which has been vindicated countless times

in later history. For to womankind has been largely due the credit for the development of the niceties of culture and civilization, the manners and also the public morals. The reverse has also been unfortunately true, that the blame for a degenerate society has been rightly placed upon the head of its women-folk. As long as women preserve manners and morals, so do the men; but when the women have abandoned them, one can be sure that the men have long since lost them. This may appear to be a double standard, and as such objected to by ardent feminists, but that it is the truth, the natural and normal "way things are," cannot be seriously doubted.

In addition to the age-long enmity between the serpent and the seed of the woman, God also promised the ultimate victory to humankind, for to the serpent He said, ". . . it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Devil would indeed seriously injure the woman's descendants. More particularly he would prove exceedingly effective in hampering the progress of the Promised One. But he would not gain the final triumph. That was to belong to the Seed of the woman. For while the serpent would trip and entangle the feet of his Enemy, the latter would crush and trample the head of the serpent. A wound in the foot, however painful and debilitating, is not as disastrous and death-dealing as a blow on the head. That was the promise of God, man's only hope as he now withdrew from his lost world of Eden. Whereas in his estate of holiness and righteousness man walked by sight and saw God face-to-face, he was henceforth doomed to walk by faith and hope (II Cor. 5:7; Rom. 8:24f.), relying upon a promise, and seeing God but darkly, only as a dim reflection in an imperfect mirror, until God Himself in His own time should deem it wise to alter that situation (I Cor. 13:12). But the promise was sure, it was the given Word of the covenant-keeping God, for it was not God, but man, who had violated the first solemn agreement.

A legitimate evangelical inference deserves some notice here. It is only a suggestion which is not elaborated but seems to be full of significance. It is in the verse, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. 3:21). It may be that herein is implicit the doctrine of vicarious sacrifice, of the shedding of blood, and of atonement. When man first realized his guilt, he also realized his need for covering in the presence of God. So he and his wife made for themselves aprons from the leaves of the fig tree (Gen. 3:7). As sinful creatures they could no longer approach God without covering, which is precisely the meaning of the Biblical Hebrew word translated "atonement." This need man apparently realized of himself, but



God had to reveal to him that this could only be efficacious under two conditions. The first was that the atonement (covering) was possible only through the sacrificial destruction of life. Thus early it was necessary for man to learn the truth that "without shedding of blood there is no remission" (Heb. 9:22), that in some as yet unexplained way life was to be offered for life, that the one requiring reconciliation with God had to offer another life as a substitute for his own, as a ransom to avert the destroying holiness of the Eternal. The second condition of efficacious atonement was that man himself was not of himself able to furnish it—it had to be provided by God. All this would seem to be in the background of the statement that God rejected as insufficient the aprons of fig leaves, and Himself slaughtered certain animals to make coverings for Adam and Eve.

### Conclusion

The summary of these three chapters is now completed, but if the student had only these three chapters he could still make some further deductions. He would assume that since God is good and has already given some basis for hope by the promise embedded within the curse, He would not permit this wretched state of affairs to continue for ever, but would in His own time restore creation to its pristine righteousness. Assured of this eventuality, the student could in a measure anticipate what would have to come about in order to accomplish that. First, man, having shown himself not to be fully aware of the seriousness of sin and the penalty (Gen. 3:12f.), would have to be subjected to a long period of training under the tutelage of God, through such a medium as vicarious sacrificial atonement, in order to bring him to this realization.

Next, he would know that the enmity between man and nature and within nature itself must be abolished. Once again it must become possible for the wolf to dwell with the lamb, for the leopard to lie down with the kid, for the calf, young lion, and fatling to live together in amity, for the cow and the bear to eat together in peace, and for human beings to be able to govern them without any fear of danger. (Isa. 11:6-8). Due order will have to be reestablished in the sphere of creation. Earth itself, cursed for man's sake, must be renewed (Rom. 8:19-23; Rev. 21:1), and must once more yield its increase willingly and plenteously, unhampered by weeds, drouth, blight, and insects (cf. Amos 9:13; Joel 2:21-26). A day must come when the members of the human race will be enabled to perform their duties freely without any hindrances or difficulties, namely, the task of dominion (e. g., I Cor. 6:2f.; Heb. 2:6-8; Rev. 22:5), the task of cultural development (Rev. 21:24, 26), and that of reproduction. Only later

does one learn that the last duty will be unnecessary in the perfectly restored world (Mark 12:25). Pain, toil, suffering,—all the earthly reflections of death,—and death itself must be done away (Rev. 21:4). The formal curse must be rescinded (Rev. 22:3); communion with God must once more be made direct (Rev. 21:3, 22; 22:4); and, above all, access to the tree of life must once more be made available (Rev. 22:3), as the sacramental sign that now again all things are restored as they were in the beginning (Rev. 21:5).

Lastly, from a study of these first three chapters of the Bible, one may see dimly the vague shadow of a mighty Coming One, born of a woman, Who will crush the head of the serpent (Rev. 19:11-16), and be a nobler greater Adam (I Cor. 15:22, 45), a surer, safer Representative of man in a second and better covenant (Heb. 8:6f., 13)—the blessed covenant of grace.

## The Sufficient Christ

Christ for sickness, Christ for health,  
 Christ for poverty, Christ for wealth,  
 Christ for joy, Christ for sorrow,  
 Christ today, and Christ tomorrow.  
 Christ my life, and Christ my light,  
 Christ for morning, noon and night;  
 Christ when all around gives way.  
 Christ my everlasting stay;  
 Christ my rest, and Christ my food,  
 Christ above my highest good;  
 Christ my well-beloved, my Friend.  
 Christ my pleasure without end;  
 Christ my saviour, Christ my Lord,  
 Christ my portion, Christ my God.  
 Christ my Shepherd, I His sheep,  
 Christ Himself my soul doth keep.  
 Christ my Leader, Christ my peace,  
 Christ hath brought my soul's release.  
 Christ my righteousness divine,  
 Christ for me, for He is mine.  
 Christ my wisdom, Christ my meat,  
 Christ restores my wand'ring feet.  
 Christ my Advocate and Priest,  
 Christ who ne'er forgets the least.  
 Christ my Teacher, Christ my guide,  
 Christ my rock, In Christ I hide.  
 Christ my ever living bread,  
 Christ His precious blood hath shed;  
 Christ the everlasting Word.  
 Christ my Master, Christ my Head,  
 Christ who for my sins hath bled—  
 Christ my glory, Christ my crown,  
 Christ the Plant of great renown.  
 Christ my Comforter on high,  
 Christ my hope draws ever nigh.

—Selected.



# UNIONITIS

By Rev. Daniel Iverson\*

**Unionitis** is a disease—not a cure. In every age of the church some idealists arise with plans for church unions that will cure all the ills of the church. When followed they generally increase the problems, not solve them.

**Unionitis** reveals itself in various forms from time to time. Whether it is some grandiose scheme of co-operation or of union, it is the same disease. Some of us may remember the "Interchurch World Movement." It was to bring the world to Christ in one generation. What we remember best about that effort is the costs, the heartaches, and the reproaches heaped upon the church of Christ. Some good must have been accomplished, but it is not now generally known.

**Unionitis** is again approaching epidemic form. One of the symptoms is the World Council of Churches. This effort or phase of union has made some progress in Europe among church leaders, but has not reflected itself to any great extent in the churches. There is no great spiritual awakening in Europe, and the rank and file of the people are still neglecting the house of God. This movement is also in America, but does not seem to be making any great headway.

The disease has further revealed itself in another form. There was a gathering of religious forces not so very long ago to which some dignitaries of the Greek Catholic Church were invited. The meeting was held under the auspices of the Federal Council of Churches. The Catholic priests led the devotions. They had the Protestant leaders who were there praying to Mary, the virgin mother of Jesus, and praying for the dead. This denied the theology of all Reformed Churches which teach us to worship God only and alone through the merits and in the name of our Lord and Saviour, Jesus Christ. What strange bedfellows co-operation and union can make!

Another peculiar evidence of the disease is found in the attempt to bring about a union between the Protestant Episcopal and the Northern Presbyterian Churches. Some Episcopalian bishops view it as ridiculous and some Northern Presbyterians cannot forget that the Episcopalians do not recognize the Presbyterian denomination as a church or their ministers as ministers because of their doctrine of Apostolic Succession. Do those, bitten by the **Unionitis** germ, believe that the Episcopalians will surrender this doctrine? They will not because Episcopal leaders are also trying to deal with the Romanists on the matter of union. On the other hand, can we believe that the

rank and file of the Northern Presbyterian Church will surrender to this teaching which has no Scriptural foundation whatsoever? It seems as if we lose our sense of proportions when **Unionitis** becomes an obsession.

This disease is now infecting the Southern Presbyterian Church. While the idea of some kind of union "of something with something" will always come up as long as time will last, **Unionitis** has been given great impetus just now by the influence of the Federal Council of Churches. Many speakers in meetings held under its auspices have agitated union in season and out of season. This influence, no doubt, has given the proponents of union in our church some encouragement to "press on to the goal."

If by union we could increase the faith of the church, the loyalty of its ministers to the Bible as the very Word of God, the Confession of Faith and the Larger and Shorter Catechism as our interpretation of the Scriptures, to a separation of the church and ministry from the world and unto Christ, to a program of evangelism that would hold up the atonement of Jesus Christ as the only method by which man can be saved from his inherent sinful nature and his particular sins unto God, we believe the entire Southern Church would enthusiastically embrace the opportunity to unite in order to bring about this revival of religion. But union between the Northern and Southern Churches cannot take place because there is a feeling, and this feeling is not without foundation, that we would both within our bounds and in the union suffer the loss of much of the doctrinal soundness we wish to preserve.

Regardless of how we argue for and against union, in the mind of the Conservative Wing of our church, the matter of doctrine is involved, and is one of our chief concerns. While we know that the Confession of Faith has been adopted officially as the doctrinal basis for the union, nevertheless the question that disturbs so many, is, how can the Confession of Faith be accepted as a basis of union and yet be so often ignored and contradicted by many who advocate this union? This is particularly true in the Northern Church. Men who are impartially surveying the question of union believe this to be the main point of issue—this matter of doctrine.

In the January 9th issue of the "Christian Century," we find editorial comment on an article written by a Dr. B. I. Bell for the "Atlantic



Monthly." May we quote from the "Christian Century"? "Although tolerance is growing and cooperation is reaching out in widening circles, Bernard Iddings Bell believes that the possibility of organic church unity is more remote today than it has been in any recent period. The struggle is between historic Christianity and what may be called Neo-Christianity. Dr. Bell defines historic Christianity as a religion of redemption—divine redemption of man through faith from an otherwise inevitable inanity and frustration through sin. Neo-Christianity holds that man is by nature potentially good and that he will inevitably get better if only education is made more generally available and social environment improved. Jesus is a great moral teacher who portrays the good, the true and the beautiful. Historic Christianity holds that participation in salvation is made possible for men by God within His church—the mystical body of believers who are sealed to him by baptism, who are fed by grace—and are guided and made strong by God in the Holy Spirit. Neo-Christianity looks on the church as a voluntary association of people who wish to be like Jesus; the church is not essential to Christianity." The Christian Century then goes on to say, "While we do not subscribe to everything said by Dr. Bell in his article, we believe he has placed his finger on the central obstacle to Christian reunion."

The feeling that there are now two camps of theology in both the Northern and Southern Churches is undeniably true. The courts of our denominations seem to be divided into cliques—Liberals and Conservatives. This is evidenced particularly in the rivalry in filling pastorless churches. Reservations seem to underly the friendships of ministers. Spontaneous fellowship seems to have disappeared from our church courts. Actions of both sides are closely studied, and too frequently wrong motives are implied. Both sides seem to be marshalling their forces for a fight to the finish. This is being indicated now in articles found in our church papers.

Any attempt to force union on the church under such conditions would be disastrous. It would cause a split with all its attendant ills. Probably in proportion to membership the split would be regarded by some as relatively small, but small splits cannot be judged in the day they take place, but in the generations to follow. The history of the Reformation tells us this story over and over again. **The Reformation had its beginning in a series of small splits.**

The question of doctrine in the matter of union is further shown in the confusion of teaching in Theological Seminaries and in complicating the issue. The surrender of doctrine, in spite of creeds, is not uncommon among theological professors in

certain denominational seminaries. One professor—not in our denomination—said not so long ago, "The idea of God is eternal; the ideas of God (such ideas as found in the Word of God) are temporal." What have students from such a Seminary to offer men and women lost in sin? The implications lead more to a philosophical view rather than to a real faith in a personal God. In more than one Seminary professors can now be found who doubt the existence of a personal God. We should not have professors with such views in any theological seminary of the church of Jesus Christ.

A confidence in doctrinal purity has to be re-established in the church before there can be a union that will be unifying. Such confidence cannot be re-established simply by actions of church courts. It will take years of dogmatic teaching of the reformed theology on the part of our seminaries. It will take years of faithful preaching of these doctrines. Our church leaders, both preachers and laymen, will have to re-adjust their standards of living to these doctrines. Some say it is too late. We have gone too far afield. Shall we hope they are mistaken?

To further illustrate this point concerning the question of doctrine, consider the remarkable growth of independent churches and the number of small new fundamental denominations starting up. The question of soundness in doctrine caused almost all of these independent churches and new denominations. The growth of these groups cannot be easily dismissed by us by simply saying that they are composed of undesirable divisive elements who left the church. This is the usual criticism we make of these fast growing groups. There are too many instances, especially in the North, where church officers, having asked for evangelical and conservative preachers to fill their pulpits, were sent men by their denominational committees or commissions who were not sound in the faith. Not only losing patience but losing faith in denominational representatives they have withdrawn and organized independent churches. We hold no brief for independents, but it would be well for the church to study "why the growth." The growth is so great in some sections of America that in another generation or two it may change the complexion of evangelical Christianity.

Practically all of this, this spiritual revolution, has grown out of the fact that there is Modernism in the church of Jesus Christ. Doctrinal purity has really become an issue in Protestant Christianity today, and it is of vital concern in matters pertaining to union.

Not only is the problem of doctrine before us in the matter of union, but the temper or nature



of believers has to be considered. The history of union shows that it does not bring unity. Man seems to be so constituted (even as a Christian) that he wants different denominations. Even as it is impossible to unite all families under one roof, so it seems impossible to unite the church under one roof, even when those of one branch are involved.

It also seems to be the will of God. Denominations could not have existed as long as they have if it had not been in the will of God. Protestantism would never have grown had it not been for our denominations. The good of our present civilization and whatever liberty we now have on earth—we can thank the freedom of Protestant Christianity as expressed by denominations for it all. It has produced a liberty of thought that we must continue to protect from regimentation in any and every field. The attempt to bring denominations together will not bring unity. It more often brings divisions of families and communities, heartaches, hatred and distress. It is a terrific cost to pay for something that will not justify itself in any court of God, and really has no basis or foundation in Scripture.

To unionize does not unite because it usually increases the number of denominations.

The United Church of Canada did not reduce the number of denominations in Canada. At least one new denomination was added—the United Church of Canada. The Presbyterian Church, which was supposed to have gone into the union, is now a great flourishing church. It is also purer in doctrine since its separation from the elements that joined the United Church.

The supposed absorption of the Cumberland Presbyterian Church by the Northern Presbyterian church did not absorb it. We still have the Cumberland Church. What the absorption did was to leave bitterness and division in many places. The Northern Church took property away from churches who tried to express their God given right to remain aloof from an alliance they did not believe in. The tragic evidences of that absorption can be found throughout the area of the old Cumberland Church. To take property away from congregations that have built their houses of worship to the glory of God, sometimes at great sacrifice, simply because they could not subscribe to what the majority wanted, whether right or wrong, is as wrong as taking a man's house away from him because he would not join a community in an enterprise they had united in. The Constitution of the Presbyterian Church, both Southern and Northern, as it now stands, gives the right to control of local church property to the General Assembly. When that Constitution was

written by our fathers in the faith, it was for the protection of unity and not for the promotion of disunity. The conditions under which that Constitution was written were entirely different from the conditions of today. Where a congregation has built its own house of worship and has shown every loyalty to things as they are, that congregation should be given every legal and moral consideration. Should that congregation find itself out of accord to any change in the denomination, that congregation should not be forced by any church court to go into a union of denominations in order to retain its property.

Even though the Constitution and Confession of the new denomination proposed for the union of the Northern and Southern Church be the same Constitution and Confession now accepted by them as individual denominations, to all intents and purposes there is a point in the proceedings where both bodies are surrendering that which they held for that which will be adopted by the two denominations in the new organization. From a legal point of view there is a point in the proceedings where the Southern Presbyterian Church will have no Constitution in that it has surrendered it for another. That may not stand in a court of law, but technically it seems to be a fact. Therefore, no local church should feel necessarily bound to the order for union.

Our churches, when organized, joined the Southern Presbyterian Denomination by choice. When the Southern Presbyterian Church ceases to be a denomination, then the matter of choice should be once more given to the individual churches as to what they want to do in this matter of change in the status of the Southern Presbyterian Church. That opportunity should be given in the spirit of of Christ and for the sake of unity in heart and life.

Under the legal protection of the Constitution of the Presbyterian Church, many church buildings have been taken away from congregations by the Northern Presbyterian Church in recent years. We all admit that legally they have had that right. Morally, and from the standpoint of the spirit of Christ, we do not believe that they have had that right. We believe our fathers would have recognized that right at the time they wrote our Constitution, if that had been one of the problems of the day. There is a growing protest in the minds of laymen throughout America against such seizures of property by church courts from individual Protestant congregations. There is no lack of good faith, or an evidence of dishonesty on the part of any congregation that strives to protect that which was built for its own use from the pocketbooks of its members. It seems to be inherently right.



Another illustration that union does not bring unity was the union of Methodism. It did not unite Methodism. Compare the figures in the united church with the two bodies before union and note the loss of membership. Several Methodist congregations left the church as a body. One united with the Southern Presbyterian Church in Georgia. Large sections of Southern Methodism are not satisfied, but remain because they want to retain the property they love and so dearly paid for. They, however, do not respect the union. This bludgeon creates a visible union, but not unity. In addition to all this, we now have a new Southern Methodist Church. It is growing. It may grow very fast. So we see denominations multiply by union. They make us realize what may happen if a union of the Northern and Southern Presbyterian Churches is attempted.

What could solve this important problem for us? This is difficult to answer. May we simply, without elaboration at this time, suggest several points?

We may, first of all, admit that we now have two irreconcilable forces in the church. They cannot remain united. They will eventually drift apart. On as friendly a basis as possible, they should agree to disagree.

We may, in the second place, suggest that they agree to do whatever they can to separate in the spirit of peace and friendship and try very hard to live under the banner of such peace and friendship to the very best of their ability.

We may, in the third place, unite by division. We probably should have two great Presbyterian churches—the Conservative and the Liberal wings. Congregations from both the Northern and South-

ern Churches should be allowed to choose, without coercion, the section of Presbyterianism they wish to be identified with. Ministers should have the same right of choice. If the first two propositions as stated above should be agreed upon, the details of this plan could be satisfactorily worked out.

In conclusion, the writer is of the opinion that this question of union would have never been a serious consideration if we had scrapped the Comity Agreement with the Northern Church thirty-five or forty years ago. This agreement has been violated many times during this period, especially by the Northern Church. It has caused much ill feeling between the two bodies. The Southern Presbyterian Church should have become a national church fifty years ago. We would have been welcomed everywhere because of our conservatism and would have grown tremendously. The Northern Church would still be as large as it is now. It would not have suffered. We could still try it, and have "good success."

These suggestions may, just now, sound impractical. We believe, however, that the question of union will eventually resolve itself along these lines, either by peaceful co-operation in bringing it about, or by forcing the union of the two bodies upon the churches. But, irrespective of the worth of these suggestions, let us not fail to face realistically what is now involved in union. Let us stamp out the disease of Unionitis in its present form before it does irreparable damage to our church. We cannot see what we gain by union.

\*Pastor of the Shenandoah Presbyterian Church, Miami, Fla.

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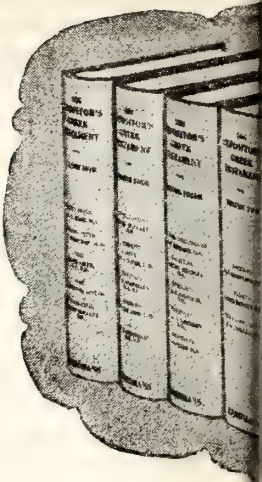
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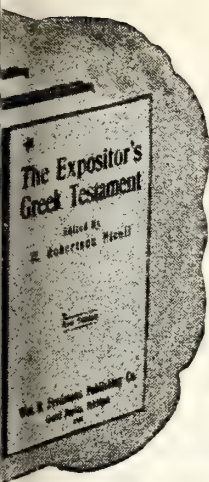
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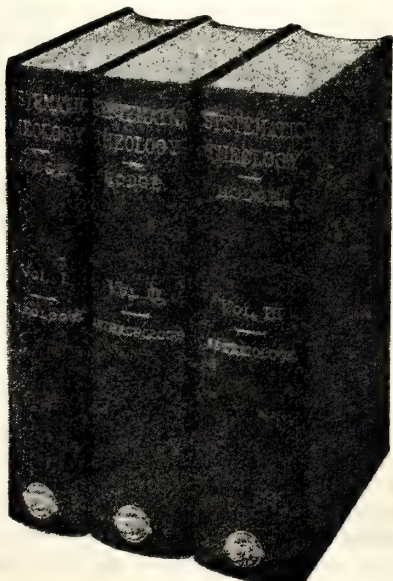
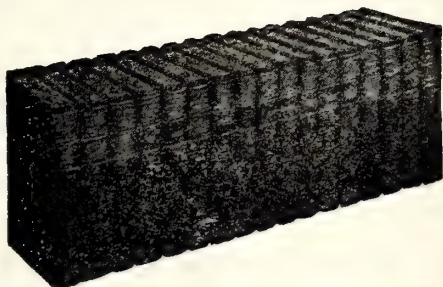
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# Sabbath School Lessons

By Rev. J. Kenton Parker

## LESSON FOR MARCH 24

**A People Gains National Consciousness.** Scripture: I Samuel 1-7. Devotional Reading Psalm 85.

In our devotional reading this question is asked, "Wilt thou not revive us again: that thy people may rejoice in thee?" We would like to call our lesson for today: "The Revival under Samuel." The account in Chapter 7 is the record of a genuine Revival. It was a military victory, and Israel was no doubt drawn together as a nation, and gained a degree of "National Consciousness," but it was first and foremost a heart-felt revival.

We come now to the last and the greatest of the Judges, Samuel. He was far more than a judge; he was a great religious Teacher, the founder of schools of the prophets, and a King-maker, too. His influence upon Jewish life was tremendous.

His birth and early training gave promise of a great man. "Asked of the Lord," and "loaned to the Lord" from his birth, he lived a long life of usefulness and power. He was known and revered from Dan to Beersheba.

### His Birth

He was given in answer to earnest prayer. Hannah takes her place among the great mothers of the world. Her song of rejoicing in Chapter II is among the best known and most beautiful of the Bible. Sometimes bitter experiences in the home lead to a very rich experience of Divine Grace.

We get a very clear picture of the terrible conditions surrounding the worship of God as carried on at Shiloh. Eli was a good man, but weak, and his sons were typical "time-servers" and worse. It was a wonder that Samuel grew up to be such a splendid character subjected to the atmosphere and temptations of such a place. As is the case sometimes a man can train some other boy better than his own sons. At any rate Samuel seems to have come through entirely unspoiled. His mother's prayers no doubt followed him.

Eli is warned in the most solemn manner of the impending punishment which was coming upon his whole house.

### His Call

The beautiful way in which the boy Samuel received his definite call is given to us in chapter 3. As is often the case the message we are told to deliver is one we would fain keep to ourselves. It was indeed a hard message for the boy to take

to the man who had befriended him and been a father to him these many years.

Eli's submission to the divine chastisement is a token of his sincere piety, but his weakness is also very evident.

From this time forward all Israel knew that Samuel was established as a prophet of the Lord.

### Defeat And National Disaster

In chapter 4-6 we are told the humiliating story of Israel's defeat at the hands of the Philistines. The ark of God, so presumptuously taken into the battle by Eli's sons, is captured by the enemy. Nothing so tragic had ever happened before. The death of Eli as he hears the sad news is pathetic indeed.

The strange wanderings and experiences of the ark while in the camp of the Philistines shows the power of God to care for His own. The ark is sent back after terrible plagues came upon the Philistines. It is finally taken to Kirjath-Jearim where it remained for twenty years.

### The Revival Under Samuel

We now come to chapter 7 which we want to study more in detail for it describes a turning-point in their history.

"All the house of Israel lamented (sought) after the Lord." Here we have the starting point for a real revival. Until people begin to seek for God we cannot expect much change.

The first thing that made Israel seek the Lord was the distressing condition of their land. Ought not this same thing lead us in America to seek God today? True, victory has come, but our land is in distress and confusion. The problems of peace are taxing us more than the problems of war.

The second thing which led to their seeking God was the faithful teaching and preaching of Samuel. Are we preachers today faithful in this respect? Is there not too much "wishy-washy" teaching and preaching? We need some very plain messages for the people of America.

### Steps In This Revival

"Put away the foreign gods." That was the message for Israel; that is the message for America, for we Americans are worshippers of "strange gods." We are putting everything first but God. Some worship Pleasure, some money, some Fashion, some the applause of men, some the whiskey



bottle, some better things, but our land is full of our Baals and Astaroths.

"Prepare your hearts unto the Lord." It takes time to "prepare" to meet God. We cannot expect Him to regard our "five minutes" a day when we have been spending all this time with false gods.

"Serve Him." Worship leads to whole-hearted service.

### Results Of The Revival

The first was a deep felt need of prayer. "Intercede for us." When people begin to ask for prayer, revival is near, is already upon us. This is a result as well as a step leading to a revival.

The second was a deep sense of sin. "We have sinned against the Lord."

Then came Victory. The Lord fought for them. Then came Peace.

If we want real Peace here in our country, we must have a real Revival.

Would that we could gain such a "National Consciousness" in our land! A Consciousness of SIN and then of Salvation through our Lord! Are we ready to start at rock bottom where Samuel started?

### LESSON FOR MARCH 31

**A Nation Demands A King.** Scripture: I Samuel 8-10. Devotional Reading: Psalm 145:8-21.

In Psalm 145:13 we have these words: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations." Earthly kingdoms rise and wane; only God's kingdom endures. We pray, "Thy kingdom come," and yet we think more about the changing kingdoms of earth than the kingdom of our Lord and Savior.

Up to this time Israel had been a Theocracy—Jehovah was their King. The Judges were not kings. Gideon definitely refused to be made king. Samuel, the last of the judges and the best, was a "king-maker," but had no desire to be a king. He came nearer being ruler over all Israel, under God, than any man since Joshua.

### The Request Or Demand For A King

Samuel's sons did not follow their father's footsteps, but like Eli's were wicked. It is strange that these two good men should have failed so signally in the training of their children, especially since Samuel had seen the disaster which came upon the former priest. We cannot help but wonder what sort of mothers these children had.

This failure gave Israel the excuse for which they were no doubt looking. They had been turning their eyes towards the nations around them instead of upward to where their real King sat

on His throne. "Like all the nations." How much is implied in those words! Does not the desire to copy the nations of the world lead to much of the backsliding and worldliness on the part of the people of God in all ages? God wanted His people to be "unlike," but they wanted to be "like" the other nations. The glory of Israel was in their Theocratic government.

The request was very displeasing to Samuel. We wonder if his conscience hurt him in regard to his own sons. We feel sure that it was a grief to him, but his conscience may have been clear. We hope it was.

"They have not rejected thee, but they have rejected me, that I should not reign over them." It was stepping **Down**, not **Up**, to go from Theocracy to monarchy. We often think we are improving our form of government when in reality we are going down. Is not this true of the shifting forms we see now in the world? We see a restless, sinful world trying to pull itself out of the mud and filth of political corruption by changing forms of government. We are trying all kinds of experiments—dictatorships, socialism, communism, pure democracy, and other mixtures, and our restlessness increases. Of course some forms are better than others, but good people can be happy under any form, and bad people will be miserable under any form. The only hope of this world is a return to Theocracy under the reign and rule of God's Anointed. This will take place in His own good time. The kingdoms of this world shall become the Kingdom of our Lord and of His Christ. Then we will have Peace, Righteousness, Prosperity.

### The Demand Acceded To

God told Samuel to accede to their demand. He sometimes answers our prayers but sends leanness into our souls. He was to solemnly protest to them and shew them plainly what sort of king they would have and what he would do to them. They were to take this step with their eyes open. Their king would take their sons to be soldiers and servants, their daughters to be household slaves. He would take their fields and put heavy taxes upon them. How strange that men would deliberately choose slavery instead of the freedom they had enjoyed! But men are doing this every day, both in the political world, and in the service of Satan. We refuse to have this man rule over us and work ourselves to death for the devil. "What fools these mortals be!"

### The First King—Saul

They wanted a king "like" the nations, and in many ways their new king was like all the fleshly kings of the nations. Physically, he was head and shoulders taller than his fellows. Most observers would say, "Every inch a king." Kings and rulers today are not usually chosen for their spiritual



endowments and qualifications, nor even for intellectual power. However, Saul did have some good traits of character. He was modest, unassuming, and generous-hearted. He was a typical "man of the world." Then God made him another man and gave him a new heart. This was evidently not conversion, as we know the term, but some special gift to fit him for the office.

He was first anointed in a quiet way by Samuel and later publicly acclaimed as king. "God save the king" was the cry of people, but there seemed no special enthusiasm on the part of the multitude; some indeed of the sons of Belial, rather made fun of their new ruler. A little band whose hearts God touched, stood by him.

Saul began his reign with every promise of good success. We, of course, know what a tragic failure he made of his great opportunity. It takes more than fleshly endowments to measure up to a real king. In selecting our men for office today, are

we looking merely at the outside, or are we trying to find men who have real spiritual qualifications?

#### Some Lessons And Questions

"Like all the nations" is a trap and a snare. Why do so-called Christian nations like to copy heathen nations? Why, above all else, should the Church want to copy the world? God wants His people to be **Different**; why should we be copying the world? Has not this spirit, so often condemned by our Master, been the curse of the church in all ages? We parade before the world and make a show of our wealth and power before the eyes of the world. Why not try being that "peculiar people" that God wants for His own possession? We even want to have "high dignitaries" with high places of authority. The glitter of worldly pomp has ruined the church in many lands. We want no earthly king as so-called "Head of the church," or the vain display of ritual and ceremony. May the church get back to its simplicity and its separation from worldly ways and ideals.

## Young People's Department

Edited By Rev. W. G. Foster

### March 24: What Am I Cut Out For?

#### Introduction

Recently at one of our great engineering schools a group of executives from a large manufacturing plant went to the school to interview some senior students about the possibility of jobs as engineers after they graduated. They spent the morning interviewing prospects, and by noon they had the two men they wanted. There were still two students outside who had been waiting to be interviewed, and one of the members of the examining committee suggested that they just let these men go as they had the two students hired that they wanted. But one of the three was a sales manager, and he would not hear to it for he knew that it would create ill will for the company if these men were not heard after waiting all morning. So the others agreed to go through the formality of interviewing the last two after lunch.

The first boy to be interviewed after lunch had come to engineering school full of high hopes, but he was now at the very bottom of his section. They were permitting him to be interviewed just to be nice. When the boy entered the room he never gave them a chance to ask him a single question about engineering, but he pulled out a travel folder on the Hawaiian Islands and went to work and sold them a tourist trip to the islands. The sales manager hired him right off for the sales division of the company. That boy found out

in engineering school that he was never cut out to be an engineer, but he knew that he could sell; therefore he seized this opportunity to sell himself to the man who could help.

Find out what you are cut out to do, develop that ability, and make your big opportunity to sell yourself to the man who can put you on the way to the top in your specialty.

#### SCRIPTURE LESSON

Perhaps our Scripture lesson in view of our introduction ought to be "Whatsoever your hand findeth to do, do with all thy might," but I am suggesting that you read one or two passages such as Ephesians 4:1-16 or Romans 12:1-21. In the passage from Ephesians we are told that the risen Christ has given us a capacity, a gift of the Spirit, and as we use that gift the church grows and goes forward. And in the Roman passage Paul emphasizes that every one of us has a gift from the Holy Spirit and we are responsible before God to exercise that gift in the church and in society as well, wherever we live and work. Since all work is sacred our daily work as well as our church work must be done in the power of the Spirit.

#### Suggestions

To find out what you are cut out for you can get from your school or public library Vocational Interest Blanks and Vocational Aptitude tests, but in our young people's society we are interested



primarily in the spiritual emphasis and ability that must underline all vocations. You might have the members of the group check themselves by the following table—answering the questions chiefly from the standpoint of Christian truth and idealism.

1. **My Attitudes.** (a) What do I like to do? (b) What ought I to do?

2. **My Capacities:** (a) What can I do? (b) What can I become able to do?

3. **My Opportunities.** (a) What is there to do? (b) What needs to be done?

As Christian young people we must answer these first in the light of the purpose of God to find whether God is calling us to the work of preaching, teaching, or healing in his name. If not, then we must find to what work He is calling us, a work that we can use to serve others and support those who are carrying forward the preaching, teaching, healing work of Christ.

### March 31: Real Christians Are Good Job Risks.

#### Introduction

A big business executive who hired hundreds of men once picked up a hitch hiker on the road. In the conversation that followed the executive found that the young man was a graduate engineer who had been unable to land any job and in desperation he was willing to work at anything he could find. But the executive noted while they talked that the young man killed two cigarettes during the conversation, thus advertising the fact that he had money to burn, was a fire hazard, not as up-and-coming mentally as he would have been if he had not smoked, and would probably steal time away to catch a drag. This man did not land the job, he went his way complaining that there was nothing to do. He met his big chance and muffed it because of his habits.

An Army general in the war was used to being driven at break-neck speed by his jeep by various privates who were assigned to chauffeur him, but one day he drew a darkey chauffeur who went along very cautiously and slowly. The general asked the darkey why he did not make better time, and the darkey replied, "I am in this jeep too." Jobs are not given on the basis of what you want or deserve. The boss has something he wants, his money and welfare are in it too; therefore he will choose the man whose character and loyalty are the most dependable.

#### SCRIPTURE LESSON

First Corinthians 10:23-31 is a good Scripture lesson. In these verses Paul develops the idea that a Christian is one who is unselfishly interested in the welfare of others, willing to take out of his life anything that will offend another to

stumble, and doing everything for the glory of the Lord Jesus. We do this as Christian that we might be pleasing to the Lord and that we might win others to Christ and salvation. But if we live this way we shall have the kind of characters that every one respects and that everyone knows to be dependable. The person with this kind of character can be trusted and used by the Lord in Christian service, and anybody can trust and use such a one on the job. If you seek always the good of others and the glory of the Lord you'll never blow a job because you are a poor risk to the boss.

#### Suggestions

The first question of our catechism is "What is the chief end of man?" And the answer comes back, "Man's chief end is to glorify God and enjoy Him forever." In this program you could study the Corinthian passage and the question from the catechism. Then you might introduce a discussion with the story of the hitch hiker above and let the group discuss the habits that would make them poor job risks and the habits that would make for success in any work—Christian service or secular service.

#### A Prayer For Labor

Since conditions in our country are as they are and we are thinking about our vocation, a prayer for the labor situation in our country might be appropriate some where in the month's programs. Formal prayers from a book are dangerous because we might begin to read prayers instead of praying, but they are helpful if we let them merely be suggestive. Here is a suggestive one from "Acts of Devotion."

O Lord, our God, who through Thy Son Jesus Christ hast consecrated labor to the welfare of mankind, prosper, we pray Thee, the industries of this land; bless all those who are engaged therein; shield them in their dangers and temptations, and grant that, receiving the due fruits of their labors, they may praise Thee by living according to Thy will; through Jesus Christ our Savior and Lord. Amen.

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# Woman's Work

Edited By Mrs. R. T. Faucette

## A CALL TO PRAYER

Goes Out To All  
People

You Are Invited To Join In A Fellowship Of  
Prayer The World Around On

**THE WORLD DAY OF PRAYER**

**Friday, March 8, 1946**

**SEEK THE LORD WITH OTHERS FOR**  
"The Things That Make For Our Peace"

### Church Woman's Calendar March 1946

March 3: Every Member Canvass. (Be prepared to make your response.)

March 8: World Day of Prayer.

March 24-31: Week of Spiritual Enrichment.

Circle Topic: "Say So" - Because the Church Must Win. (Bring the year to a close in your Circle Work.)

Auxiliary Topic: "Roots and Wings."

Annual Meeting: Closing the year, looking forward to the new church year.

Special duties for retiring as well as incoming Auxiliary Executive Board.

## The Week Of Spiritual Enrichment

The suggestion of observing the closing week of the Church year as a time of special preparation for entering the New Church Year has met with a fine response until now the Week of Spiritual Enrichment is a valued part of our Church's program for women. There are those who look with eagerness to the Week expecting in it something that will help to set their minds on Christ, and tune their spirits to His and prepare them through a new experience of consecration to do more perfectly the will of God as they serve Him through His Church.

For the observance of this week, March 24-31, 1946, every woman is urged to keep her calendar free of such social engagements as would interfere with her full observance of the week in the following ways:

Daily Bible Reading, Meditation and Prayer. The "For Personal Use" leaflet is available to guide in this observance in the home, and it is hoped that it will find its way into the hands of every woman of the Church including Business Women and Home Circle members, before March 24. This leaflet which lifts up selected chapters from Isaiah, the book for study by the women of the Church in 1946-1947, is now available from the Committee on Woman's Work, Henry Grady Building, Atlanta 3, Ga., for postage, or for 10c per dozen, or 60c per one hundred.

Attendance upon all of the services of the church during this week—let it be a record attendance of women at the Sunday morning and evening worship services, at the mid-week service of the Church, at Sunday School, and at such other services as may be planned in the local church for this week.

Participation in the planned meetings of the Auxiliary for special observance of the week, whether it be the "Praise and Prayer Service" and Visitation Program, or the special Bible Study, or a Day Apart for Officers. Suggestions for the observance of "The Week of Spiritual Enrichment" have been sent to local presidents who with their Executive Boards will plan for this week among their women.

"If you are to get the fire of God's holiness and love and power burning in your heart, you must take more time in His fellowship," said that great spiritual giant, Andrew Murray. The Week of Spiritual Enrichment presents a special opportunity for this.

## Houston Send-Off

By Margaret Sells\*

When Nashville informed us that our New York sailing had been cancelled and that we were to sail instead from Houston, Tex., we were somewhat disappointed. In my ignorance, I did not even know that Houston was a port, but my humiliation was somewhat lessened when told that Houston has been a port for only a few years!

Someone has said that "man's disappointments are God's appointments," and such was the case for us, because our visit to Houston was so filled with "good things" that we would have been loath to leave had not China been calling.

On the train I met a young couple who were members of the Presbyterian Church, U. S. on



their way back to Houston, their home. They urged me to go by the First Presbyterian Church to meet the people there, and this I did on the first day of my visit in the city. The kindness and hospitality of these new friends was so spontaneous and heart-warming that we immediately felt right "at home."

Our time was short due to the unavoidably brief sailing notice, and we wonder how we could have attended to the last minute affairs without the assistance which was so graciously extended us. Two of the church members connected with the City National Bank, helped us with financial matters such as cashing cheques; one member engaged in the wholesale business, sold us our groceries; the Walter Healy Bible Class entertained us at their Christmas party and gave us lovely books; we were entertained by Dr. and Mrs. Charles King and the Rev. and Mrs. R. Matthew Lynn (the pastor and assistant pastor, with their wives) at a delightful luncheon . . . So much was done for us that it is difficult to enumerate it all; finally two Presbyterian ministers Mr. Lynn and Mr. Douglas drove us to the boat for the final "send-off!"

Suffice it to say that in spite of previous skepticism over widely heralded Texas "propaganda" we have all six become thoroughly "indoctrinated" Texas boosters! . . . Best of all, we carry with us to our adopted country another personal contact with one of our churches, and the knowledge that these "fellow workers with God" will be joining in prayer for the Gospel's spread in China, today's Land of Opportunity.

\*The above was written by Miss Margaret Sells on the Steamship **Norma Lykes**, headed to Shanghai, China. She wrote it on Christmas Day, 1945.

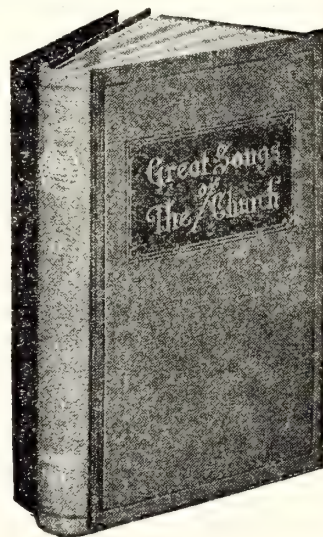
## Helping To Meet An Emergency

Many readers of this paper have learned of the disastrous fire at Montreat, N. C., late in December, at which time the Alba Hotel was destroyed. The girls attending the college were fortunately away on Christmas vacation, but there was a serious loss to them in clothing, room furnishings, and books. Dr. R. C. Anderson, President of the Montreat College, has informed the Committee on Woman's Work through a recent letter to the Secretary, Miss Janie W. McGaughey, that if women of the Church want to contribute something to the girls to help replace the things lost in that fire, such gifts will be greatly appreciated. You, who read this notice, may have a daughter at college now—you know what her needs are.

Others have had daughters in college and remember that the needs are varied. Many have had that experience, and will recall college days, and the things that make college rooms attractive and livable.

Clothing, room furnishings, money for books, etc. will be acceptable. Anyone desiring further information may secure it by writing to Dr. R. C. Anderson, Montreat, N. C. This is an emergency situation in the "household of faith," that calls for a generous response by those who can do so. Gifts may be sent to Dr. R. C. Anderson, Montreat, N. C., unless there is some student at the college to whom you want to send gifts direct.

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# Young Readers' Page

## CONGOLAND

By Dr. M. K. Poole\*

It is early morning in Congo Belge, Africa, and we are packing our baggage and piling it in the old 1928 Chevrolet. As we are going to travel through the forest over a road that is little more than a trail as we proceed northward, we have an axe and a native boy with us to help clear away trees which might be in the path. The forest gradually becomes thicker and the trees higher and the country becomes more primitive in appearance as we travel. After proceeding seventy miles, the road ends and we leave the car in the care of one of our native evangelists at Lodi, a wood post on the Sankuru river. The next step is to find two large canoes with boatmen to take us up the river. After much argument we proceed. Hippos may be seen from time to time and crocodiles splash into the water at nearly every turn of the river. It would not be well to swim here or to fall in. The tsetse flies that cause sleeping sickness are swarming over us and we hope that they are not infected. Finally, after many hours, we reach another wood post and disembark. It is in this section that the natives formerly shot at paddle-wheel boats with arrows. The time is now eleven o'clock at night. There is no one to meet us but soon we hear a chant and two hammocks appear carried by hammock men from the Pniel mission 15 miles inland. We follow forest trails for several hours in the dark and the weird chant of the hammock men furnishes a romantic setting. One thinks of the pioneer missionaries as they traveled like this over long distances and realizes the hardships that they suffered in order to open up the country for the preaching of the Gospel. This region we are now traveling in is one of the few remaining almost unexplored sections remaining in Africa. The Basongo-Mena people who chisel their teeth and who do not care for white people or outsiders inhabit the region. They are said by Rev. Bartz, who has lived on their border for years, and who is with me on this trip, to still partake of human flesh at times. One notices that each man carries bow and arrows and many carry spears. Finally, we reach the mission compound with the mud houses and grass roofs. A missionary child is sick with malaria and suffering with convulsions. An injection of quinine is quickly given and the fever drops from 104.

After several days on the mission outpost, we are ready to put in north into the interior—right into the great equatorial forest. The hammock men are ready and we start out—one hammock

and one bicycle. As we travel, the trees that we see are larger and larger. Some appear to be as large as the redwoods. At noon, it is too dark in the dense jungle to obtain pictures. There are deep ravines to cross and steep banks to crawl up with the help of vines. Elephant signs are frequent. Occasionally, a native is sighted along the trail but quickly disappears in fear. After many tiresome hours, we pause at a small camp and open cots. The hammock men relax and begin shooting at a banana tree with the bow and arrows. The arrows all hit the tree in a small area at 30 feet or more. As we prepare to camp for the night, a runner passes down the trail and shouts a message without stopping: "The big chief's wife is dead." The hammock men come alive. They must go at once to the chief's village. We can go with them if we like—if not, they will just leave us where we are. We choose to go rather than be stranded with our baggage along the trail in this forest. After several more hours and after another river is crossed, the Lukenie, we reach Busangu, the village of the big chief. This time, we lose no time in setting up camp. It is nearly dusk and soon we see various natives appearing from all directions. All are coming to the madila or funeral. Many appear drunk or doped. They have various ornaments on. As night comes on, a "blood-curdling" screaming chant begins and we notice that hundreds are dancing in a great circle about the hut which holds the body of the chief's wife. The circle is about 200 feet away. We sleep little during the night as the wild screams continue—heathenism in the raw—an attempt to drive away the evil spirits which caused the death of the woman. Such is the manner of life among those who know not Christ Who alone can give peace to the human heart. What a contrast when the loved one of a Christian native dies. How these people need Christ. Finally, daylight comes and we leave very early on the next stage of our journey, a 30-mile trip along the north bank of the Lukenie. After a few miles, the natives put the hammock down and indicate that they won't carry anymore. They speak a strange language. I walk along the trail as if it doesn't matter but am not out of sight before they come running and indicate that they want to carry again. Now, all eight men decide they want to carry the hammock at the same time and a free-for-all results. In the afternoon, the state post, Bolonga, is reached and we are out of the deep forest. Here the plains begin. That night we are entertained by a state official who has lived at this post 17 years. He states that he has given up these people as hopeless but thinks that a missionary doctor might be able to gain an open-



ing with the people. This has happened time and again in the past. The medical work has served as an opening wedge for the preaching of the Gospel. Confidence of the people is gained and they are willing to listen to the words of the missionary and to hear of the Saviour who died on the Cross for them and shed His Blood for them—a Living Saviour—a God of Love. This territory to the North of our mission still remains untouched to the present time. Still no one is there to tell them of Christ. The need is great.

The following morning, we start our southward journey and after crossing the Lukenie again, we are soon out on a great plain. The country is rolling and the altitude seems high. That night, we camp at Yasa. At dusk, the people are observed as they sit around their camp fires. A blacksmith is making some arrows with his crude tools. A "dentist" has just finished chiseling the front teeth of a young man who must submit to this tribal custom. The people are filthy and look with suspicion on the white person—not without reason. They need Christ. It is very cold here and the country appears healthful. After a night of sleep, we again depart and soon split. My companion cuts across country toward his mission station and I proceed south toward the river post of Lodi—40 miles cross country by hammock. It is very tiresome. An airplane would be practical in this country. The river Sankuru is reached about dusk and the crossing is wide. The natives at first all refuse to cross because they fear the Bukuba. Finally, the volunteers come forward and we proceed. The old Chevrolet looks fine. As we start down the winding road—my native boy, Kueta, and I—we feel that we have been living in an age of the past. It hardly seems possible that such primitive conditions can exist so near our own mission. What a need exists for preaching the Gospel to these people and to the many thousands of others on our own mission. What a need for medical work. The fields are white for the harvest. Who will answer the need? Who will obey the last command of our Saviour to go and preach the Gospel? Will you?

\*Medical Missionary to the Belgian Congo and now on furlough. Address Bay City, Tex.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "C":

(1) A murderer; (2) An island; (3) A mountain; (4) A vehicle; (5) A wedding-site; (6)

A grain; (7) A tree; (8) Army officer; (9) A garment; (10) Fuel; (11) Name of a disciple; (12) Food; (13) An animal; (14) A light; (15) Saviour; (16) Place of death; (17) A king; (18) Musical instrument; (19) Heavenly beings; (20) A bird.

Answers: (1) Cain; (2) Cyprus; (3) Carmel; (4) Charlot; (5) Cana; (6) Corn; (7) Cedar; (8) Corenilius; (9) Cloak; (10) Coals; (11) Cephas; (12) Cakes; (13) Cow; (14) Candle; (15) Christ; (16) Cross; (17) Cyrus; (18) Cornet; (19) Cherubim; (20) Cock.

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# General Church News

## Dr. R. D. Bedinger Accepts Call As Superintendent Of Home Missions Of Central Mississippi Presbytery

Dr. John W. Young, Chairman, Home Mission Committee, Central Mississippi Presbytery announces that Dr. R. D. Bedinger has accepted the position of Superintendent of Home Missions in the Presbytery.

Dr. Bedinger is well qualified for this important position. From 1911 to 1929 he served as a missionary to Africa and upon his return, did effective work for the Committee of Foreign Missions in this country for about a year. In 1930 The Fondren Presbyterian Church, Jackson, Mississippi called him to become pastor of that congregation. For four years Dr. Bedinger ministered to the new organization most effectively and did much to establish it as one of the strong churches of the Synod of Mississippi. During the same time he served as a member of the faculty of Belhaven College.

In the year 1934 the Presbytery of Asheville, N. C. called Dr. Bedinger to become Superintendent of Home Missions and Treasurer. In that field of labor he did some of the best work of his ministry. Many of the Home Mission churches became self-supporting and the work made progress in other departments of the program of the Church.

Dr. Bedinger remained in this work until two years ago when he was called to be Director of the Negro Work in the General Assembly. During this time many improvements have been made in this branch of the Church's responsibility and many of the negro churches have taken on new life.

The new Superintendent is not a stranger to the people of Mississippi nor to the citizens of Jackson, where he and his family will make their home. The Home Mission Committee and the Presbytery of Central Mississippi feel that they are fortunate in securing Dr. Bedinger for this most vital work of the Church.

## Tuscaloosa Presbytery

Tuscaloosa Presbytery met in winter stated meeting in the Tuscaloosa (Ala.) First Church on January 22. The devotional was conducted by the Moderator, Ruling Elder E. O. Graham. There were present ten ministers and eighteen elders. There were two visiting ministers: Dr. Joseph Dunglinson of the Presbytery of Roanoke who is

supplying the Aliceville Church; and Dr. Geo. T. McKee of our Congo Mission who brought a message concerning our African work. The following were elected commissioners to the Assembly in May: Rev. E. H. Carleton, alternate Rev. W. G. Greenlees; Rev. Preston Stevenson, alternate Rev. C. L. Stayton; Elders—K. M. Harper; alternate, R. C. Heacock; Dr. W. W. Duncan; alternate, H. G. Cobb. The evangelical churches represented among the students at the University have secured a grant of land for a student center. Committee appointments were as follows: On Religious Education, Rev. J. M. Partridge; for Country Church and Sunday School Work, E. H. Carleton; for Adult Work, David Lee; on Presbytery's Home Missions, J. D. Steele.

The spring meeting of Presbytery will be in the Valley Creek Church on April 16. We will regret to lose Dr. Warner L. Hall from the Presbytery, since his call to the Second Church of Charlotte.

—R. E. Fulton, Stated Clerk.

## Meridian Presbytery

The One Hundred First Stated Meeting of Meridian Presbytery was held in the First Church, Meridian, Miss., Jan. 15, 1946. Present: fifteen Ministers and fourteen Ruling Elders. By request of Ruling Elder, A. L. Worrell, retiring Moderator, the opening sermon was preached by Rev. E. McK. Weaver. Mr. Weaver was elected Moderator.

Rev. R. M. Lemly was dismissed to the Presbytery of Missouri. Rev. J. S. Davis was received from the Presbytery of Macon. Mr. Edward A. Jussely, a member of the First Church, Hattiesburg, was received as a Candidate for the Ministry. The examination of Candidate Olin M. Whitener was had with a view to licensure. The docket of Presbytery was not completed. Presbytery adjourned to meet in the First Church, Laurel, Jan. 29.

This meeting was held and the examination of Mr. Whitener was completed. A commission was appointed to ordain him and install him as pastor of the Leakesville and Vernal Churches on Feb. 3. Commissioners to the General Assembly were elected as follows: Ministers; J. B. Green and W. H. McIntosh; Ruling Elders; T. C. Hannah and F. M. Turner.

The next meeting of Presbytery will be the regular Adjourned Session on April 15, at 10 a.m., in the First Church, Laurel.

—L. A. Beckman, Jr., Stated Clerk.



### The Student Loan Fund

A number of men and women who appreciate the real value of the Student Loan Fund of our Church continue to send gifts to establish new scholarships in the Fund. During the thirty-five years of its existence, the Student Loan Fund has aided 2,769 young people who have gone forth to make good citizens and Christian workers in many parts of the world. Had it not been for the aid received from this Fund, many of these would have been denied a college education to equip them for useful service. With this help for one or more years they have been able to secure a good education in one of our Church-related colleges.

During the period of the war while so many of our young people have been in the armed forces of our country, who might otherwise have been in college, the Student Loan Fund has not been in full use. Now with a larger number of young people available for college, the Executive Committee of Christian Education and Ministerial Relief is glad to announce that the fund is prepared to make loans to those who are qualified and need this help. Pastors, parents and young people's leaders will do well to give accurate information to Presbyterian college students who need to borrow from this Fund. Full information can be obtained by addressing Rev. Wade H. Boggs, Executive Secretary, 410 Urban Building, Louisville 2, Ky.

Our supply of the February, 1943, and the July, 1944, issues of The Southern Presbyterian Journal is completely exhausted. We have recently had requests from libraries for full sets and need these issues. Any one sending these in will have their subscription advanced three months for each copy sent in. We will appreciate your help in this matter.

### UNITED EVANGELICAL ACTION

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## OBITUARY

### Mrs. Mae Marchant Kreps

Whereas, God in His Divine Providence called home, on January 24, 1946, our beloved co-worker, Mrs. Mae Marchant Kreps, a native and resident of Lexington County,

Whereas, we the members of the Auxiliary of Western Columbia Presbyterian Church wish to pay our tribute of love and respect to the memory of her noble character and devotion to Christ in church, family, and community,

With heartfelt sorrow and consciousness of our loss of her sincere friendliness, wise, efficient, spiritual help, and true loyalty, we bow in humble submission to God's Will.

Our Auxiliary has lost a valued member; we shall ever hold in affectionate remembrance our association and fellowship with her.

We extend to her family our sincere sympathy, commending them to the God of All Comfort.

We resolve that a copy of these resolutions be sent to the family, that a copy be kept in the record of our Auxiliary, and that a copy be sent to The Southern Presbyterian Journal.

Mrs. C. J. Craig and Mrs. J. C. Blackburn, Committee.

## Wings For The Soul

### "Ten Reasons For A Family Altar"

It will sweeten home life and enrich home relationship as nothing else can do.

It will dissolve all misunderstanding and relieve all friction that may enter the home.

It will hold our boys and girls to the Christian ideal and determine their lasting welfare.

It will send us forth to our work for the day, in school, home, office, store and factory, true to do our best and determined in what we do to glorify God.

It will give strength to meet bravely any disappointments and adversities as they come.

It will make us conscious through the day of the attending presence of a divine Friend and Helper.

It will reinforce the influence and work of the church, and agencies helping to establish the Christian ideal throughout the world.

It will encourage other homes to make a place for Christ and the church.

It will honor our Father above and express our gratitude for His mercy and blessing.

—Source Unknown.

## BOOK REVIEWS

### THE NEW EDUCATION AND RELIGION

J. Paul Williams. Associated Press, New York, N. Y. Price, \$2.50.

The most serious obligation facing the nation's leaders is the achievement of a faith adequate to maintain and enhance a free democratic society. Such a faith is essentially religious in character. To achieve this faith men need an adequate education in religion. Thus, concludes Mount Holyoke's Associate Professor of Religion, J. Paul Williams, the status of religious education is of extreme importance for the future of American society.

*The New Education and Religion* opens with an extended argument to establish that importance. In what follows, the author presents a brief history of traditional religious education. Sectarianism, he charges, is the cause of American secularistic education. Then the present status of traditional religious education is outlined. A stimulating chapter follows in which some of the essentials of ef-

fective method in teaching religion are discussed. Dr. Williams concludes with an examination of the possible solutions of the problem of providing an effective religious education.

Readers of this volume will note the author's definition of religion: "When I use the word **religion** I mean to include all those social patterns—ways of believing and behaving—by which men attempt to relate themselves to what they believe to be the totality of things, those faiths—and what one does about them—which are fundamental to thinking and living. One's religion is his relation to whatever he believes to be the vital, supreme reality in the universe." Dr. Williams holds no brief for Christianity; he knows nothing of its absolute character. That is why he is ready to suggest that the solution to America's problem in religious education is to enter the public schools, and there to teach to all "the facts of the religions," and to teach "democracy as a religion."

America, it is true, needs religious education. But the religion it needs is the absolute Christianity of the Bible. It needs that religion not to maintain and enhance a free democratic society but to



glorify the living and true God. The end of religion is not the happiness of man.

—Adrian De Young.

### PIANO TRANSCRIPTIONS OF GOSPEL SONGS

Frederick Hayashi. Moody Press, 153 Institute Place, Chicago, Ill. Price 50 cents.

These piano transcriptions of twelve old hymns and gospel songs are most pleasing and attractive. They are suitable for Preludes and Offertories for church services and will appeal to young students and adults as well.

Teachers will be pleased to give these hymn arrangements to pupils, for they have teaching merit. One very fine feature is the fingering placed over the notes.

These transcriptions are the work of Mr. Frederick Hayashi, who studied organ, theory and piano at the New England Conservatory. Later he enrolled at the Moody Bible Institute, graduating there in 1945. Mr. Hayashi is an accomplished pianist.

—Mrs. Nelson Smith.

### WHOSOEVER WILL

By Prof. Herman Hoeksema. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.50.

The intention of the author is to set forth the inseparable connection between the certainty that "Whosoever will may come" and the truth of God's sovereign grace. The author strongly maintains that the former is based on and ruling the latter. He stresses the fact that many have placed an over-emphasis on the will of man, and underestimated the fact that the will to come is only an indication that the will of God has been drawing us and working in us to cause us to want to come to Him. He expresses the thought in these words, "God's merciful and gracious will of salvation is ever first, mighty, irresistible, efficacious, operating upon the will of the sinner in such a way that he desires and longs and determines to come."

Arminians will undoubtedly disagree with the viewpoint of this book, but they will find it very difficult to successfully answer the author's arguments. Each message in this book is buttressed by sound logic coupled with the Scripture. It is refreshing to observe the author's faith in the efficacy of gospel preaching. He states, "For the preaching of the Word is the divinely instituted means through which it pleases God in Christ to draw sinners unto Him. To be drawn unto Christ

sinners must hear His voice, His own Word to them personally. They must hear Him. Nothing less will do unto salvation." Speaking of the minister's part, he adds, "A preacher as far as the contents of his message is concerned is bound to his mandate as contained in the Holy Scripture. A preacher has no message of his own to deliver. He is an ambassador of Christ and as an ambassador he must deliver the message to which he is charged by Him that sent Him. One who occupies the place of the preacher and pretends to be a minister of the Word but who disregards this mandate and delivers his own philosophy on various topics pertaining to this world is a false prophet."

All who enjoy good Reformed preaching will be richly repaid by investing in this volume of expository sermons. —John R. Richardson.

### EXPLORING THE OLD TESTAMENT

By Rachel Henderlite. John Knox Press, Richmond, Va. Price, 75c.

We have in this manual a dynamic way of presenting the Old Testament to high school students. Miss Henderlite has displayed a rare gift of understanding the needs of students and meeting those needs by speaking to them in their own language. The idea of "exploring" is of universal appeal to adolescents. With this in mind, by means of carefully planned, and yet challenging material, the author endeavors to lead the students into an "exciting experience of discovering God." The lessons deal with definite religious problems, with each one setting forth a guide to everyday living. In addition there are many helpful suggestions for projects and special studies to inspire the imagination and exercise the creative ability of the student. Unique in its approach, this manual is also practical, for not only does it afford the student a chance to use his own initiative, but at the same time it provides him with excellent guidance.

Teachers will welcome this fresh and appealing method of introducing old truths in a new way, and students cannot fail to respond to the challenge in this splendid "tour of exploration." With all the charm and appeal that has characterized her teaching, Miss Henderlite has aptly succeeded in producing a work that mirrors her own inspiring personality.

—Janella Williams.

### A GARLAND OF GLADNESS

Alexander Maclaren. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$1.50.

Alexander Maclaren has been designated "a preacher's preacher." No preacher in the English speaking world has appropriated to a greater de-



gree the homoletical freshness and suggestiveness of the Scripture than Maclaren of Manchester. He considered the Bible to be the fountain of homoletical streams and in his experience found the streams running to the full. He once defined a sermon as "an exact exposition of the text." He followed this definition so closely that it was said that if one went to see what Maclaren said on a certain text, he would either have to take Maclaren's outline or get another text. This is true with the discourses reproduced in this volume from Maclaren's messages on the beatitudes. These devotional messages portray in the choicest of language the new life Christ came to give us. As we reviewed these expositions we were reminded of a statement made by Dr. Nicoll in regard to Maclaren. He wrote, "Perhaps no preacher ever plowed so straight and sharp a furrow across the field of life. Never looking aside, never turning back, maintaining his power and his freshness through all the long years that stretched between his earliest beginning and his last day."

Eerdmans is to be complimented for making this volume available for modern readers of all Christian denominations. We would recommend this fine series of messages to both minister and laymen. Shut-ins should be helped by the devotional materials found here in such grand style.

—John R. Richardson.

### THE QUEST

Ludwig Bower, Concordia Publishing House, St. Louis 18, Mo. Price, \$2.50.

With brilliant imagination the author of "The Quest" gives the reader a never-to-be-forgotten story of three shepherds who met the angel on the hillside, witnessed the heavenly host and later visited the holy Child in Bethlehem.

"Praising and glorifying God for all the things that they had seen and heard, as it was told unto them," each shepherd returns to his respective home and duties. Hope, joy and peace fill their lives for a brief period for they have seen the Redeemer of Israel. Not for long though, for Herod the King is on the throne and their Redeemer is still a mere Babe. To shield the Promised One from the wicked one, each shepherd must pay a living sacrifice in unquestionable loyalty to their newborn King.

The atrocities, hatreds, persecutions and dissapations of Herod and his cohorts in contrast to the loyalty, love, deep friendship, and romance which exists between the Jewish shepherds and their Roman friends grip the mind and heart as the author continues his dramatic narrative.

He dedicates his book "To the love of Christ my Saviour by a sinner saved by grace." This

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is a sincere dedication for the author beautifully and reverently pictures our Lord performing the miracles of raising Lazarus from the dead, giving sight back to the blind shepherd, David, and healing the body of his son. By a series of incidents, both Jew and Gentile are blessed and bound together in Christian love and loyalty by the tie that binds those who believe in Him even Christ Himself. The final message is given by Peter the Apostle to his friends in parting and thus to the reader: "Be ye faithful and worthy of the vocation wherein ye are called that ye testify for the Lord Jesus who hath wrought such wonderful things in you." Thus his story is brought to a glorious and challenging climax.

—Mrs. John R. Richardson.

### WE MOVE INTO AFRICA

Henry Nau, Concordia Publishing House, St. Louis, Mo. Price, \$2.00.

This is no ordinary book on missions. The author is not trying to sell anything. There is nothing of the sensational, the hyper-spiritual, the semi-hysterical that tend to put much missionary writing beyond the grasp of the average reader. Dr. Nau simply tells his story. The story of how the Evangelical Lutheran Synod, the church of the Lutheran Hour, established a genuine Christian church and school in the bush country of Nigeria. And the story is told with such ease and naturalness, with such unaffected Christian manliness, that the reader is charmed and inspired, whether he be Lutheran or non-Lutheran, and his general interest in missions and in missionaries is enlivened. Yet there is much more to the book than pure narrative. There is serious and scholarly discussion of complex, on-the-field, missionary problems. There are shrewd observations on some ticklish issues in modern missionary practice and policy. And the author offers graciously some highly interesting material on Africa, its history, its climate, its natives, its customs, and its civilization. The book has sure-fire appeal for anyone, but to a person who has come to the opinion that missionary work is cut and dried, that it is a matter of fact routine of the church, we urgently suggest that he have a look at the situation with Dr. Nau. Dr. Nau is president of Immanuel Lutheran College, Greensboro, N. C., and is president of the Society for the Promotion of Mohammedan Missions, a society within the Evangelical Lutheran Synod.

—William D. Gray.



## The New Pledge Card Of Stewardship

By Rev. C. G. Gunn, D.D.\*

Dr. J. G. Patton is offering to our churches a new pledge card to be used at the time of the Every Member Canvass. The card is so comprehensive and so completely meets the need of our churches that we wish to speak a good word for it.

The original idea of this card so far as we know came from the First Church of Durham, N. C. Just at the time our own church was looking for something like this, along came this card, which we immediately adapted to our needs.

The effect of it was wonderful. We followed the idea presented by Dr. Patton and had the communion table set so far as the cloth was concerned, giving our people an opportunity to come forward following the morning message and lay upon the table, with its white cloth, the symbols of their own personal lives given in dedication to Him who gave us the symbols of His broken body and shed blood.

We shall never forget that moment when we gave the dedication invitation and a Presbyterian Congregation, unaccustomed to demonstrations of any kind, arose as a body and came forward. Purposely, we did not study faces as the people came down the aisle. We have found that individuals become very conscious of themselves when they are making a surrender of life and substance. It is better to let the transaction be purely between themselves and God. But we do remember the sight of their feet as down the aisle they marched. It seemed to us that it was the coming of a great multitude "which no man could number" and our heart still feels the joy of that moment.

The absolutely new feature of this card is the side, "Mobilizing our Personal Resources." This gives an opportunity for all those who wish to record their willingness to serve in fourteen different ways. While we have never used the information thus given, because we have known what most of our people are able to do, we believe the very act of thus dedicating themselves in some distinct way aside from the giving of money has a vital meaning for each individual. It is possible in a large church to thus reveal the identity of some hitherto unknown talents. The bearer of this little card goes forth to lay it upon the communion table with a total dedication of life instead of a part dedication.

An interesting feature also suggested by Dr. Patton has been tried in our church for the past two years, namely, the making of no definite budget prior to the day of dedication, thus fitting the garment according to the cloth. Not all

churches may find this workable but if any church tries it, the test of their faith will be greatly rewarded, by a larger response on the basis of trust than was given on the basis of sight.

We cannot but hope that hundreds of churches will catch the vision of this new plan and thus gain the blessings which will surely come materially and spiritually.

\*First Presbyterian Church, Louisville, Ky.

## Living For The Glory Of God

Deedie-May Austin

We have a stewardship, each one of us, individually. It was given to us before we really learned to know and to love God and Jesus Christ, his beloved Son. Indeed, Jesus, Himself, taught us how to use our stewardship. God intended from the beginning that man should not grope along in this world. He knew that man needed a Preceptor. He sent His Son to live on earth, to walk to and fro among, men, to teach them how to live with their fellow men—to teach them how to love one another, even "as I have loved you." (John 15:12).

Many times the statement has been made that a certain child was "born with a silver spoon in his mouth," meaning that material blessings might be expected to shower his pathway through life. Yet it is even more true that followers of Christ came into this world with an heritage amazingly more precious than the children of material wealth, for they are appointed to be stewards for Jesus. It is according to God's plan. It works, too, when man becomes willing.

God is owner of all life—time, talent, material holdings—for He is the Creator. He holds the plan of the universe in which we live and have our being. Christ came to point the way to live for the glory of God. A Christian Steward learns how joyously life may be lived when it becomes possible for him to say with Paul, "Thanks be to God for his unspeakable gift."

Christ's business is the supreme concern of life. All personal vagaries, however dear or important, are tributary to this major concern. Jesus said, when still a child, having learned early about His own stewardship, "I must be about my Father's business." (Luke 2:49).

Indeed, nothing today is as important as to touch the hem of Christ's garment; to become one with Him in the performance of His work. He holds the only solution to the ills of today's world: He is the only Answer to today's need.

Christ's business carried Him to the Cross, where He gave His life for us, and therefore to



us since He carried our sins there. When Jesus gave, He gave His all. Is it too much if He asks us to give our lives to Him? Love of God makes this possible for us—nothing less!

All that we are and all that we have come from Him. He is sovereign owner of all life, all time, all possessions. We cannot boastfully say, "This is mine," or "I owe that," for even we ourselves are God's. This is His world and we are His creatures. He asks us to render a stewardship for Him. That is our sacred obligation.

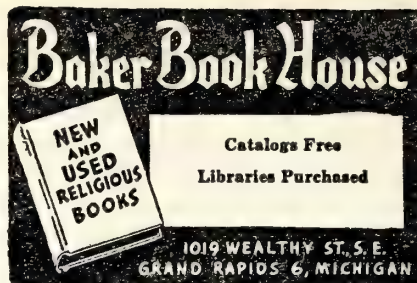
With Jesus we are able to accomplish whatever God wills in our lives; without Him we are as withering grass. With Jesus we are strong; without Him we have no strength, no power, no will to resist temptation. With Jesus in our lives, our daily companion along life's pathway, we know true joy; without Him our lives are filled with fear, and chaos engulfs us. Walking hand in hand with Jesus leads to glory.

When we let Jesus come into our hearts, and He becomes the central core of our existence, our eyes are opened, spiritually. We see the needs of the world, and we realize that we are able with Him to meet these needs in a marvelous way, for He directs our actions. Without Jesus in our hearts, we are not able to see the suffering of the rest of the world, being blinded by sin, and therefore we cannot hope to cope with the situation. Jesus cares, and as we let Him rule in our lives, we also care, and with Him we can accomplish His business on earth and bring His Kingdom in. It therefore becomes to the Christian a matter of willingness which, considering the tremendous possibilities of the Christ-centered life, is sheer folly. The truth is, we are stewards for Jesus, to serve Him as He ordains us.

No man or woman amounts to anything at all in His Kingdom until this lesson is learned: That Christ's business is the supreme concern of all life. Christ will illuminate the way, and our service to Him will become the natural result.

Then, too, there is that inner joy in the knowledge that He knows our every need, and He loves and understands us. He will show the way—show us just what He wants us to do, and just what He wants us to give to Him—if we have faith and seek Him.

Indeed, this knowledge of God's power, and of the guiding hand of Jesus, makes our stewardship for Him a thing of constant joy and for true beauty. In other words, life can be fully lived only when our stewardship is accepted and we begin to work on it, in His name and for His glory. Living for the glory of God is walking with and talking to Jesus down the highway of life. It is the Christian Steward's path to heavenly places. May we be able to say to Him this day, "Lord, what wouldst Thou have me do? What wouldn't Thou have me give to Thee? Here is my life, dedicated to Thee!"



## GETHSEMANE

(Matt. 26:36-44)

By T. E. P. Woods

My Lord went off alone to pray  
In shadows of Gethsemane;  
He said to His disciples, "Stay  
Ye here awhile and watch with me;  
For I must go apart, and ask  
For strength to carry on my task."

On to a deeper shade, He went;  
And, falling prostrate, made His plea—  
"Of Father, if Thou canst consent,  
Then, let this cup now pass from me;  
Yet, not my will but Thine be done,  
For I am Thy obedient Son."

He came and found His guard asleep.  
"Could ye not watch one hour with me?  
Up, watch and pray that God may keep  
You from temptation's growing power;  
The spirit wills to do, indeed;  
But flesh is weak in time of need."

A second time, He went to pray,  
And wept in bitter agony:  
"O Father, if there is no way  
This cup may pass away from me  
Except I drink, Thy will be done,  
Not mine; I AM Thy loyal Son."

Again He found His guard asleep,  
For heaviness was in their eyes;  
He looked on them, and went to keep  
His watch alone, and win the prize—  
Salvation for the men who slept  
And other men for whom He wept.

"My Father, I am ready now  
To do Thy will; the fight is fought;  
The bitter cup I drink; do Thou  
Forgive and save the souls I sought;  
Let them be one as we are one,  
All quickened by Thy dying Son."

\*The McCallie School, Chattanooga, Tenn.



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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 18

MARCH 15, 1946

Yearly Subscription \$1.00

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Guidance — "He Saved Us"

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### The Simplicity Of Christ

Recent exhaustive and detailed reports of the ceremonies in Rome are a far cry from the simplicity and humility of Christ.

Some of the writer's warmest personal friends are members of the Catholic Church and we do not question that many members of that Church are truly saved, saved because they believe in the Savior and His atoning work.

However, the unchanging policies of that Church are a menace to Christianity and to the State. It is at ceremonies such as have been recently enacted in Rome that we get a glimpse of the pretensions of her leaders. There we see the one who claims to represent Christ on this earth, accepting homage which should not be given to or received by any man.

The prostrating of men before another man in obeisance climaxed by kissing his toe; the pomp and display of material wealth; the assumption of the right to temporal power; all of these things bear no resemblance to the One they claim to represent.

Only this week we heard this first-hand story from an internee in one of the Shanghai camps. She told of the separation of the children of Protestants and Catholics, so that Protestant Children might attend Sunday School without conflicting with the wishes of the Catholics. She told of one little Catholic child who slipped into a Sunday School class and who was later severely reprimanded by the priest. When this offense was repeated the priest went to the child in a fury and cursed the child saying "I excommunicate you and damn your soul to hell forever."

"Rome never changes" is a true saying. Where they are in the minority they claim the privileges of religious freedom, but when they get in power they are as cruel and ruthless today as in centuries past.

For any who question the effect of Roman Catholicism on a people, we would suggest that they look about them. Rome has been in power in Italy and Spain and in South America. Ignorance and superstition have been fostered and national vitality has been sapped away. In America, England and the Scandinavian countries, where Protestantism has brought light and freedom, the comparison is so striking that thinking people should need no other evidence.

We concede to the Catholic Church that freedom of religious belief and practice which we also enjoy. But, we most vigorously denounce the mounting evidence of political intrigue in America, and the catering of politicians to these temporal claims of a Church which has yet to prove itself capable of bringing people out of ignorance, superstition and fear.

The Presbyterian insistence on separation of Church and State is a principle we should abide by ourselves and insist upon from others.

### "At Athens Alone"

(1 Thes. 3:1)

Why? Why not comfortably conditioned in Jerusalem? There he was sought out constantly by the admiring literati, he was the toast of the Hebrew intelligentsia, the rising scholar of the chosen people. Why is this man of letters alone in this strange city, facing brutal opposition and philosophic scorn and disdain? Sneers and curses greet him in the streets and there are none so mean as to do him honor. Why has he sent his companion, Timothy, to Thessalonica; thereby



keenly missing this young, charming, devoted fellow missionary? Why is he, a man of the universities, a finished philosopher, a top thinker in his day and in any day; deliberately subjecting his sensitive soul to the crude hatred of a haughty people? All the while his position might have been high and happy in his native land. There was deep soul-need in Athens and in Thessalonica; in those busy, foreign marts lost men and women by the tens of thousands jostled one another. The tiny band of believers, just out of paganism, suffering all the exquisite tortures that determined hatred could muster; they needed his strong, frank, devoted counsel and guidance. His heart is comforted when the tidings are good from the new Christians and he cries out: "we live if you stand fast." Why was Paul—"at Athens alone"? He was there alone; because he had met Christ on the Damascus road; because he believed He was the Son of God and the only Saviour of men; because he had heard Christ's call and it's echo from Macedonia and the regions beyond. He knew he was lost until Christ had found and saved him and he believed men high and low the world over were in hopeless sin apart from Christ's redeeming love and power. And so he cries—"I am debtor" and out he goes to fulfill his obligations.

Why is Miss Margaret Virginia Shelby, of our Mexican Mission, in Tixla alone, save for her father now retired? Why, Miss Katherine C. Gray in Toluca alone, Our nurse Miss Iona Smith in Zitacuaro alone, Miss Alice J. McClelland in Chilapa alone? Why in Brazil do we find Miss Edith Foster at Varginha alone and in Africa our nurse Miss Margaret W. Moore at our new station of Kasha alone? Why in far Chungking, with the world on fire with war, do we find Mrs. Frank W. Price alone, as her husband serves in China or in distant America? Why, one by one, are our returning missionaries starting a tiny light again here and there over the vast and broken land of China? Why are other intrepid pioneers for God waiting at the portals to enter Japan and Korea? Amidst all the sordid claims of lesser loyalties and the Babel of voices alluring to lower levels; they have seen His face and heard His call and are willing to be swallowed up in the distant haze of a foreign post, content if they are sure of the seal of His presence and approval. —S.McPh.G.

## "Who Are These People?"

Rev. 7:13 (Am. Trans.)  
(Weymouth)

Heaven is a place—a most beautiful place—described in symbolic language in this same Book, and promised to us by our Savior when He said: "I go to prepare a place for you."

But the most glorious thing about Heaven is not the wonders of the place, but the wonder of the

people who are there. The people make the place. This is true of earth as well as Heaven. There are many beautiful lands in this world "where every prospect pleases and only man is vile." Why is North America a better place than South America? There are better people here. It is sin that spoils the place. One little stain of sin would spoil Heaven too. But our Holy God fills Heaven and no sin can live in His presence.

But who are these people? They are men, and all men are sinners. Whence came they? How did these people get up there?

These people are, first of all, a **Great Multitude** whom no man can number. The disciples asked Jesus once, "Are there few that be saved"? He did not answer directly, but tells them in so many words, "Be sure **you** are saved."

We have our answer here. A great multitude from every nation and kindred and people and tongues—a multitude whom no man can number. Our Savior will be satisfied; satisfied for all His suffering and tears, for Gethsemane and the Cross. What a tremendous multitude it will take to satisfy him!

Who are these people? These are those who have come out of **Great Tribulation**. Christians have never had an easy time in this world. Many have been the poorest on earth; many have been persecuted—beheaded, burned, fed to wild beasts. Others have lain upon beds of pain and suffering; have felt the sting of criticism and ridicule. "Christ did not promise His followers an easy journey, but only a **safe** one." Tribulation, "sorrow is a part of our education for the Heavenly glory." Our Lord travelled this same path.

Who are these people? They are those who have been **washed and made clean** in His blood. It is not often that a soldier can come back home and be able to thank the very person who gave the blood that saved his life on the battlefield. We read of one such case recently. What a meeting that was between the returned veteran and his blood donor! But all of us will be able to thank our Great Blood Donor when we get up there, our garments washed white in His precious blood!

Who are these people? They are **perfectly satisfied people**. We are never that down here, no matter who we are, or what we have. There is always something lacking: nothing is in Heaven.

Our work will be the grandest in the world, for we will serve Him day and night. Our fellowship will be blessed and complete: God will dwell with us and we with Him. No desire—no hunger or thirst—but will be fully met. No excessive heat or cold; no food or water lacking for our souls; no tears or pain or separation to mar our joy. "The full enjoying of God to all eternity." Truly, ear



hath not heard or eye seen, or has it entered into our minds and hearts,—these wonderful blessings which our God and Savior is preparing for us—even when we get glimpses of them when He opens the door a crack and lets us look in!

Who are these people? **Saved, Sealed, Satisfied people.** Are you **sure** that you will be in that number whom no man can number? Is **your** name written there? —J. K. P.

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## Guidance

Those who reject literalism in interpretation of the Bible miss truths and blessings on every hand. We once heard a minister laughing at people who pray for rain, telling what he thought was a humorous illustration of people in a church on a plateau praying for rain while others in a valley not far away were praying to be spared from floods.

Millions of God's children can bear testimony to the fact that our Father is One who is concerned about the minute details of our daily lives, and that He does hear and answer our prayers about these things. In fact, life is made up of multitudinous little things and it is the big and spectacular which is unusual.

God intervenes and overrules in the affairs of all of us who seek His help and guidance. His omnipotence and omnipresence bring peace and joy to the one who has the child-like faith to believe His Word. What more can we ask than the promise, "In all thy ways acknowledge Him, and He will direct thy paths."

Years ago, in China, Dr. Kerr Taylor and the writer unlocked the front door of the home of Dr. Woods to get our tennis racquets. We used the wrong key and were unable to extract the key although we used several tools and a good deal of time. Finally we decided to leave it to the carpenter to remove the entire lock. Later on an old Chinese woman servant came with the key. In her hand. On being asked how she got it out this was her reply, "When I went in I saw the key and tried to remove it but could not do so. I knew Miss Lacy, who is staying there alone, would be worried if the door could not be locked, so I just got down on my knees and asked God to let me get the key out. I got up and removed it without any trouble and here it is."

The writer has seen God intervening in such little things **daily** for many years. The tragedy is that too often we limit the love of God and neglect the privilege of taking Him into every-day life as we should.

One of the most interesting verses in the Bible is found in Exodus 14:20. Speaking of the pillar of cloud and fire which God moved from before the Children of Israel, placing it between them and the persuing Egyptians, it says, "And it was a cloud and darkness to them (the Egyptians), but it gave light by night to these" (God's people).

Yes, the very circumstances which are a problem to the world may prove God's rich provision for His own.

"For we know that all things work together for good to them that love God."

Life takes on a very different meaning when, through faith in Christ, we admit God into every detail of our lives. We will find that the day of miracles is not ended. —L.N.B.

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## "He Saved Us"

(Titus 3:5)

By Dr. Benjamin B. Warfield

It is not true that "God can save no man unless that man does his part toward salvation." Man has no part to do toward salvation: and, if he had, he could not do it—his very characteristic as a sinner is that he is helpless, that he is "lost." He is very active indeed in the process of his salvation, for his activity is of the substance of his salvation: he works out his own salvation, but only as God works in him the willing and the doing according to His own good pleasure. It is not true that "God forces salvation on no man." It would be truer to say that no man is saved on whom God does not force salvation—though the language would not be exact. It is not true that the "eternal life in Christ Jesus our Lord" which is the "free gift of God" is merely put to our option and "our wills are free" to accept or reject it. Our wills are free enough, but they are hopelessly biased to its rejection and will certainly reject it as long as it is only an "offer." But it is not true that God's free gift of eternal life to His people is only an "offer"; it is a "gift," and what God gives He does not merely place at our disposal to be accepted or rejected as we may chance to choose, but "gives," makes ours, as He gave life to Lazarus and wholeness to the man with the withered hand. It was not in the power of Lazarus to reject—it was not in his power to accept—the gift of life which Christ gave him; nor is it in the power of dead souls to reject life—or to "accept" it—when God "gives" it to them. The God in whom we trust is a God who quickens the dead and commands the things that are not as though they were . . . We are "to entrust to Him our trust."



# Are The U.S.A. Liberals To Determine The Terms Of Union?

By Rev. Wm. C. Robinson, D.D.\*

When the Plan of Reunion of the Presbyterian Church US and the Presbyterian Church USA was published, the "liberal" wing of the USA Church through its organ, **The Presbyterian Tribune**, vigorously opposed two aspects of the plan: (1) They objected to separate synods and presbyteries for Negroes, and (2) they objected to the ordination vows taken over from our Book of Church Order which require an officer to notify his presbytery on his own initiative of any change in his doctrinal position since ordination.

Now from 1888 through 1943, whenever reunion was broached, the USA spokesmen assured our people that they were willing to allow the synodical and presbyterial lines to stand as we had them with separate courts for Negro congregations. The racial question is a very delicate matter. I have served and I can serve in a presbytery with a Negro congregation or two in it. I can conceive of circumstances in which I would have a Negro member in a white congregation. But I object strongly for USA "Liberals," who do not have the Negro question as acutely before them as we do, deciding how we shall handle this thorny matter. If they are free now to say that we must have them in our presbyteries and synods, they will be free after the merger to say that we must have them in our congregations. Indeed, the recent report of the Federal Council for Race Sunday called upon us to receive them into our churches and into our fellowship, to use them to teach in our Sunday Schools and to preach from our pulpits. The states of the South have laws forbidding intermarriage and presumably most of the people of the South favor these laws. The Apostle says that God has determined the bounds of every race's habitation (Acts 17:26). In serving our colored brethren in the Gospel of our Lord Jesus Christ we should be free to do so in ways that would not encourage them to think that we expect the amalgamation of the races. We should be free to handle the matter apart from dictation by the USA "liberals". Therefore, we greatly regret that the report received from Dr. Dunbar Ogden is to the effect that our Committee has agreed to this change requested by **The Presbyterian Tribune**, that is, to the amalgamation of the colored presbyteries and synods of the deep South with the proposed regional synods and presbyteries.

Even more we regret that Dr. Ogden also reports that the Committee has agreed to the other change requested by the **Tribune**, namely, the modification of the ordination vows so as to eliminate the provision that if a minister changes his doctrinal views he will, of his own initiative, notify his presbytery of this change. Indeed, we are opposed to the proposed Plan of Reunion because it does not maintain the safeguards which our Presbyterian Church, U. S., has erected for the maintenance of the faith. First, it changes our ordination vows as noted above. Secondly, it fails to include the Declaratory Statement unanimously adopted by our 1939 General Assembly and approved by the 1940 Assembly and for substance by the 1942 Assembly (the Lilly Resolution). While the Plan of Reunion embodies the USA Declaratory Statement designed to satisfy the Cumberlanders who united with the USA Church it entirely omits our Declaratory Statement designed to preserve the faith of the Son of God. Thirdly, it fails to safeguard the faith in dealing with the infants and children. Our Book of Church Order provides that parents be asked to acknowledge their child's need of the cleansing blood of Jesus Christ and the renewing grace of the Holy Spirit. This first question for infant baptism is omitted in the proposed Plan. Our Book directs that "the Bible, together with the catechisms, shall be the chief text books of the Church School, the center of every course of instruction." This safeguard is totally omitted from the Plan.

Moreover, the Plan of Reunion is breaking down our safeguards in the face of an increasing need for them. The Plan of Reunion is designed to bring into one organic body with ours the larger USA Church with its membership four times ours and with its larger element of theological liberals. The large "liberal" element in the USA ministry is evident in the Auburn Affirmation, in the ministers licensed and ordained without accepting the Virgin Birth of Christ (cf. Minutes of USA General Assemblies, 1925-28), in the Socinian attack upon the atonement made by President (later Moderator) Henry S. Coffin in **The Meaning Of The Cross**, pp. 118-121, in the "liberal" presentation of Christ as a mere temporal human person by President H. P. Van Dusen in the book, **Liberal Theology: An Appraisal**, in the denial of the objective, historical nature of the Resurrection of



Christ by Vice-President Ilion T. Jones in *The Presbyterian Tribune*, March 30, 1939, in the declaration of Professor J. W. Buckham also in the *Tribune* that a literal return of Christ "is next to impossible." If the foundations be destroyed, what shall the righteous do? If the bulwarks our fathers have erected be overthrown, what becomes

of our witness to the truth of God? Rather let us hold fast to Jesus Christ, the chief corner stone, the foundation which God has laid. And then will the house that rests thereon be the Church of the living God, the pillar and ground of the truth.

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## What Shall I Preach?

By Rev. Adrian DeYoung\*

"For I shrank not from declaring unto you the whole counsel of God." (Acts 20:27, R.V.)

Few people know how much trouble ministers have with the question, "What shall I preach?"

There are preachers for whom this must be a most annoying problem. I refer to those whom Dr. J. Gresham Machen described as the convenient middlemen, who present a number of worthy causes, each in its proper turn, to that picked audience of charitable and public-spirited citizens that meets on Sunday mornings in church. I mean those ministers whom he called specialists in the human phenomena of religion, who have studied its various manifestations in human life, and who must stand in the pulpit to tell people which kind of religion seems to work best in the age in which they are living. I refer also to the clerical H. V. Kaltenborns, who must analyze the news, counsel Congress, and advise the United Nations Organization. I mean the ministerial psychiatrists, who must assist their people at self-integration, the modern substitute for that offensive thing called Christian salvation.

Some clerics have found the question so annoying that they have given up preaching. I do not mean that they have left the church. On the contrary, they are very much in the church. I mean, however, that they have turned to what looks like the priesthood. They have become devotees of the so-called "fine art of public worship." The slightly aesthetic find it rather easy to plan atmospheres that will arouse religious sentiments. They find it much simpler than a sermon.

While the question I referred to is a troublesome one for most ministers, there are some who have an excellent and a satisfying answer. These are the men who know themselves to be "the stewards of the mysteries of God." These are the men who know that God has spoken, and that they are his spokesmen. These are the men who are humbly willing to go along with Paul, whose

words are the text: "For I shrank not from declaring unto you the whole counsel of God."

Those words appear in Paul's parting charge to the elders of the church at Ephesus, who met him on the strand at Miletus. It was the close of his third missionary journey, the eve of his departure to Jerusalem. The great Apostle gave the presbyteries a quick glance at his labors and sorrows among them, and then at his own future which, he said, was not bright. The details of his trials had not been disclosed to him by the Holy Spirit. This, however, was clear—imprisonment and suffering awaited him. Yet the sacrifice of his life, he assured them, he counted as nothing, if only he might perfect his earthly course, and prove faithful to the ministry which the Lord Jesus had entrusted to him—to bear witness to the gospel of God's grace.

The Ephesian church's future, Paul continued, was no less threatening. From its number, false teachers would appear, seeking with their perverse talk to draw away the disciples. Against this he urged his hearers to be on the watch, and tenderly commended them to their God and to the Word of his grace, which was able to build them up and to give them an inheritance among the saints. He did not conclude, however, without solemnly reminding them of the full measure of their responsibility—full because of their complete possession of the divine truth through his ministry. Should they fall into snares along their future paths, they could not, before the awful bar of God's justice, plead their ignorance or Paul's negligence. "I take you to record this day," he said, "that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God."

There, let us observe, is the proper subject for the preacher—the counsel of God, the whole counsel of God. Let no man draw back from declaring it.

1. Let me divide the words of Paul and say, The proper subject for the preacher is the counsel of



God. We are to observe the phrase "of God." The counsel of God is the counsel of God. It is the mind of God. It is not the mind that man has discovered for himself by his deepest, purest, noblest thought. Instead it is the mind which God Himself has supernaturally revealed. It is the truth which must have remained eternity's dark secret, had God not disclosed it to His servants. The counsel of God is that revelation recorded with complete truthfulness in the Scriptures of the Old and New Testaments. The proper subject for preaching, in a word, is the Word of God. Micaiah, summoned to the presence of Ahab and Jehoshaphat, declared: "As the Lord liveth, what the Lord saith unto me, that will I speak." Isaiah heard the voice of one saying, "Cry." And he asked, "What shall I cry?" This was the reply: "All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. Dried up is the grass, withered the flower—but the Word of God shall stand forever." That became Isaiah's message. And the preacher's subject must be the counsel of God. Peter proclaimed not what flesh and blood but what the Father in heaven had revealed to him: "Thou art the Christ, the Son of the living God." Paul preached what he called "my gospel"—grace abounding to vile sinners; grace abounding to vile sinners in the free gift of the righteousness of God; grace abounding with that gift to vile sinners through their faith in Jesus Christ. And what Paul said was not after man, neither did he receive it from man, nor was he taught it, but it came to him through the revelation of Jesus Christ. That great Apostle spoke not the words that man's wisdom teaches, neither the wisdom of this world, nor of the rulers of this world; but God's wisdom in a mystery, even that hidden wisdom, which God foreordained before the worlds for the glory of His elect. That is the counsel of God in these very sacred pages. "He that hath a dream, let him tell a dream; and he that hath my word, let him speak by word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" May God give His true servants—in these evil days not a great number—the grace humbly to declare His counsel.

2. When, however, we have said that the counsel of God is the proper subject for the preacher, we have not said enough. What we must say is, The whole counsel of God. The divine Word as a whole, said Paul, is worthy of a man's best love and thought; it is also worthy of his preaching. In his three months in the great Ephesian synagogue, and in his two years in the school of the rhetorician Tyrannus, the Apostle, said Henry Lidden, "put forward the gospel, the whole area of its doc-

trine, the many sides on which it attracted, and awed, and subdued the soul of man—in unabridged and unmutated completeness." From Paul in the pulpit, on the front porch, in the parlor, and in the public place, men heard the law and the gospel, doctrine and duty, the difficult and the simple, the harsh and the comfortable the strange and the commonplace. From him came the mind of God on God, on man, on the Saviour, on salvation, on the church, and on things to come. What was prominent in his ministry of the whole counsel appears in his own and other descriptions of his preaching. You have often read the words: "Repentance toward God and faith toward our Lord Jesus Christ"; "the gospel of the grace of God"; "the kingdom"; "Christ and him crucified"; "Jesus and the resurrection." What the whole counsel included is suggested by the majestic letter to the Ephesians written years later. Paul's preaching is reflected in its six brief chapters, which we have only begun to understand. In the light of that full and faithful ministry, many a minister must stand ashamed. With repentance a man should turn and put forth the gospel, the whole area of its doctrine, in its unabridged and unmutated completeness.

Why Paul's was a ministry of the whole counsel of God lay in his conception of the Christian faith. He considered it a whole, a unity, an organism, all the parts of it interdependent and related most intimately. Unlike many today, he could not suffer a doctrine to be withdrawn. With him it was never a question of a longer or a shorter creed, of more or less dogmas; it was a question of the whole truth. For Paul each truth was tied most closely to truths right and left of it, above and beneath it. None could be withdrawn and the others remain intact. For that father of ours in a like precious faith, the faith was as the moral law for James, in whose mind he that offended in one point was guilty of all. The counsel of God was a whole; its unity was like that of the church, the body of Christ, of which, if one member should suffer, all the others suffer with it. For Paul a man could not strike out the mystery of election without aiming a blow at the triune God. One could not add to the requirements of God for a man's salvation without thrusting aside the wondrous cross of Christ. For Paul that unity of the Christian faith extended to life. Between doctrine and duty, faith and life, were the same extraordinary relations. That conception of the truth is what made Paul declare that whole counsel of God. His view was most certainly correct. We must follow him in it.

3. When the Apostle said, "I shrank not from declaring unto you the whole counsel of God," he admitted the difficulty of a ministry of the whole truth. He suggested that there are con-



siderations sufficient to make a man withdraw himself from it, to shun it.

Not the least of these is man's natural antagonism to the truth, more intensely bitter toward some divine truths than toward others. If one has regard for the tastes of man, a ministry of the whole counsel of God is a frightful thing. It can be uncomfortable to declare Him who knew no sin, but who was made sin for us, that we might be made the righteousness of God in him—Jesus Christ the Redeemer. People can find that revolting, offensive, foolish. It can be most unpleasant to represent God as He is—as just no less than merciful, as punishing sin no less than rewarding righteousness, as doing His will among the inhabitants of earth no less than in the armies of heaven. It can be difficult to describe the church as it should be—as pure no less than peaceful. That kind of ministry brought the Apostle tears and trials; it raised the riot of the amphitheatre; and at last horrible death at Rome. Today it can raise all sorts of refined and subtle cruelties. It has made many a man shrink back.

But none of these things moved Paul. None of them may move the true servant of God. If we fear men, we are not the servants of God. Let us fear Him before whom we stand, and before whom we are to stand with a dreadful responsibility at His appearing to judge the living and the dead. Then in that awful hour, God forbid that any of us, so fully instructed, so fully charged, should be

proved unfaithful servants. If we fear God, we will not shrink. Yea, if we love God and have regard for His rights; if we love men and would be pure from their blood; if we care for our own souls, we will not draw back from a ministry of the whole counsel of God.

Such a ministry will yield its sweet and pleasant fruits. It is, of course, not the infallible guarantee of a perfect church. We don't like the truth; the days are evil. The church of Ephesus was the church of Paul, Timothy, and John. It was also the church of Hymenaeus, Philetus, and Alexander; the church of men who denied the resurrection of Jesus Christ; the church of the heretics who denied the union of the Godhead and manhood in our Lord and Saviour; the church of the Nicolaitanes whose works Christ loathed; the church that left its first love. But a ministry of the whole counsel of God will have its lovely fruits, I say. Almighty grace can use it in a lost, wicked, adulterous, despairing generation to give eternal salvation, holiness of life, purity of heart, sweet comfort, blessed hope. Our Sovereign will use it, beyond a doubt, to the glory of His Name.

Let us then resolve, men upon whom God has cast the mantle of the ministry, to declare the counsel of God, the whole counsel of God, and to shrink not from it. God give us the grace!

\*Pastor of the First Presbyterian Church, Tusculumbia, Ala.

## The Real Issue In Union

By Richardson Ayers\*

Rev. Dunbar H. Ogden, D. D. has an article in the January 23, 1946 issue of the Christian Observer entitled "Facts Relative to Reunion." He writes as Chairman of the General Assembly's Committee on Co-operation and Union. He calls this article to the attention of Ruling Elders particularly. Because I am a ruling elder and also because this question of union affects us all in many ways, I read Dr. Ogden's Article with great interest. I must confess disappointment. Whereas I had expected a development of the plans of the Committee with regard to some of the vital matters affecting union, in reality four facts of minor importance are discussed, namely:

First, the matter of inviting various churches to join with us; second, the composition of the Committee from the Southern Presbyterian Church; third, the composition of the Joint Committee from the Northern and Southern Presby-

terian Churches; and fourth, the chapter in the proposed plan devoted to Ruling Elders and Ordination of Ministers.

Dr. Ogden's article strikes me as being something like a "Red Herring" drawn across the trail to divert attention from other vital questions that must be met before any real union can take place. I take the liberty of stating some of these issues that were overlooked with a suggested remedy in each case.

First and foremost is the question of Belief. All other issues are dwarfed in comparison to this. Over twelve hundred leading ministers in the Northern Presbyterian Church signed what is known as the Auburn Affirmation in 1924. In this statement they affirmed the non-essential character of these five basic Christian doctrines, namely: 1. "The Inspiration of the Bible; 2. The



Virgin Birth; 3. The Vicarious Atonement; 4. The Resurrection of Christ; and 5. The Miracles of our Lord." Take these beliefs away and the Bible becomes just another book on ethics and Jesus Christ just another man.

During the twenty years or more since the signing of the Auburn Affirmation, nothing has been done by the General Assembly of the Northern Presbyterian Church to repudiate this action of a large body of their ministers. On the contrary, some of the signers have been elevated by the General Assembly to high church office, thus in a way putting a stamp of approval upon the Auburn Affirmation.

Remedy: I suggest that the Committee on Union work to secure the adoption of a resolution by the General Assembly of the Northern Presbyterian Church, repudiating the Auburn Affirmation and declaring affirmatively that the five doctrines mentioned above are the very heart and core of our Christian Faith. And further that they be used in determining whether or not a minister will be ordained by the Church.

Second. That adequate provision be made in any plan of union to allow churches that vote against union to retain their church property and join some other religious body if they so desire. This is the Christian attitude to take. Is this being done by the Committee?

Third. That ministers who do not choose to follow in union, be fully protected in all their rights and equities under our church system of pensions and annuities. Is this being done by the Committee in drawing up the proposed plan? It is the Christian thing to do.

Finally, Dr. Ogden mentions twice in his article "blocs" being formed and decries possible divisions in the Church, "saying peace, peace when there is no peace" (Jer. 6:14). The term "bloc" could also be applied with equal truth to Martin Luther and his followers, meaning those who dared to stand for the things they believed were taught by the Inspired Word of God, regardless of the effect of such stand. For my part I should feel honored to be placed in any such "bloc".

The real issue of union, I reiterate, transcends all minor matters and resolves itself into a question of our Belief. Until that is settled, there can be no Union in the true spiritual sense that is so necessary for harmony in churches of the same faith.

In conclusion, I commend to you Jeremiah 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

\*Elder in the First Presbyterian Church, Alexandria, La.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For April 7: Friends Of Jesus

Scripture: Mark 10:13-14,16; 15:43; Luke 6:13-16; 8:1-3; 15:1-2; John 1:35-51; 3:1-2; 4:6-7. Devotional Reading: 15:12-21.

In John 15:12-21 we have some rules of Christian Friendship. The first and basic law is Love. This is the tie that binds all the Friends of Jesus to each other and to Him. This law of love will lead to sacrifice. "Greater love hath no man than this, that a man lay down his life for his friends." The real friends of Jesus Christ have often laid down their lives for each other and for Him. But Christ shows an even greater love, because He laid down His life for us while we were yet sinners. Love leads to Obedience. "If ye love Me, keep my commandments." Then follows the fellowship of friends. He reveals to them all that He has heard of His Father; they ask of Him, and

through Him, of the Father. Friends also have common foes: the world hated Jesus; it will hate us.

It is a great thing to be a friend of Jesus Christ. In the passage before us today, let us see something of the **scope of this friendship**. Most men have friends who belong to their own social, business, or family group. The Great Friend won His friends from ALL classes and conditions of society.

### Little Children (Mark 10:13-14,16)

The disciples seemed to think that their Great Teacher had no time to waste on the children. He thought otherwise. He was "much displeased" at their attitude. What must He think of the attitude of some of us today? He not only received the children, but took them up in His arms, and



warned the disciples that unless they came into the Kingdom as little children, they would not enter. He also warned them about putting stumbling blocks in the way of these little ones, or causing them to stumble. Woe to anyone who leads a little child astray! How His words ought to burn the consciences of many modern mothers and fathers and teachers!

It was no wonder that the children loved Him, and cried "Hozanna" in the temple, to the great discomfort and chagrin of the scribes and Pharisees. It is easy to get children to love and trust Him. Child Evangelism is the most hopeful of all forms of evangelism today, if it is not ruined by "wishy-washy" theology. Let us keep in mind the sinful nature of children and teach them the truth about sin and salvation and the new birth.

One of the chief glories of our glorious Gospel, is the value it places upon the home and the child. Wherever it goes children are loved, cared for, and trained in the nurture and admonition of the Lord. The orphans are given homes and Sabbath Schools flourish.

**The Learned And Rich** (Mark 15:43, John 3:1-2). "Not many wise, not many rich," is the rule, but there are notable exceptions to this rule. Nicodemus and Joseph were two of these exceptions. The prophecy had been made that, "He would make His grave with the wicked, and with the rich in His death." When the disciples forsook Him and fled it remained for this rich man, Joseph, who had been a secret disciple, and this learned man, Nicodemus, who came "by night," to come boldly forward and beg His body of Pilate, and see that He was tenderly and honorably buried. The crisis seemed to stir the heroic and great in them.

The Great Friend has always had friends among the rich and learned and powerful. One of our richest men died several years ago and these words were written in his will: "I commit my soul into the hands of my Saviour in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of my Heavenly Father, and I entreat my children to maintain and defend at any cost of personal sacrifice the blessed doctrine of the complete Atonement for sin through the blood of Jesus Christ once offered, and through that alone."

Our Great Friend still has staunch friends among the learned, rich, and great.

**Certain Woman** (Luke 8:1-3; John 4:6-7). The first group is that devoted band of women who ministered to Him of their substance. One of these, Mary Magdalene, had been freed from seven devils; the others were those whose hearts and

lives had been touched by His life and healing ministry. Added to these ought to be the two sisters, with their brother, of Bethany. His contact with their home and sorrows brings rich blessing to them. These women were most loyal and true. "No woman ever deserted, denied, or betrayed Him." They were the "last at the cross and the first at the sepulcher."

The woman of Samaria is a different type. We can see how carefully and tactfully Jesus dealt with her. She became a true, loyal, and missionary friend of her Savior.

The Gospel has done much for women, and women have been the most loyal followers of the Great Friend. They have been among the bravest martyrs, the most earnest missionaries, the most consecrated home-builders, the most deeply spiritual writers. We have only to remember Fanny Crosby and a thousand others in every walk of life to realize how much His friendship has meant to women!

**Publicans And Sinners** (Luke 15:1-2). These two verses begin the chapter, and explain the reason for the beautiful parables of the Lost Sheep, the Lost Coin, and the Lost Boy. This would-be reproach of the scribes and Pharisees, "He receiveth sinners and eateth with them" has become the Glory of our Friend and His Gospel of Grace.

Some of the greatest saints have been drawn from this class of men and women. They have been loyal, devoted, zealous friends. He that is forgiven much will love much. Even Paul who was not just the type of sinner in this passage, calls himself "the chief of sinners." Christ still has the power to make great friends out of men of this kind. The Jerry McCauleys, and Mel Trotters make powerful preachers and soul-winners.

**The Apostles** (Luke 6:13-16). These were a special band, to be trained for a special work, His most intimate and select friends. How varied the character and talents of these twelve men! There was the impulsive Peter, somewhat boastful; the fiery James and John, "sons of thunder"; the practical Andrew; the tax-gatherer, Matthew; the "doubting Thomas"; and the traitor, Judas.

They all seemed but ordinary men, but they came in contact with this extraordinary Friend, Son of Man, Son of God, and were trained by Him.

Truly, God is no respecter of persons, and our Friend and Divine Savior is never narrow or restricted in His friendships. The "up and out," or the "down and out"; the children, or the leaders of world—He is a Friend of **all** who will accept His friendship.



### Lesson For April 14: How Jesus' Friends Responded

Scripture: Mark 1:16-20; 5:18-20; 10:46-52; Luke 5:27-32; John 3:26-30. Devotional Reading: Acts 26:9-20.

Friendship is a two-sided relationship: "A man that hath friends must show himself friendly"; and "There is a Friend that sticketh closer than a brother." We have seen how Jesus made friends of every class and condition of men, women, and children. But before there can be real friendship there must be a response on the part of those whose companionship we seek.

The key to this response is seen in our Devotional Reading in the words of Paul to King Agrippa: "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision". These early friends of Christ saw Him, and like Paul were not disobedient. They responded by obeying. Many have seen a vision of Him—the Heavenly One—and the Way He would have them take, and have refused to follow, some, like the rich young ruler, with sorrow, but yet turning away. Let us see how these early friends of Jesus responded to His call.

**Simon And Andrew, James And John** (Mark 1:16-20). **Two pairs of brothers.** The call was simple; the response, equally so; they forsook all and followed Him. Their answer was immediate, and whole-hearted. No hesitating, counting the cost, lingering over what they had to give up.

How the Savior must have rejoiced at their response to His desire for their friendship! We get further light on this incident from John 1:35-42, where we see John the Baptist in the role of an introductory friend. He opens the way for the beginning of this discipleship by pointing to Jesus and saying, "Behold the Lamb of God Who taketh away the sin of the world."

The Gospel is as simple today as then. We present Jesus Christ to men as Savior and Friend and invite them to "follow" Him. How it rejoices the heart of our Master, and our hearts, too, when men respond as these brothers did. But so often we find men hesitating, making excuses, looking at what they will have to "give up," forgetting that the gain far outbalances the loss, if there is any loss.

Our response should be immediate and whole-hearted, a complete surrender to Him. "How many times have you heard the story about Jesus?" asked a missionary of a man who wanted to confess Him as Savior. "Why this is the first time," replied the man. Such good news did not need repetition. How often have most men in this coun-

try heard about Christ? Are we "Gospel hardened"?

**The Gadarene Demoniac** (Mark 5:18-20). **The man who was sent back home.** The story of the Gadarene Demoniac is a fascinating one and one of the most interesting parts is the conclusion. No wonder this man wanted to stay with Jesus—the Friend who had delivered him from the curse of a legion of devils. But strange to say, Jesus had other plans for him. "Go home to thy friends and tell them how great things the Lord hath done for thee." We can easily imagine the effect upon home and community.

Jesus wanted some of His friends to follow and be trained for special service; He wanted others to go back and win their friends for Him by the simple method of personal testimony. Jesus needs many such friends today—men and women who are not ashamed to testify in their homes and neighborhoods to the worth of Christ as a Friend and Savior. This man was just as obedient to the heavenly vision as Peter, James, and John. To follow, to go home; whatever is His will. This is the true spirit of discipleship and friendship.

**Blind Bartimaeus** (Mark 10:46-52). **The man who "would not be denied."** Here was a poor man who needed a friend, and recognized Jesus as the Friend he needed. Many tried to stop him, but he persisted, and his faith was richly rewarded. If the hymn had been in existence He would no doubt have sung, "I've found a Friend, O such a Friend," or the others "There's not a Friend like the lowly Jesus, no, not one."

Our deep need often makes us seek the friendship of Jesus Christ, and He always responds to this soul need of ours. "He calleth thee." "Come unto Me all ye that labor and are heavy-laden." Whenever our hearts yearn for help He is ready to give that help. No wonder he followed Jesus in the way. He belongs to that great company who are not called upon to preach, or lead, but to be good followers.

**Levi, The Publican** (Luke 5:27-32). **The despised man who found a Friend,** and introduced Him to his friends. The Great Friend of men takes a step here for which He is severely criticized. "Publicans and sinners"! How the Pharisees despised these two classes; Was it possible that the Great Teacher would demean Himself by associating with such canaille? He saw Levi; He called him to be one of His special friends, to be trained for an apostle. Passing by all the scribes and Pharisees, He chose this man. Amazing Grace; electing grace. Who dare question Him? So it seemed good in His sight.

This "outcast" not only responded quickly and without reserve, but made a feast and called his



friends to the feast. He wanted them to meet His new friend.

Is not the same thing happening now? While some look askance at the work done in city Missions, and on the streets, among the outcasts of society, do not some of these, when converted, put us to shame by the joyous way they receive Him and go out to find their fellow-outcasts?

"This Great Physician still is found  
Where sin and misery abound."

**John The Baptist** (John 3:26-30). **The friend of the Bridegroom.** Here is the acid test of true friendship. Can we see our friend receiving more honor or applause than we are receiving, and not be jealous? Many a friendship has broken on the rock of envy.

Some of His disciples and the Jews tried to make John jealous of his cousin's popularity and fame. He is baptizing more than you, and all men come to Him. The crowds were deserting John and flocking after Jesus.

But John's friendship stood the test most nobly. John was a great man, and in nothing greater than his well-known reply: "He must increase; I must decrease." I am but the friend of the Bridegroom; I rejoice in the Bridegroom's voice.

Well would it have been for the church, and much brighter the pages of church history, if all of His professed friends had had the like spirit! How often is the record spoiled by the spirit of self-seeking, self-glorification, and self-aggrandisement! Why, O why, have so many failed when it came to the "acid test"? "He must increase, I must decrease"—His righteousness, not MY righteousness; His will, not my will; His glory, not my glory. We are but the friends of the Bridegroom. We are not to boss or possess the church. The Bridegroom alone possesses the Bride. How we have tried to usurp His place!

Let our response be the response of John—"He must increase, I must decrease." Does that spirit characterize His friends today?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Theme For The Year

I bind my heart this tide  
To the Galilean's side,  
To the wounds of Calvary,  
To the Christ who died for me.  
I bind my soul this day  
To the brother far away,  
And the brother near at hand,  
In this town, and in this land.

I bind my heart in thrall  
To the God, the Lord of all,  
To the God, the poor man's friend,  
And the Christ whom He did send.

I bind myself to peace,  
To make strife and envy cease,  
God, knit Thou sure the cord  
Of my thralldom to my Lord.

The Young People's Council has chosen the theme "Live Christ" as the theme for the coming church year 1946-47, and these words above have

been chosen as the theme hymn. They are by Rev. Lachlan Maclean.

The theme "Live Christ" brings to our mind the testimony of the Apostle Paul as he faced death in the Roman prison. He wrote to his beloved fellow Christians at Philippi, "For me to live is Christ, and to die is gain." (Phil. 1:21). This truly is the Christian life. The Christian life is not a code of conduct, it is not a program of world order, it is not a certain kind of religious activity, nor is it something that we simply do ourselves in order to escape hell and gain heaven. When we open the doors of our hearts by faith the living Lord Jesus comes in to dwell in our hearts, and from then on in our lives we are simply to live out Christ day by day. This verse is certainly a good one to help us remember our year theme. "For me to live is Christ."

Our General Assembly has designated the year 1946-47 as Stewardship Enlistment Year, and we shall be hearing a lot about stewardship. The Stewardship emphasis should remind us that no one can "Live Christ" until he has truly received Christ as Savior and enthroned Him as Lord of life; but when we have done that we are no longer our own, we belong to Christ; therefore we must be faithful stewards of all that we are and have



so that we may faithfully live for Him who has purchased us with His own blood. Stewardship is faithfully using everything that we are and have for Him who gave Himself to provide us with all that we are and have.

The programs for the month should be introduced by the leader with a talk on this theme for the year.

### Emphasis For April

The programs for April are designed to get us started on just what it is all about to "Live Christ." The general emphasis is "Enlistment and Training." The first two programs are designed to show us what it means to us personally and what it means for our world when we "Live Christ." Then the third program comes on Easter Sunday and reminds us that we can "Live Christ" only because He lives and only when He lives in us. The last program reminds us that we must "Live Christ" in the midst of a world that does not know Him, does not care for Him, and does not want to follow Him.

During this month there will be two special days in the program of the church as a whole that you will want to keep in mind. Perhaps you can work their appeal into your program material somewhere. April 7 will be Christian Education Sunday, and April 21 will be War Relief Day.

Good hymns to use for the programs of this month would be as follows:

April 7 and 15: "Living for Jesus," "O Master Let Me Walk with Thee," "I Am Thine," "I'll Live for Him," "He Lives," and "Take My Life."

Good hymns for April 21 would be: "All Hail the Power of Jesus' Name," "Crown Him," "Christ Arose," "He Lives."

And on April 28 you could use some such as: "In Christ There Is No East and West," "Where Cross the Crowded Ways of Life," "This Is My Father's World," "We've a Story to Tell to the Nations," "The Son of God Goes Forth to War," and "Rise Up O Men of God."

## Young People's Emphasis For April

**April 7: Live Christ - What Does It Mean For Us?**  
Prepared By Rev. John B. Vail, Sumner, Miss.

**Scripture Background: Philippians 2:5-10.**  
**Leader's Introductory Remarks:**

The topic for today and next week is the same, "Live Christ." Today, we shall consider what it means in ourselves, to "Live Christ." Next week,

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we shall look at it from the opposite standpoint, that is, what it means to the world about us, when we "Live Christ."

For today, let us center our thoughts in that great pronouncement of Paul's, found in Philipians 1:21, "For, to me, to live is Christ."

Through the following several talks, let us see just what it involves, to "Live Christ."

#### I. To "Live" Christ" We Must First Have Christ In Us.

I John 5:12 tells us that "He that hath the Son hath life; he that hath not the Son, hath not life."

Dr. Francis Shunk Downs, in "The Heart Of the Christian Faith" points out that "You cannot develop a Christian life unless you have a Christian life to develop."

A field will not grow cotton, and become a cotton-field, unless the cotton is first planted in it. We cannot cultivate a strawberry patch, unless we have first planted strawberries.

To "Live Christ" then, makes it necessary that Christ first be planted in us. That is what Jesus meant when He said, "Ye must be born again." (John 3:3).

No one lives an earthly life without being born; and no one can live a Christian life, without being re-born,—born in Christ.

"If any man be in Christ, he is a new creature . . ." (2 Cor. 5:17.)

#### II. To "Live Christ" Will Mean To Live Like Christ Because He Is In Us.

We will desire to be like Him. Not just partially, but wholly. Not just in a few traits, but in every way, to let our own individual personality be clothed upon with Christ Himself!

The traits that will appear when we live Christ? What traits occur to you as being Christ-like? Open your Bibles, and see what you find, in Philipians 2:5-10. In Colossians 3:1-17. In Galatians 5:22-23.

The Power to "Live Christ," to live like Christ, is an external power. Have you not experienced the frustration, in trying to be "Christ-like," which Paul describes in Romans 7:18-19? But, as Paul found in Romans 7:25, we can also have the victory over our old natures through Jesus Christ.



When that external power beyond our own comes in to enable us to "Live Christ," He comes in the Person of the Holy Spirit, to dwell in us (I Cor. 6:19); and He transforms us, bringing out the "fruits of the Spirit" listed in Galatians 5:22-23.

Our part, then, is to yield to, and trust in, this Indwelling Spirit of God. It takes humility, courage, and faith.

#### Questions For Discussion

1. Describe the most Christlike character you have known personally.
2. What is the secret of revealing Christ, and keeping the image clear?
3. Are the dominant traits in Christ's character negative or positive?
4. How far can a person be Christ-like, and not be Christian?
5. What is the root of our failure to "Live Christ"?

#### April 14: Live Christ - What Does It Mean For Our World?

Prepared By John B. Vail, Sumner, Miss.

Scripture Background: Matthew 5:13-16.

Leader's Introductory Remarks:

Last week's topic was "What It Means In Us To Live Christ." Our discussion last week brought out these two primary points, (1) To Live Christ, We Must First Have Christ In Us. (2) To Live Christ Will Mean To Live Like Christ, Because He Is In Us. (Mention any other points recalled from last week.)

Today, we go a step further, with the topic, "What It Means For The World About Us When We Live Christ."

Let us use our key thought, or text, for today's discussion, Matthew 5:14, "Ye Are the Light of The World."

The following talks will help to bring out just what it means to the world about us when we "Live Christ."

#### I. The World About Us Is A Troubled World.

We need, first of all, to focus our attention on the fact of the widespread and desperate needs of our fellowman.

There is a veneer of cheer and light-heartedness on the surface, but just beneath the surface of humanity, anywhere you scratch away the veneer, trouble is to be found.

Heart-ache in almost every home, if not every heart. Discord in innumerable homes. Little hearts neglected and hungry for love; aged hearts, for-



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saken, wistful, lonely. Hearts filled with shame. Others, with despair. Others, broken with disappointment.

Give examples, from your own observation, of these conditions.

**Everywhere**—the human heart and homes present a desperate need for the Comfort and Cheer, the Guidance and Inspiration, the Strengthening and Encouragement, the Companionship and Peace and Joy that can only issue from those who, in this weary world, truly "Live Christ."

#### II. The World About Us Is A Lost World - In Spiritual Darkness.

More tragic than the temporal distress described above, is the spiritual darkness of those about us. Man is everywhere seeking satisfaction for his soul, in material things. It isn't there, so the soul of man is hungry—hungry for God—but blinded by Satan.

The Christian—"Living Christian" in such a world is a walking, a living advertisement for God! A "Light in darkness," pointing the way out! "Let your light so shine before men, that they may see your good works, and glorify your father, which is in heaven." (Matt. 5:16).

When we "Live Christ" before the unsaved, they are compelled to (1) See Christ, (2) Feel Christ, (3) Desire Christ, (4) Receive Christ!

#### Questions For Discussion

1. Which is the greater influence in a community, the preaching from the pulpit, or the lives of the church members?
2. Tell of the influence of someone you have known who really "Lived Christ."
3. Let each one in silence give answer to the question, "Am I so revealing Christ that others see and desire Him?"
4. Where have you found it most difficult to "Live Christ"—in your home, or at school, or in the shop, or in your social life?
5. Can you tell of some one being led to Christ by the Christ-like life of another?
6. What chance is there, for just a handful of young Christians, by seeking to "Live Christ," to influence all the others in their school? Or to lift up the social standards of their set?



# Young Readers' Page

## Dice - Slavery - Freedom

By Rev. Day Carper\*

In some parts of the Belgian Congo the nights are cool, and the natives have the custom of kindling a small fire on the ground in front of their thatched huts. It is a picturesque scene to look down a native village street in the late evening, seeing the glow of the numerous fires and the smoke ascending into the stillness of the night above. Around these little fires will be from one to six people. Some are sitting on a piece of wood or a mat while others are crouching nearer the fire moving from side to side to avoid smoke-filled eyes. Around such little fires one can hear something of Africa of the past and of the present. Africa, you know, is immense, and Congo is about as large as one-third of the United States, so you can see how the customs of the people will vary and conditions will not be the same every place. Also the Gospel has been preached for more than fifty years in some places and for only a matter of a few years or not at all in other places. Therefore what one might hear around the little fire would depend on where one lived.

Where I sat listening and asking questions one night was about 35 miles from our home at Moma in central Congo. A little boy about nine years old told us that his fourteen or fifteen year old brother whom we will call Nsanji did not live with him because he was a slave of a man in the village. Upon questioning we found that Nsanji had lost at a game of dice and had gone to a friend to borrow some money and had offered to work for him in return. Later when the father heard of this agreement instead of wanting to help his son he went to the man who had loaned the money and told him if he would give him one goat he could just keep Nsanji as his slave. At one time Nsanji had been in our school but his work as a slave prevented his attending school any more. The next day with the help of a native Pastor and an evangelistic overseer who were traveling with me we investigated the case and found that this boy had indeed become a slave for the price of one goat (about 80 francs in their money). That day the missionary and the church leaders were able to help that young slave become free. The price of the goat of about \$2 in our money was paid back to the master by the boy's father and once again Nsanji was free! Free to play, free to go to school, or visit, but not free as we know freedom. Nsanji was not a Christian so he like so many thousands in Congoland was still bound by ignorance, superstition and fear.

In the village where Nsanji lives we have a school and a Christian teacher. If he so desires he

can go to school and learn about God and the Bible. But there are many like him who are still slaves bodily and who do not have a Christian teacher or anyone to help them. Thousands are living without a Christian school or teacher, not knowing that Jesus Christ came to make all men free. What part are you going to have in carrying the Word of God, which is not bound, to those who have been bound by Satan so long?

In another village where we have an evangelist, the boys and girls were taken out of school and were sent to the forest for two or three months to follow heathen rites and customs handed down by the ancestors. There the evangelist's life was threatened and endangered because he tried to prevent this interference with the children's carrying on their Christian education. The evangelist stood up for what was right in face of dangerous oppositions. With our help the boys and girls were allowed to continue in school in place of spending long weeks in the forest carrying out wicked customs. Will you help us through your giving and prayers to keep the Light shining in the places where it has been lighted and help us to light it in the still dark places?

Some boys from that cannibal tribe among whom we work have already volunteered for full-time Christian service among their own people. They heard the still small voice asking, "Who will go?" and they answered, "Here am I, send me." There are many all over the world who are still bound by Satan. What will **your** answer be?

\*Missionary to the Belgian Congo. Mr. and Mrs. Carper are supported by the Young People of the Southern Presbyterian Church. They are now on furlough and their address is: 1208 Rennie Avenue, Richmond, Va.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "D": (1) A shepherd; (2) A city; (3) A bird; (4) A prison; (5) A musical instrument; (6) A weapon; (7) A heathen god; (8) A goddess; (9) A church officer; (10) A woman judge; (11) A silversmith; (12) A jewel; (13) A title Jesus gave Himself; (14) Woman of Joppa; (15) A tribe; (16) A king; (17) Satan; (18) An animal.

Answers: (1) David; (2) Damascus; (3) Dove; (4) Dungeon; (5) Dulcimer; (6) Dart; (7) Dragon; (8) Diana; (9) Deacon; (10) Deborah; (11) Demetrius; (12) Diamond; (13) Door; (14) Dorcas; (15) Dan; (16) Darius; (17) Devil; (18) Dog.



# Womans' Work

Edited By Mrs. R. T. Faucette

## What Will March 24-31 Mean To You?

### THE WEEK OF SPIRITUAL ENRICHMENT

There were fearful evils in Jesus' day, and He was deeply concerned about them, but nothing gave Him more concern than the need of His disciples for growth. He was constantly affirming throughout His ministry that the thing that matters most is man's relationship to God. From His lips came words such as: "Come ye after me." "Learn of me." "Abide in me." "Follow thou me."

On one occasion Jesus called to the disciples who had been at work and were to be sent forth in further service, "Come ye apart." "Draw away from the people and come for a season of refreshment with Me." He was saying, in order that they might just be with their Master whose call they had answered and who had sent them forth to do His will and would send them forth again. He called them to Himself. It was to be for them a spiritual oasis in the midst of hard work in a weary world.

On the threshold of a new Church year, and before we start anew into the work of Christ through our local churches, it is appropriate that we spend time in quiet with God, waiting to have our eyes enlightened, our love deepened, our souls refreshed, our hearts encouraged, our spirits quickened to do His will. This is the call which the Week of Spiritual Enrichment presents to the women of the Church. But every individual will find the value of the week to her, concurrent with her response to the opportunities the week presents, for her spiritual growth. Growth in the spirit does not just happen; it is the work of God. And one must desire and seek God if she is to make progress in the Christian life.

Through daily reading of our Bibles, quiet meditation, and prayer in the Week of Spiritual Enrichment, we can draw close to God who will be found to draw very close to us. Through the regular services of the Church first, and through any especially planned meetings during this week we will find new strength as we pray for God's use of them for our profit, and approach them expecting a blessing from God that we might be a blessing unto others. Through the rereading of some choice book such as: "The Imitation of Christ," or "With Christ in the School of Prayer," or "A Passion for Souls," or "In His Steps," or

"Pilgrim's Progress," we shall find our souls expanding. Through some very definite service that will help some person in need or some person of another race, or nationality, we shall come to think that perhaps we are growing.

There is need for special emphasis on Spiritual Enrichment when we shall seek the presence of Christ, because of what it will do to us:

To be in His presence—we'll surely come to love Him a bit more.

To make confession and receive forgiveness of our sins of spiritual pride, love of luxury, envy, sloth, selfishness, irritation, criticism, discouragement, anxiety, neglect of God, indifference to His work, failure to live up to the standards which we hold as requirements for other Christians.

To measure by Christ our lives and to evaluate life as we have been living it.

To gain from God the strength to live simple, radiant, lives of unbroken fellowship with Him that we might meet the strains put upon us, and lay hold of our opportunities to serve our fellow men.

To become possessed with a passion for bringing people to Christ.

To renew our consecration to God and personally determine to give "my utmost for His highest."

Once two men walked a lonely road and talked together of the things of Christ and the events that had taken place in His life, when Christ Himself drew near and went with them . . . and their hearts burned within them. May the Week of Spiritual Enrichment be for us an experience with Christ akin to this, whereby we may feel Him draw near and go with us into the new year and cause our hearts to burn with His passion and to glow with His warmth and radiance.

\* \* \*

The leaflet "For Personal Use" in this Week is available from the Committee on Woman's Work. Single copies free; 10c per dozen; 60c per 100 in quantities.

## The Woman's Auxiliary Of The Italian Institute

By Martha W. Jewett\*

One September evening in 1937 six or seven women were sitting around the dining room table in the home of Dr. and Mrs. J. B. Bisceglia, laying plans for the launching of the auxiliary at the Italian Institute. I remember so well throughout



our discussion the underlying problem was not only the scarcity of women, but their inability to speak English along with little or no Presbyterian background, making it necessary for the nucleus of the group to undertake several offices and to combine causes. For these Italian born women, reared in the Catholic faith, to plunge into the fine mechanics of the Auxiliary plan as presented by our Committee on Woman's Work was rather like putting to sea in a rowboat. But these twenty-five or thirty women, like the grain of mustard seed, grew through faith, prayer and sacrifice, each year seeing the number enlarge from one circle to three, then four, and now there are six active circles including every woman on the church roll, one hundred and eight in number, with sixty and seventy-five active members.

In 1937 a bazaar was held to obtain money for the Auxiliary Causes but the second year it was decided to try the volunteer pledge plan and since then the Auxiliary budget has been the accepted course, including all Causes. The backbone of this growing auxiliary at the Mission is a group of girls who, under the able leadership of Mrs. J. H. Hermansader, formed a Campfire Circle in 1925, later graduating into the Girl's Circle. It was the dream of Mrs. Hermansader to some day have an Auxiliary at the Mission and she so imbued these girls with this idea that today under the leadership of Mrs. Bisceglia they are the guiding force within the women's organization, making up between thirty-five to forty percent of the personnel.

Because many of the older women have not learned the language of their adopted country, one circle that formerly was called the Mother's Club is still intact and meets the second Friday afternoon of each month, also participating in the inspirational meeting of the Auxiliary the fourth Friday evening. The church and its activities are the only social and inspirational contacts these mothers have—their only outlet. Since they speak Italian, they naturally do not take a very active part on the programs, which means more responsibility devolves upon the officers. The other five circles meet the second Friday evening, following the program of the circle literature whenever applicable and laying particular stress upon the devotionals. The Vice-President, a young married woman and Mission girl, feels that the most important phase of the Auxiliary is the devotional period, the opportunity to study God's Word together, and then discuss the lesson. From this close association with the Bible she has evolved her plan of life, putting first her church with its responsibilities and activities, then any outside interests such as civic or school group meetings, if there is time.

Those of us fortunate enough to be born into our faith oftentimes do not realize what sacrifice and real suffering people who choose our church may undergo. For instance, one Italian mother became interested in the Mission and, as soon as she began attending meetings there, was excluded from all activities of her Catholic church. She could neither read nor write, but the Bible became real to her through Dr. Bisceglia's interpretation. When her husband insisted their children must attend mass before coming to Sunday School at the Mission, she rebelled and took her stand on the great truth of John 3:16. When her oldest daughter married a boy she met at the Mission, the husband who had declared many times he would never enter the Mission doors, even if he were carried, was present and gave his daughter in marriage to this fine Christian boy. Soon the whole family followed this devout mother into the church and her greatest joy is in learning Bible verses, even chapters, which she repeats to all her friends. The Auxiliary never lacks for someone to give Bible references during devotional periods for she is an active and working member, ever ready to repeat messages from the great Book.

Another devout Auxiliary member first became interested in the Mission through the clinic, then joined the Mother's Club and soon became a regular church attendant. When she asked from what book the pastor read and was told it was the Bible, she could hardly refrain from showing her surprise. Soon Dr. Bisceglia, hearing of her interest, presented her with a Bible, only asking her to read a portion each day. Even before she joined the Church she offered to sing for the Sunday evening services which are in Italian, as the regular choir supplies the music every other week. She not only serves through song but has brought her entire family to join her beloved Mission and is ever ready to testify for her Saviour through audible prayer.

The Catholic Church has, from its inception, laid stress upon beautiful edifices in which to worship so it is no wonder that the Italian Americans feel this need of appropriate surroundings for their church. A chapel of their own has long been a dream of the entire congregation at the Italian Institute and one annual activity of the Auxiliary is their ice cream social, the proceeds going to the chapel building fund. When we are fortunate enough to know these fine Christian Americans and their deep love for their chosen church, it becomes a privilege for the women of the Presbyterian Church U. S. to have a share in bringing this dream to fruition by giving generously to our 1946 Birthday Fund.



## The Choral Club Of The Chinese Mission

By Cleveland Chin\*

The Choral Club of the Chinese Mission is composed of the younger members. This group, under the supervision of Miss Lois Garrison, meet on the second Friday of every month at the Mission to practice the singing of different hymns and songs. They sing various selections at the regular services on Sunday.

In addition, the Choral Club occasionally visits other churches and sings at their services. All of the members enjoy making these trips as they present an opportunity for making new friends.

Although this club is primarily a singing organization, it also participates in different benefits. Sometimes the members perform in plays or donate their services at benefit dinners. Those with acting ability take part in various plays, which gives them a great deal of fun.

At benefit dinners, the members help in preparing the food, serving the guests and washing the dishes. They do not mind the work as they enjoy making the dinner a success. As one can see, this group has a lot of fun while helping others.

\*Mr. Chin, of New Orleans, La., is a Tulane graduate with a degree in Business Administration. He is Treasurer of the Building Fund.

## Our New Church

By Eugene Hoy\*

In New Orleans our Chinese Mission has an enrollment of one hundred thirty people. Each Sunday services are held. At these services every event is done in both English and Chinese. We have "Beginners," "Primary," "Junior," "Intermediate," and "Senior" classes. Also, we have teachers for the Chinese boys who wish to learn English. We have been very active in Red Cross work. For the last Hallowe'en and Christmas we made favors, placecards, posters and other decorations for the boys in the Aleutians. We also made slippers for the boys in the psychopathic ward in the hospital and duffel bags for the boys overseas. The "Intermediate" and "Senior" groups have a club which is active in war relief, different institutions, Red Cross work, parties, dinners, sales of old clothing, etc. After services we have a Fellowship Hour at which tea and cookies are served, and we become better acquainted with the visitors who are usually Chinese soldiers and sailors. With all these activities the present church is too old and small and badly in need of repair, so the need

of a new church building has arrived. Already about \$10,000 has been subscribed through the generosity of members of our Mission. We have hopes of having a church with a Chinese-like roof, with a pagoda-like tower beside it. This new church is to be located at a better location than the present church, which is at 223 S. Roman Street. We shall be very glad when our "dream church" becomes a reality. This dream church's cost is estimated at \$75,000 or more. There is much hard work ahead, but how happy we will be when we have it.

\*Eugene Hoy, of New Orleans, is thirteen years old. He made the highest average in his graduation class.

## A Growing Fund

Dr. T. H. Spence, Jr., Curator of the Historical Foundation, Montreat, N. C., and editor of *The Historical Foundation News*, has announced that it appears that a building suitable for the use of the Historical Foundation can be erected in Montreat at a cost of \$50,000, exclusive of the stack section and furnishings. The cost of the stacks has been estimated by one of the several manufacturers of built-in stacks to be \$17,000. Another \$8,000 will provide additional equipment and furnishings, making the total cost for the completely furnished building \$75,000.

Dr. Spence has said that the Directors of the Mountain Retreat Association have set aside \$25,000 toward the building. On January 1 he announced that \$26,776.32 had been added by contributions from individuals, churches, and the Woman's Auxiliary; and \$1,000 had been given for the purchase of photographic equipment.

In the fall meetings of Synods, several Synods took definite action endorsing the program of the Foundation Building. Two more Synodical Auxiliaries have exceeded their suggested quotas; namely, Appalachia and North Carolina. These two have contributed \$5,306.72, their allotted quotas being \$5,167.06. The other Synodicals having exceeded their quotas are Arkansas, Mississippi, Tennessee, West Virginia. Texas-Mexican Presbyterian Auxiliary was the first in the Synod of Texas to report having reached its suggested quota for the building fund. It exceeded its quota by \$10.27. More and more local Auxiliaries are making gifts, honoring some individual, a pastor, elder, or some esteemed woman of the church. More than one hundred names have been designated for the Plaque of Recognition to be erected at the entrance of the new Foundation Building. The Plaque will carry the names selected by contributors of sums of one hundred dollars or more to the Building Fund. When no honoree is specified, the name of the donor will appear on the



Plaque. The Foundation will be happy to supply special literature concerning this arrangement.

Interest has steadily grown in the Building Fund. The Historians have done a splendid work, quietly and unceasingly. Many friends have appeared throughout the Church who have given support to this worthy enterprise. We rejoice with Dr. Spence in this growing fund and the interest being shown in the program to supply the Church with an adequate place for the valuable work of the Historical Foundation. In the words of Dr. T. K. Young, Moderator of the General Assembly, "No labor should be spared to complete files for synods, presbyteries, and individuals. All should be gathered at the Historical Foundation as source material . . . The expanding story continues as a great stream in a fair land."

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## From Korea

Seoul, Korea,  
January 23, 1946.

Dear Friends:

After waiting in Washington two days for the foggy weather to clear, I left for California in an army plane on January 8th. I enjoyed a two days visit with Elizabeth and her family in Oakland and left Mitchell Field on the 10th for Honolulu. I had dinner with the McCutchens that night and left in a few hours for Johnston Island. We stopped there only long enough to refuel and eat a good lunch. The next stop was at Wake, then Marcus, then on to Tokyo. We reached Tokyo early Saturday morning, the 12th, less than 48 hours since we left California. The weather was perfect and the view from the plane was beautiful.

At 11:20 A.M. Monday the 14th we took off from Tokyo in a C-47 for Seoul. We ran into our first bad weather and had to land at Osaka. The storm was coming from the direction of Korea and we were not able to leave for three days. When we reached Korea we found zero weather and everything covered with snow. I went to Mr. E. C. Williams' house, outside the East Gate, and they asked me to stay with them. They occupy a semi-foreign house that had belonged to a Japanese dentist. He left all of his furniture in the house. They have a furnace, frigidaire, lights, etc., but on account of the scarcity of fuel it is hard to keep the house warm now. Mrs. Williams is a fine cook and she takes the best care of us. We are rationed army food but can buy beef, pork, apples and a few vegetables, though everything is very dear, 7 yen for one head of Chinese Cabbage, 7 yen for one box of matches. I have a desk in the big office in the Governor general's building. Dr. Bigger's (of Pyeng-yang) desk is on one

side of mine and Dr. Ko, who was my assistant in the Kwangju hospital 20 years ago, is on the other side.

I got my driver's license the first day by just showing them my old Virginia license and they gave it to me at once. Mr. Williams and I drive a jeep to work every morning. Mrs. Williams gives us a lunch to take with us as it is four miles from their house to the office. The Government has asked me to oversee all leper work in Korea and I am leaving tonight (Jan. 23) for a two weeks' tour in the South. I go first to Kwangju where I will talk things over with the Governor. Then I go on to Soonchun, Reisui and Deer Island. Three men from our colony came to Seoul to see me: Chai Kyung Dong, the doctor I left there in March 1941, Kim Sun Sang, the ugly little teacher at the Boy's School in Soonchun, and another man. They report 750 lepers there now. Fifty died this past summer from typhoid fever. E Ke Pung and Co Sund Hok are dead. Medicine and clothing very scarce.

The Koreans are begging to have the missionaries return as soon as possible. I find some fine Christian men connected with the Government. Six of our Christian doctors are vice-governors. Chait Yong Oke is vice-governor at Kwangju. My nephew, David Wilson, is stationed there. He had supper with us tonight, also two army chaplains. The hardest part of army life (to me at least) is having to sleep on a cot. After the first night I moved my blankets to the floor (which is covered with soft Japanese tatami or thick straw mats) so I sleep a little better.

All of our mission hospitals are closed. The medical situation is indeed pitiful, so many diseases and so few drugs. No penicillin and no new sulfa drugs and no santolin. Choi Kyung Dong wept like a baby when he saw me. He was in jail three years. Dr. Kim (Dr. Rogers' man) has become a famous doctor. Chai, the head teacher in Mr. Unger's school is now a doctor. Will write again after my trip South.

At present the only way for missionaries to live is to be connected with the Army, as supplies cannot be bought or shipped in. I think things may change before very long, however. Dr. Wood of the UNRRA will try to get a large group of the missionaries to come out and act as advisers in the Government. I gave him a list of all that I could think of.

Sincerely,

Dr. R. M. Wilson,  
Bureau of Public Health,  
Hdq. USA. M.G.I.K.,  
APO 235, care Postmaster,  
San Francisco, Calif.



# General Church News

## Miss Janella Williams Now Doing Missionary Work In Mexico

Miss Janella Williams, member of the First Church in Alexandria, and who has written a number of Book Reviews for the Journal, is now doing missionary work in Mexico, in the Central Presbyterian Church of Monterrey. She attended General Assembly's Training School at Richmond, and taught Bible one year in the School of the Ozarks at Hollister, Mo. She would be made very happy to be remembered by her many friends in the States. Her address is Ave. Hidalgo, 1701 Pte., Monterrey, N. L., Mexico.

## Extension Day

Any pastor or member of a vacant church who desires to observe Presbyterian Extension Day, March 17, or some other convenient Sunday, will receive as a donation one copy of **The Gospel in Action** and other source materials, if they will write to the Department of Country Church and Sunday School Extension, Presbyterian Building, 8 North Sixth Street, Richmond, Va.

## Birmingham Pastors' Retreat

Dr. Paul Hutchinson, Managing Editor of the Christian Century was the resource leader at the Birmingham Pastors Retreat, January 29, 30, and 31st. Ministers from nine Synods came together for these three days to face realistically some of the more urgent concerns of ministers of today, all being actively in charge of churches with varied problems and joys. The fellowship was marked by great blessing. Dr. J. R. McGregor, of the South Highland Church of Birmingham was in general charge of local arrangements. The devotional feature of the Retreat was under the leadership of Dr. Warner L. Hall, of Tuscaloosa, Ala. The discussions introduced by Dr. Hutchinson covered a wide range of interest. The Christian attitude as exemplified in the fine spirit of this leader was the dominant impression of the ministers who met together. Those present were enthusiastic in their support of this plan as it had been inaugurated by Dr. P. H. Carmichael of our General Assembly's Executive Committee of Religious Education.

It is expected that when the Pastor's Retreats are announced next year even a larger representation of active ministers will arrange attendance.

—Harry H. Bryan.

## Presbytery Of Florida

The Presbytery of Florida stands adjourned to meet in the Tallahassee Church on April 16, 1946, at 7:30 P. M. (E. S. T.).

—Daniel J. Currie, Stated Clerk.

## Jones Memorial Presbyterian Church, Meridian, Miss.

The closing months of the year have been marked by an effort on the part of this Church to prepare for winter. In line with this, a large parking space in front of the Church has been paved, and was debt free when finished. In connection with this some additional concrete walks were laid, and a short retaining wall completed.

In addition to this some roadside signs were placed at strategic street intersections to point out the way to the Church. These have proved especially helpful to out-of-town guests, as was the case when all the Presbyterian young people of this section were invited to a party at the Church. The party was held in the basement of the Church and a good time was had by all. The games were the old fashioned kind, ending in a round of group singing.

Recently the hour of evening service has been changed to five o'clock, that hour being better suited for the winter months. This is a custom long followed by Jones Memorial.

E. McKinley Weaver, Pastor.

## Chaplain Cecil H. Lang

Chaplain Cecil H. Lang, veteran of two wars who recently completed 49 months of active Army duty, has been appointed full-time chaplain at the Veterans' Administration Hospital at Roanoke, Va., officials announced today.

Chaplain Lang served for fifteen months in World War I at the Port of Embarkation, Hoboken, N. J. In World War II he achieved the rank of Colonel and served at the Infantry Replacement Training Center, Camp Wolters, Tex.; Headquarters XIII Corps, Providence, R. I.; Fort Depont, Del., and Camp Cook, Calif. He received the Bronze Star Medal for his service in the European Theater.

Ordained in the Presbyterian United States Church in 1916, Chaplain Lang was pastor at Fort Stockton, Tex., for five years, Knoxville, Tenn., ten years, and at Kilgore, Tex., from 1931 to 1941.

He received his bachelor of arts degree from Austin College, Sherman, Tex., in 1912 and his doctor of divinity degree from the same college in 1937.

## MARRIED

At the home of the officiating minister, Rev. Daniel J. Currie, in DeFuniak Springs, Fla., on February 15, 1946, Mr. William Jeffie Helms and Miss Maisie Eloise Cotton, both of Darlington, Fla.



### Fairfield Highlands Church Birmingham, Ala.

On January 27th, at the Fairfield Highlands Church, Birmingham, Ala., four additional deacons were inducted into office. Guy Bruce, Joe Powell and C. E. Lowery was ordained, and these with J. C. Wood, previously ordained, were installed.

Since the Rev. J. Norton Dendy left this church and assumed the pastorate of the First Presbyterian Church of Dothan, Alabama the elders and deacons have continued the very active service that the church renders in the community.

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### Former Chaplain Becomes New Regional Director

The Executive Committee of Religious Education and Publication takes great pleasure in announcing to the Church at large the addition to its Field Staff of the Rev. D. B. Walthall, Th.D., who is the new Regional Director of Religious Education for the Synods of Kentucky and West Virginia, succeeding the Rev. W. B. Sullivan, D.D., who on October 1, 1945, was transferred to the Texas-Oklahoma Region.

Dr. Walthall has had a rich and varied experience which has fitted him in a peculiar way for this work. He is a "son of the manse" and was born in Richmond, Virginia, where his father, the Rev. D. K. Walthall, was pastor of the Mizpah Presbyterian Church. After graduating from Fishburne Military Academy in Virginia, Dr. Walthall attended Davidson College from which he graduated with the B.A. degree and where he was a member of Phi Beta Kappa. He holds the B.D. and Th.D. degrees from Union Theological Seminary in Virginia and is also a Master of Arts from the University of Virginia.

After serving the churches of Glade Spring in Abingdon Presbytery and New Providence in Lexington Presbytery, Dr. Walthall entered the Army Chaplaincy in July, 1943, and served with distinction until February 6, 1946. He was with an evacuation hospital of the First Army from the beaches of Normandy to Leipzig in Central Germany. He received the Bronze Star for meritorious service.

While in Abingdon Presbytery, Dr. Walthall was Chairman of the Presbytery Committee on Religious Education and also a member of the Synod Committee of Religious Education. In addition he served as a leader in Young People's conferences, was instrumental in beginning the Pioneer camp for Intermediates in Abingdon Presbytery, and for a time served as the Executive Chairman of Home Missions in that Presbytery.

During the time he was a pastor, Dr. Walthall taught in the Montreat leadership School and also

in pastors' institutes at Duke University and Union Seminary.

With his recent experience as a chaplain and these many years of interest, activity, and wide reading in the field of Religious Education, Dr. Walthall gives promise of rendering outstanding service as a Regional Director. He is commended to the Church at large and especially to the two Synods which he is to serve.

Together with his wife, the former Miss Lois Claytor, of Durham, North Carolina, and their two children, Dr. Walthall will make his home in Lexington, Kentucky, where he has re-established the Regional Office for the Synods which he is serving.

W. Norman Cook,  
Director of Field Program.

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### Visitation Evangelism Week

Jackson, Miss.  
February 8, 1946.

Dear Fellow-Ministers:

There is a growing feeling of responsibility among Presbyterians for those without Christ. There is also a keener realization that lay men and women must accept a larger share in the task if our church is to reach any impressive number of the unchurched with the Gospel message. There is likewise greater appreciation of the necessity of advancing unitedly if we would serve most effectively. Therefore, your Committee on Evangelism is asking that we join forces throughout the church in making April 7-14 a notable week in reaching the unsaved and the indifferent for Christ and the Church through Home Visitation Evangelism.

Visitation Evangelism is a simple, scriptural method of contacting people for Christ and seeking a decision for Him. The literature now available makes the whole matter of putting on this program so clear that any pastor can prepare his people and lead them in a successful visitation effort. There are pastors, too, in most of our synods who have had quite satisfactory results with this plan of evangelism and will be delighted to share their experience with fellow-pastors. Any church, large or small, with thorough preparation and earnest prayer for God's blessing, will reap a rich spiritual harvest.

Enclosed leaflets offer helpful suggestions for using the preceding weeks—March 10 through April 7—in preparation. It is the hope of your Committee that these will be carefully studied, and followed where possible. The pastor will wish to discuss this subject and the method of procedure with his Session, and with other groups in his congregation. Let this be done at once so that



the interest and cooperation of the entire congregation may be enlisted to make Home Visitation Week a season of genuine revival and large ingathering.

Literature is available in the Director's office at 1609 Lyncrest Avenue, Jackson, Miss.

Your fellow workers,  
Frank C. Brown,  
Chairman,  
Howard H. Thompson,  
Director.

### John M. Wells, Jr.

Our Heavenly Father has taken unto Himself another of His noble and devoted servants. John M. Wells, Jr., went to his reward on Thursday, February 7, 1946.

While his numerous friends were shocked to hear of his sudden death, they rejoice in a life well spent. While he was a gifted and successful lawyer his greatest work was in service for Christ and His Church.

In the First Presbyterian Church of Winston-Salem, N. C. he served many years as an elder. No member of the Session gave more thought, time and prayer to the work of the Church. His wisdom and foresight was a mighty factor in the extension program of the Church, that resulted in the organization of other churches and Sunday Schools. He also served several years on Synod's Home Missions Committee. He gave much time to the work of this Committee. Too much cannot be said of the services he gladly and freely gave in ably helping this committee in determining its policies and enabling it to render more effective service.

Jack as he was affectionately called was a "gentleman of the old school" modest, retiring, gentle, capable, he was beloved by many, both high and low and held in the highest respect by all those who knew him. He possessed that peerless virtue, sincerity. A virtue that made his life a power for righteousness in his home, his church, his business and his social and civic life. He never spared himself. He was always ready to give of his time and energies to furthering some good cause. Like Barnabas his life was full of faith and good works.

He was a son of the Manse. His father Rev. J. M. Wells, D.D. has long been recognized a true and great servant of the Church. His mother preceded him to her heavenly rest by one year. His wife survives him as do his two sisters and one brother.

I am sure if we could draw the veil and see into the great beyond we would be more than happy at the sight we would behold. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them."

—P. D. Patrick.

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### Moody Bible Institute Plans Refresher Course For Chaplains

Pastors and returned chaplains will have an opportunity to brush up on current developments in religious methods and other important subjects in the "Refresher Course for Chaplains and Preachers" announced for April 23 to May 10 by Moody Bible Institute, Chicago, Ill.

Seven subjects will be offered. In the field of methods, the Institute presents "The Minister and the Radio," conducted by the Rev. Wendell P. Loveless, former director of Station WMBI, and "The Life and Opportunities of the Pastor," taught by the Rev. William Culberston, D.D.

The Rev. Kenneth S. Wuest will teach the "Practical Use of the Greek New Testament," while the Rev. Wilbur M. Smith, D.D., will discuss "Modern Apologetics," and "The Great Christian Classics."

Carl Armerding, D.D., will teach "Expository Homiletics," and the Rev. C. Norman Bartlett, Ph.D., D.D., will present "Current Trends in Theology."

Enrollment will be limited to 50, and early applicants will be given preference, according to Dr. Culbertson, dean of the Institute.



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## BOOK REVIEWS

### THE WONDER OF GRACE


By the Rev. Herman Hoeksema. Published by Wm. B. Eerdmans Company, Grand Rapids, Mich. 129 pages. Price \$1.50.

It is the Reformed faith alone that declares salvation by grace. The Rev. Herman Hoeksema makes that plain in one of his most recent books, *The Wonder of Grace*.

In his opening chapter the author discusses the idea of salvation by grace. He exposes the error of much so-called "evangelical preaching," which makes the grace of God dependent on the choice of a sinner's will. That cannot be called gospel preaching which presents a powerless God or a Christ impotent to save. There is no good news in that at all. Salvation by grace, says the author, simply means that God saves the sinner. Under grace "the sinner lives, and becomes positively active, so that he wills to be saved and embraces Christ, not in cooperation with God who saves him, but as a result of the wonder of grace performed upon him. Salvation by grace implies that grace is always first. True, 'whosoever will may come', but the will to come is not preventive to grace, but subsequent to it as its fruit."


Then Mr. Hoeksema begins where anyone who speaks of salvation by grace must begin—with God's sovereign election in eternity of a people for himself. In the remaining thirteen chapters he traces the work of grace from reconciliation through Christ to the believer's entrance into everlasting glory. The writer makes every stitch in the garment of salvation the work of God.

When you read a book like this, you will begin to see what the Bible means by the words, "Salvation is of the Lord." You will join with Paul

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to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

—Adrian De Young.

### THE RISE OF THE TYRANT

Carl McIntire. Christian Beacon Press, Collingswood, N. J. Price \$2.25.

The author writes upon two great and urgent modern themes: human liberty, the Church's relation to it. His point is that American liberty is a by-product of biblical Christianity, an outgrowth of the preaching of the historic gospel of the Christian church, but that the modern church, through the leadership of the Federal Council of Churches, having given up the fundamentals of the Christian gospel, now preaches a different gospel, one which will lead eventually to some form of collectivism, some form of tyranny. Such a point of view deserves careful consideration no matter how radical or reactionary one might think it is. And such a point of view warrants much better work on the part of Mr. McIntire. His book is sketchy in the ordering of its argument, the style is hasty, almost frantic. The reviewer's opinion is that the book would be much improved if the theological issues involved in the cleavage between Christian orthodoxy and modernism were presented in a more reasoned and scholarly way. It should be the author's burden to make clear what is meant by "gospel", "evangelism", "kingdom of God," "profit motive," as these concepts are used by modernists, and not merely to characterize them hastily. One's conception of Christianity should transcend one's political and economic ideas if the point is to be made that "as goes the Church, so goes the nation." Perhaps it would be well to show clearly that pronouncements upon basic social issues reflect one's theological beliefs. And it is regrettable that in Mr. McIntire's zeal to make his point he seems to align Christianity with one particular theory of govern-



ment and one economic system, which is to secularize the Christian gospel, and that is what he condemns in the Federal Council's procedure. The main contention of the book is summarily stated in the following quotation: "The modern church, forsaking its own task, is asking the nation to do for society by force what the church should do for society in the free exercise of religion. The one is tyranny; the other is freedom." This is a weighty charge. The issues as posed are indeed critical.

—William D. Seay.

### GOD IN OUR PUBLIC SCHOOLS

By W. S. Fleming, D.D. Published by the National Reform Association, 209 Ninth Street, Pittsburgh, Pa. 248 pages. \$1.50.

The book, *God in Our Public Schools*, is the work of Dr. W. S. Fleming, who has spent many years in a campaign to promote religious public education. People who have an interest in the subject will find the book profitable reading.

The author begins with an extended series of quotations by prominent men over a period of more than a century to show that "the schools make the nation," and that "the present secularized public school is destroying religion and wrecking the nation through crime." Thereafter Dr. Fleming traces briefly the rise of secular education and the disappearance of God from the public schools. No substitute exists, he maintains, for religious public education. Home instruction, released-time weekday church schools, and parochial schools, do not meet the national need. Religious public education, he insists, is entirely legal as well as essential. The book concludes with a number of practical suggestions toward placing the Bible in public education.

The reviewer agrees that secular education is a threat to our national welfare. He does not agree that the American people have a common religious faith that can be put in the schools. And if a common faith were established in our public educational system, we may rest assured that it would not be the Christian faith. What remains is that Christians must establish their own system from the kindergarten through the university.

—Adrian De Young.

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—William D. Seay.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 19

APRIL 1, 1946

Yearly Subscription \$1.00

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APR 6 '46



## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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## EDITORIAL

### Straining Out A Gnat And Swallowing A Coffin

In yesterday's mail we received a clipped editorial from the Presbyterian Outlook criticizing some of our ministers for inviting the General Secretary of the Christian University Association of America to speak in their churches. Our first impulse was to ignore this criticism considering its source. Further reflection has led us to believe that in fairness to these brethren who have committed the unpardonable offense of inviting a Christian minister, whose loyalty to the Christian faith is unquestioned, into our pulpits as a guest, should have a word of defense in order that the insinuations of this editorial might not be taken too seriously.

These brethren are criticized in the first place because they were not trained in one of our theological seminaries. We wish to state in order that the facts may be available that these men were trained in theological seminaries holding to the same Westminster standards as ours. One of them entered our Church in 1912 from the Associate Reformed Presbyterian Church when the editor was only a tot of four years. We wish further to state that not one of these men has ever preached anything contrary to the Westminster standards. Their characters are above reproach. Their loyalty to the traditions of the Southern Presbyterian Church exceed the loyalty of their critics.

The editor of The Outlook is also excited because some interest has been shown in the Christian University Association of America. In order that he might be enlightened on this subject we would like to inform him that this institution is and will continue to be controlled by the churches of America holding to the Reformed system of doctrine. No one can serve on this board of directors who is not able to subscribe without reservation to the Westminster and Heidelberg standards. This institution is to be God-centered and students are to learn that man's chief end is to glorify God and to enjoy Him forever. They are to be taught that man can be redeemed only by the blood of Christ, and that a redeemed life should be dedicated to Christ in Christian service.

If this constitutes an offense then it is an offense existing only in the fertile imagination of the editor and not according to the Scripture.

The editor of The Outlook finds no difficulty in gulping down the leadership of Coffin who has attacked the inspiration of the Scriptures, the Virgin Birth of Christ, the Substitutionary Atonement, the Bodily Resurrection, and the Miracles of our Lord, but agonizes as he strains out the gnat in regard to the fact that some of our ministers are interested in this Christian institution. This constitutes one of the finest specimens of consummate conceit we have witnessed in a long time. Let us include in our litany "from such rank hypocrisy, good Lord, deliver us." We must beware lest we be found straining out a gnat and swallowing a Coffin.

—J. R. R.

### President Of Federal Council Assails Doctrine Of Original Sin

Bishop G. Bromley Oxnam, President of the Federal Council of the Churches of Christ in America, recently addressed the Planned Parenthood Federation at its annual dinner. Among other things he declared that rituals which assert that a child is conceived in sin and born in iniquity are sinful and iniquitous in themselves. Doesn't that put the Psalmist in a new class? Doesn't it put our own Confession of Faith and Catechisms in a bad light?

—H.B.D.

### Short-Circuits

One of the first things taught the prospective electrical engineer is the danger of a short-circuit. The prevention of such an accident by proper insulation and the provision for possible eventualities by installation of fuses, at properly designed intervals, is a part of the work of every electrical contractor and workman.

Damage is expected when a short-circuit eventuates; fire from heat and sparks, or, at least, blown fuses.

An electrical engineer who did not take the proper precautions in his designs and work would



soon find himself without clients, and possibly the defendant in a justified law-suit.

The electrician, careless in carrying out plans and instructions, would soon find himself in serious trouble.

While incompetence, ignorance and carelessness on the part of electrical workers, are never condoned by underwriters, contractors and owners of property, in the theological world we find the opposite condition prevailing.

**The one way to God** is through faith in the atoning work and shed blood of His Son. But we find the field full of men who would short-circuit this fact and teach and preach that we can come to God by "being good," by "showing brotherly love"; men who believe that the inherent good in any man has only to be directed in the right direction so that he will find God.

**The one way to Heaven** is through faith in Jesus Christ but we are told by learned short-circuiters that all religions have in them elements which lead to eternal life. Many of them even belittle the thought of and hope for Heaven and insist that we center our affections and labors on this world and the things of the world,—making the world a better place in which to live.

**The one way to peace** is through the Prince of Peace but we are told by the pacifist short-circuit enthusiast that the will to peace on the part of Christians can accomplish peace in a sinful world. Yes, we certainly should work for and will to be peaceful but let us recognize that God's design for peace consists in an orderly process, first peace with Him through Christ, then His peace in our hearts and finally, because of the latter, peace with one another. Christian (?) America may will to have peace with Russia but that peace is far more likely to remain a reality if implemented with the necessary power to insure it. If, on the other hand, the godless communism of Russia can be supplanted by a great revival of faith in God and His Son, peace can become an assured fact.

**The one way to spiritual union** is a unity of like precious faith. Our short-circuiting friends seem to feel that union can be forced, and that the size of a church organization determines its influence in the world. Real influence is a thing of the Spirit and this is "not by might, nor by power." The lesson of Gideon is too soon forgotten.

**The one way to power**, for the individual and for the Church, is a Bible-believing, Bible-knowing, Bible-teaching way. The short-circuiting liberal cuts at the foundation of faith in the entire Word of God and fails to see that in so doing he is but adding to the spiritual chaos and darkness all around him.

The teaching of the Bible, historic Christianity, and our Standards are very clear on these and other vital matters. It has remained for the worldly-wise, the man who places more faith in science and human philosophy, to attempt to short-circuit around God's clearly stated ways and plans.

Christ clearly foretold such short-circuiting methods when He said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

The result !! Great swelling words of wisdom. Ever learning but never coming to the knowledge of the truth. Having a form of godliness but denying the power thereof.

An electrical short-circuit brings darkness instead of light, failure instead of power, frustration instead of accomplishment. A theological short-circuit has identical results.

## "Whom Shall I Send?"

(Isaiah 6:8)

Crucial times call for extraordinary men—or rather, call for ordinary men who have had an extraordinary experience of God's Grace and Power. Such a time and such a man we find in this chapter.

In this crisis in the history of the world we can almost hear these words coming from the throne in heaven. Where will God find a man fit to take His message to our distracted and disrupted generation? We are busy trying to find a super-man to head up a world organization. Is not God looking for a man who will "go and tell" the people what He says? Where can He find such a man? He cannot find one, until He makes one, for who can qualify for this task?

Only a man who has **seen the Lord**; somebody like Moses, or Isaiah, or Paul. We have plenty of men who can see something of the world and its plight, but this man will have to see the One who can save us from our desperate plight. He will have to meet His Master face to face and surrender to Him.

Only a man who has **seen himself** and his fellow-men. The trouble with most of our would-be world doctors is that they have never seen their own sin-sick souls or the sin-sick souls of their people. We are trying to cure with man-made medicines, soothing-syrups and "dope", a disease which no one but God can cure. We have plenty of blind optimism and blind pessimism in the world; we need to have eyes opened by a God-given realism that recognizes the awful fact of sin and depravity, and cries out: "Woe is me! for I am undone."

Only the man who has **felt the cleansing**, healing touch of the coal from off the altar. We cannot give to men what we do not possess ourselves—a message which has meant nothing to our own hearts and lives. When our sin is taken away and our lips purged, then we can take the balm of Gilead to other sick souls and lead them to the Great Physician who has healed our broken hearts.

Only a man who is **willing to go**: willing to undertake a hard and thankless task. The world will not welcome our message. It is too busy listen-



ing to false prophets who flatter and mislead. The truth will be no more palatable to our generation than to Isaiah's. It may treat us as it treated him. But no other message is worth the time it takes to tell it, or the paper on which it may be written. Only the TRUTH, God's Truth, can make men free.

"Whom shall I send, and who will go for us?" Who is ready to say, "Here am I; send me"? Have we seen the Lord? Have we seen sin, deep-dyed and deep down in our hearts, and out yonder in a sin-soaked, unclean world? Have we felt His touch and been made perfectly clean? Are we willing to go—to speak the word He gives us to speak, no matter what "they" say or do? Are we ready to carry an unpopular message to an "untoward generation"?

May the God of Isaiah find and make somebody who can qualify and say: "By His grace and power I will go."  
—J. K. P.

## The Atonement In Relation To The Fatherhood Of God

By Charles D. Whiteley, D.D.\*

Casually turning through a piece of Protestant Sunday School literature which goes into the hands of millions in this country, I came across this: "What do we mean by the blood of Christ?" In substance, this was the answer the writer gave to his own question: Jesus taught that all men are the children of God and, therefore, all brothers. This infuriated His own countrymen, and they put Him to death. He was willing to die for this great truth. This is what we mean by the blood of Christ. Then, this final comment followed: Jesus lived so far in advance of His day that we are just now, after more than nineteen hundred years, beginning to catch up with His teaching about the Fatherhood of God and the brotherhood of man.

This false, yet popular, teaching is more prevalent in the Church than many think. It is more dangerous than all the outward opposition of all the avowed enemies of the Christian faith. And to view the situation thus is sure to bring forth the charge that those who sound the warning are "alarmists," "heresy hunters," and "intolerant." The situation is alarming for three reasons:

First, because such teaching dishonors Christ and His mediatorial work on the cross.

Second, because it is so prevalent and becoming more so each day.

Third, because it arouses so little opposition from the press, the pulpit, and the pew.

Those who hold and teach this false doctrine of the universal Fatherhood of God and brotherhood of man seem to think that it enhances the love of God and is complimentary to Him. Instead of being a compliment, it is rather an insult, if the Bible doctrines of sin, of redemption, and of grace are realities.

Whence comes this great error?

Either from abysmal ignorance of what the Bible teaches on the subject, or from a wilful rejection of that teaching. If the latter is the cause, there is not much that the people of God may do save engage in intercessory prayer that God in His infinite mercy may take the sword of the Spirit and cut away the cancerous growth of unbelief, the real source of the error. If ignorance of the teaching of the Bible is the cause, the following should help: Jesus taught that He was and is the only approach to the Father. "No man cometh unto the Father but by me" (John 14:6). He also taught that apart from the new birth a person could not see or enter the Kingdom of God. "Except a man be born again (or from above) he cannot see the Kingdom of God" (John 3:3).

Again, the Bible makes a distinction between the children of God and the children of the devil, I John 3:10. Then, in I John 4:10 the basis of sonship in the family of God is given. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Webster gives this as the definition of "propitiation": "The act of conciliating; Reconciliation. That which renders prepetious, as the atoning work of Christ."

Then, the children of God are those who have been reconciled to God by the atoning death of Christ, and the children of the devil are those who care little or nothing for that atonement. What a terrible thing it is, then, to call the children of the devil the children of God.

"Thy cross, dear Lord is life and health,  
Though shame and death to Thee;  
Thy people's hope, Thy people's wealth,  
Their song eternally."

\*Pastor of the Second Presbyterian Church, Albemarle, N. C.

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# Report And Recommendations Of The Committee On Church Property

*As an integral part of the educational program of the Steering Committee of the Continuing Committee we submit to our readers this enlightening report of our Legal Committee.*

*This Legal Committee is composed of able and loyal churchmen who are at the same time eminent in the legal profession. Judge C. Ellis Ott is the Chairman. He has served with distinction on the Court of Appeals in the State of Louisiana for many years. He ranks at the top among the judicatories of the South. Associated with Judge Ott in making this report are: Judge Samuel M. Wilson, distinguished jurist of Lexington, Ky.; Honorable Henry Davis, United States District Attorney, from Florence, S. C.; and Major W. Calvin Wells, prominent attorney and church leader of Jackson, Miss.*

*We are persuaded that our entire Church will be grateful to these Christian men for their analysis and elucidation of this question of property rights. This lucid document should be preserved by each reader for future reference and action.*

In its efforts to ascertain the status of church property held and owned by a particular church, presbytery, or synod of the Presbyterian Church in the United States, the Committee has studied and considered the subject from three standpoints, viz; the policy of the Church as to ownership, use and disposition of the property of a particular church, presbytery and synod; the status of such property under the present Constitution of the Southern Presbyterian Church and the effect that organic union with the Northern Presbyterian Church would have on the ownership and control of such property; and, lastly, the best method to protect and safeguard the rights of local congregations, presbyteries, and synods to the property owned by them.

First. Our study of the policy of the Presbyterian system of church government convinces us that, insofar as property rights are concerned, each particular church, presbytery, and synod is an autonomous body, and can acquire, own, use and dispose of its property in such manner and for such purposes as the respective bodies may determine. This autonomy respecting property rights does not prevail in regard to spiritual and doctrinal matters as these are under the jurisdiction and control of the various judicatories in order to give uniformity and direction in such matters as is set out in the Book of Church Order, particularly Chapter XIII.

Second. The Southern Presbyterian Church recognizes and follows this system regarding church property as each church, presbytery and synod may acquire, use and dispose of its property without the approval or control of any judicatory or higher church court. The only instance in which a church court has any control over the property of another body is under section 158 of the Book of Church Order where a church organization has been dissolved, ceased to exist, and no disposition has been made of its property, the presbytery may take over the property and use or dispose of it in such manner as the presbytery may see fit. The only reason for this control is purely a matter of necessity because of the lack of any one to hold and preserve the property which has been practically abandoned by the owners.

While the Book of Church Order recognizes the ownership and control of church property as

being fully vested in the local church, presbytery, or synod, yet by reason of a rule of civil law established by the civil courts, if the Southern Presbyterian Church should unite with the Northern Presbyterian Church under the proposed Plan of Union, the property owned by a particular church, presbytery or synod would pass into the united church, notwithstanding a majority of the members of the particular church, presbytery, or synod might not desire to go into the united church. (For a full discussion of this point, see the Article by Major W. Calvin Wells in The Southern Presbyterian Journal of April, 1944; also Article by Judge C. Ellis Ott in the same publication, November 1, 1945).

Third. Therefore, in order to continue and safeguard the Presbyterian system and policy relative to church property, and to re-assure the members of particular churches, presbyteries, and synods of the Southern Presbyterian Church that their investments in church property will remain under their control, and in order to clarify and make more certain the present status of such property and to prevent a majority in such particular church, presbytery, or synod from being deprived of its property in case of organic union with any other church body by reason of the well established rule of the civil courts above referred to, the Committee makes the following suggestions and recommendations:

(1) That the Book of Church Order be amended by substituting for Section 158 the following:

"158 (a) All particular churches now connected with the Presbyterian Church in the United States and all particular churches which shall hereafter be organized or exist under its jurisdiction, shall be entitled to acquire, hold, enjoy and dispose of their local properties, without any right of revision to any Presbytery or other church court, except when a church shall become extinct or cease to exist, and no person or persons shall claim the property, in which case the Presbytery shall take over and use or dispose of the property in such manner as it may see fit.

"(b) The right of a particular church, presbytery, or synod to acquire, hold, own, enjoy and dispose of its property by a majority of its members who are present and voting at a meeting of



such church, presbytery, or synod shall not be affected or impaired by any union, merger or consolidation of the Presbyterian Church in the United States with any other ecclesiastical body or religious organization, it being the intention to make this provision a rule of property governing such particular churches, presbyteries and synods, any ruling of the civil courts to the contrary notwithstanding."

(2) This Committee has also studied the effect of the different forms and plans of union advocated between the Southern Presbyterian Church and the Northern Church with reference to the effect that such union would have on the property rights of particular churches, presbyteries, and synods. The Committee finds that the form of federal union approved by the Southern Church a few years ago, but rejected by the Northern Church, would not destroy the identity and sovereignty of either Church, and would not affect the property rights of particular churches, presbyteries, and synods, yet would eliminate overlappings of jurisdiction and duplication of effort which seem to be the principal reasons urged for organic union.

With reference to the proposed Plan of Union now before the two churches for study, this Committee has given consideration to the direction imposed by the General Assembly on the Committee on Cooperation and Union that it safeguard the properties of the churches and endowments, and as the proposed Plan does not so safeguard the properties of the churches and the endowments for the reasons already stated, this Committee recommends that Concurrent Declaration No. 9, page 12, of the proposed Plan of Union be amended so as to substitute for the whole section the following concurrent declaration:

"9. Recognizing that in the consummation of this proposed union the principles of religious liberty and self-determination should be respected and desiring to avoid hurtful and costly litigation, the high contracting parties hereby solemnly agree and covenant that no advantage shall be taken of previous decisions of ecclesiastical or civil courts to forcibly dispossess any constituent unit of either of the two ecclesiastical bodies of title to or possession of such property as they may hold at the time of such union. It is further agreed that due provision shall be taken to assure to each minister of both of the ecclesiastical bodies any equity which he may have in annuity, pension or ministerial relief funds being administered by the ecclesiastical body to which he belongs at the time of the union. It is understood by this statement that the minister's equity in the Ministers' Annuity in the Presbyterian Church in the United States, includes the 2 1-2 per cent paid in by him personally, plus the 7 1-2 per cent paid in by his church or churches for him, plus his proportionate part of the accrued liability fund as figured by the actuaries for him at the time of the setting up and the raising of the said accrued liability fund.

"To fully effectuate the purpose of the foregoing agreement it is solemnly covenanted that any individual congregation, presbytery, or synod of the Presbyterian Church in the United States, which by a majority vote of such body at a special election called for decision of that question, on twenty days notice thereof, declines to consent to unite under this Plan of Union, and elects to remain outside of said union, and which within

one year after the meeting of the General Assembly of the Presbyterian Church in the United States at which such Plan has been approved and the union made effective, shall transmit to the Stated Clerk of the said General Assembly of the Presbyterian Church in the United States, or to the Stated Clerk of the Assembly of the United Church a certified copy of the minutes of such meeting showing such action of such congregation, presbytery, or synod, then and in that event such congregation, presbytery, or synod shall automatically and by virtue alone of its own declaration be thereafter an independent or separate organization, with independent, full, and complete title, both legal and equitable, to its properties, real, personal and mixed, which property was held by it or held in trust for it as of the date of the adoption of this Plan of Union; and such body shall have full, complete and plenary power to enjoy, use or dispose of, in its sole discretion, any and all property, held by it as aforesaid, in any way or manner it may choose; and both contracting parties hereto hereby solemnly covenant and firmly bind themselves and the new Church to this agreement as a principle of law, equity and Christian comity, any decisions heretofore rendered by the courts, whether civil or ecclesiastical, to the contrary notwithstanding."


And in order to effectuate these recommendations, the Committee further suggests and recommends:

If any form of union is to be effected with any other religious organization, the Committee recommends as most desirable a federal union which will preserve the identity and sovereignty of the Southern Presbyterian Church, similar to the form approved a few years ago; that if the proposed Plan of Union submitted for study is given further consideration, efforts be made to have the Committee on Cooperation and Union insert in Concurrent Declaration No. 9, the statements and covenants above mentioned, or similar thereto, and in case such an amendment is not incorporated in the Plan at or previous to the meeting of the General Assembly of 1946, this Committee recommends that the presbyteries send up to the 1947 General Assembly overtures asking that the Assembly recommend and send down to the presbyteries for their advice and consent an amendment to the Book of Church Order, Section 158, in substantially the phraseology as herein recommended; that if and when the amendment is sent down to the presbyteries for advice and consent, an effort be made to inform the ministers, officers and members of the various churches as to the meaning and importance of the proposed amendment in safeguarding property rights.

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# The Holy Spirit And The Church

By T. E. P. Woods, D.D.\*

For over nineteen hundred years, we have been living in the Spirit Age. By "we" is meant all born-again members of the true Church of Christ which is called in our Confession of Faith, "the catholic or universal church, which is invisible." That Church which Jesus declared He would build on Himself, as the true foundation, so firmly that the gates of hell should not prevail against it.

Our life as the Church began on the day of Pentecost when, in fulfillment of the promise of the Father voiced by the Son of God, the Holy Spirit of the Living God descended and was manifested by visible signs, entered the body that had been prepared by Jesus Christ during His earthly ministry, and made it a living spiritual organism—another trinity composed of soul, body, and spirit. The soul, or head, is Jesus Christ; the body is the Church; the spirit is the Holy Spirit. Thus a new creation was made similar in pattern to that one which God had created millenniums before, when He formed a body of dust, then, by His in-breathing, made the first man, Adam, to be a living soul.

This new creation, brought into existence at Pentecost, was destined to be developed in the unity of faith, and of the knowledge of the Son of God, unto a perfect man; to be called the Christos, and to have the most glorious responsibility God could confer, the holder of the keys of the kingdom of heaven. The Church is the human agency through which the Spirit of God speaks to a lost world, and offers it salvation. There is no other human agency appointed.

We as the Church have been living, and are living, because of the work of the Spirit of Life, the Holy Spirit, who is God, who dwells within the Church, who unites us to Jesus Christ the Living Head, and who keeps us alive. At another time, we shall discuss how this spiritual life began and is propagated; in this article, we shall see how that life is sustained.

This new creation in Christ Jesus can live only by the indwelling Spirit; and only by the indwelling Spirit can it fulfil its mission. The striking analogy to the human body is familiar to us all. Taking for granted the presence of life, we know that the human organism needs three things to sustain its life: Food, air, and exercise. Deprive it of any of these, and it will die. Moreover, it must make use of these essentials by eating, breathing, and exercising. So the Church must feed and breathe and work, or perish; and the Holy Spirit supplies the Church with the essentials for its life and development.

1. The first essential supplied by the Holy Spirit is **FOOD**. The food of the Church is the Word of God given by inspiration to holy men of God who spake as they were moved by the Holy Spirit,—the Scriptures of the Old and New Testaments. Here is the storehouse of our food, the treasury of truth. But that is not enough; the truth must be made available, and it must be properly prepared and vitalized before we can feed upon it. The Holy Spirit, by inspiration, by translation, and by publication, has made the Word of God avail-

able so that today millions of men have access to it; and yet, many are not fed by it because, for them, one thing is lacking: It is not vitalized.

Bread is proper food for our physical bodies. Bread is composed mainly of three elements: Carbon, Hydrogen, and oxygen. If we resolve a piece of bread into these constituent elements in exact proportions and equal weight to the bread, and take them into our stomach, we shall not be fed; we may rather do ourselves harm, because the raw elements lack something that is necessary for food. That something is vitalization. The wheat plant, in growing, gathers these elements and, by the mystery of life, so combines them that they can be digested and transformed into living cells of the human body.

Jesus truly said, "I am the bread of life,—if any man eat of this bread, he shall live forever.—Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you.—It is the Spirit that quickeneth." Abstract truth cannot save or feed the spirit of man unless it is vitalized by the Holy Spirit. The Bible alone cannot feed the Church; it must be quickened by the Spirit. The quickening is done when the Spirit presents the truth in terms of Jesus Christ, who is the image of the invisible God, who is the manifestation of the glory of God, who is the incarnate Word. Only as truth is related to Jesus Christ does it become wholesome and life sustaining. When the Bible is read and taught in the power of the Holy Spirit, who has come not to speak of Himself but of Jesus Christ, it becomes the proper food of the Church.

Having proper food is not enough; the Church must actually feed on it. If the Church had not drunk of the sincere milk of the Word, it would have famished before maturity. If it had not eaten of the strong meat of the Word, it would have existed in sluggish or unheedful babyhood, and would never have affected the moral and spiritual condition of a lost world. But the Holy Spirit entered the Church in its infancy to make it hunger for truth, and to supply that truth to satisfy its hunger. God speaks and reveals Himself in His Word. He, in whom we live and move and have our being, comes near; we see Him; we feed on Him; our spirits exult with the joy of life because a Spirit-led and Spirit-fed preacher takes us down into the green pastures of God's truth, and guides us to the still waters of Life.

"Where there is no vision, the people perish." Anaemic from under-nourishment or bloated with vapors of worldly wisdom and transcendental nonsense, a church will perish. We have reason to thank God that the ministry of our church has been true to the Word, and has preached Jesus Christ and Him crucified. The Holy Spirit has fed the Church for centuries past, and now is feeding our church. Are we ready to eat what He provides?

2. The second essential supplied by the Holy Spirit is **Atmosphere**. There can be no physical life without oxygen charged air. There can be no



spiritual life without the Breath of Life, charged with heavenly oxygen.

The Hebrew word, RUACH, and the Greek word, PNEUMA, both have the primary meaning air, or atmosphere. Both also have the higher meaning, Spirit, or Breath of God. God breathed into the lifeless body of the first man, and he became a living soul. Christ breathed upon His disciples, and said, "Receive ye the Holy Ghost"; and later, at Pentecost, His full breath came into the believers, and the Church became a living spiritual organism. The Holy Spirit provides the atmosphere of the Church. As the air we breathe is everywhere present about us though invisible, so the invisible Spirit of God is constantly about us to supply us with the life energy of heaven, the holy zeal that burns our hearts, and makes us ready to do and to dare. This is the Spirit's work; the function of the Church is to breathe.

Often a new born babe must have breath blown into its lungs before its organs begin to function; then its life continues as it breathes for itself. Spiritual respiration is prayer; without prayer, the Church cannot exist. It cannot pray without the Holy Spirit, who helps us in our weakness; "for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us" in our wailings that can find no words of expression. He brings to our minds what we need; He guides us in choosing the words by which we can talk with God.

We are told to pray without ceasing; not that we are to kneel somewhere and continue crying to God, making many petitions, or making the same petition many times; but we are to form the habit of prayer until it is as natural and automatic with us as our breathing the air is. We are to be so conscious of God by living in the Spirit that, at any moment, anywhere, under any condition, we may know that our Lord is near, who said, "Lo I am with you alway, even unto the end of the age. He is keeping that promise today by the Spirit whom He said He would send in His place.

As our physical lungs are composed of many cells that receive their individual shares of oxygen and contribute them to the life stream, so the lungs of the Church are composed of its praying members. Sometimes a church will suffer from some apparently obscure trouble that checks its vitality, and causes its members to wonder why the Lord is not blessing them. A careful and honest check up might reveal spiritual tuberculosis, a collapsed lung, or perhaps just not breathing deep enough.

3. The third thing the Church needs is **exercise**. The Holy Spirit supplies the motives and the rules for exercise, and holds out the rewards for it. Life develops by exercise. Food and air are necessary; but if we stop there, life withers away. Strong men need strong meat, but they will not remain strong without exercise. The law of God is inexorable: Use or lose. Our chief spiritual exercise is testimony for Jesus Christ. Our Lord's last command was not eat, breath, and grow great; but it was "Go out, preach, and teach men everywhere the things I have commanded you." It takes strength to do this, but the doing of it increases strength and brings health. Testimony is not always to be given by word of mouth. That may become the easiest way. The testimony of a consecrated life often speaks louder than a multitude of words; but the consecrated life backing up the word testimony is the most effective way the

Spirit can work through the Church. That church is developing and bearing fruit whose members are led by the Spirit, who walk in the Spirit, who live in the Spirit.

A church without the Spirit is dead. It may have a marvelous organization working smoothly and effectively as a human corporation; it may be lavish in its contributions to benevolent causes; it may have the most highly trained voices in its choir; it may have the most eloquent speaker obtainable in its pulpit; but if the Spirit is not in the church as manifested by the spiritual development of its members, and the ingathering of lost souls for whom Christ died, it is DEAD; and God will cast it away as a withered branch to everlasting shame.

THE CHURCH cannot die, but a church can.

\*McCallie School, Chattanooga, Tenn.

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# Our Foolishness

By Lalla Iverson, M.D.

According to some ministers, doctors are the most desirable, the most courted, and the most refractory of unevangelized humans. Dr. Howard A. Kelly exemplified to all who knew him the powerful and effective use of medical practice as a means of Christian testimony. He, the last of a great body of men revered by the profession and respected for their faith, lived to see himself characterized as the unusual rather than the ordinary in a day when so few doctors partake of the worship or organizational activity of the church.

Many are the reasons for this conspicuous desertion of the medical pew.

With the increasing complexity of life and commercialization of pleasure during the past fifty years, other interests have multiplied rapidly to exhaust man's energy, to complicate the previously simple home-church-office triad, and to substitute for the church in satisfying individual needs of socialization and community activity.

This complexity is reflected in the field of education today. Like all other phases of modern life, competition is so keen that the ambitious succeed only if they apply themselves to their task more intensively and over longer hours than their colleagues. A new satisfaction is discovered in learning and in producing. New and constructive interests develop which wean away from time-consuming church attendance. Specialists tend to ban together in a society which is organized on specialized endeavor. To many, church attendance becomes a duty and a hindrance to success.

A survey of the faculties of formerly "religious" schools such as Princeton, Davidson, or Agnes Scott will illustrate the tremendous change in the personnel of those who influence education. As graduate students assume teaching posts their very abandonment of the church serves if only by lack of emphasis to influence and direct the attitudes of their students into the pattern of their own habits.

In a similar way parents have unconsciously abandoned the task of spiritual education so that the church today remains unassisted by any secular forces.

Doctors are not omitted from the list of victims, for early in his career lack of time becomes a strong influence in dimming the importance of the church. As a student and as an interne he finds himself in a different world. His hours off duty are so few that he excludes hobbies, friends, church, and even family from his life until he has soon geared himself to new habits and new values which are difficult to slough when he begins his practice.

We therefore cannot blame the church entirely for the widespread indifference to spiritual values and the consequent immorality of today's parents and children. The home and schools have failed the church no less than the church has failed them. The daily consistent contact of Christian parent and teacher of a half century ago has given way to a truly mechanized life. But we must face the fact that with all secular support withdrawn the church alone must claim the mam-

moth task of Christian education, its program necessarily concentrated into a brief weekly hour in which it must wield an influence among indifferent individuals greater than that of education, money, world events, and high-g geared living.

When religious individuals who have not experienced the tremendous changing power of the Holy Spirit look at the church today they see a "cultural lag," the usefulness of which is outmoded and the form of which is retained merely as a vestige of a previous social order. Its charities and its community work are handled much more effectively by a better organized secular body. Its purpose, if primarily sociological, is pointless. As we live and work with professional people we cannot but agree that apparently the church, so often the leader in changing history, today reflects only the trends of the time.

We finally then admit that the church, merely condoned by society, must prove itself more than a vestige. We cannot care whether the blame lies with the parents, with our teachers, or with the insidious regimentation of modern life. **The church must once more assume a vital and powerful leadership and so in time redirect the thinking of the home and the school.**

Having started the general problem, it is convenient to weigh and analyze the components which are influenced by the church and for which the church is directly responsible. Many of these estimates are based upon repeated observations; others are presented only as single incidents with the confidence of the author that individuals are still important in Christian work today.

Some of the criticisms of your doctor may be frankly classified as minor complaints and may be treated as such.

For example, the minister need not be disturbed that the hypocrisy of his neurotic elder or demanding circle leader will serve as more than a transient alibi for the doctor's empty pew; for doctors are well aware of the utter depravity of mankind. Furthermore, doctors have long learned to tolerate the public speaker who punctuates his points with hideous distortions of medical truth. However, I have known several hypercritical young M.D.'s who refused to attend a particularly fine church because the minister "spoke as one having authority" about a field of which he was obviously very ignorant. And surprisingly few doctors complain about the minister who dramatizes the deathbed, unaware of the large majority of patients who die without benefit of his attendance.

These minor complaints are functions of individual idiosyncrasies and therefore affect the Salvation of only occasional persons.

Major complaints are those which significantly influence the spiritual life of large groups and must be studied seriously and carefully by the minister.

It is the author's impression that the following factors are important if the program of the church is to comprehend not only the edification and

\*Duke Hospital, Durham, N. C.



entertainment of its Christian membership but also the evangelization of souls who desperately need a Savior and the worship of the God who sent us the Savior:

### 1. Sunday Night Service.

What severe criticism would be heaped upon the medical profession if hospitals closed its public clinics because of the few patients who sought help! Yet, has the minister not the courage (or humility?) to prepare a sermon for a handful of worshippers?

Perhaps he seeks to compromise with tradition by merely catering to the popular request type of program; and the visitor in need of Christ finds himself listening to a panel discussion, sipping hot chocolate, or participating in a hilarious hymn-sing.

The Christian doctor, often unable to worship on Sunday morning, finds only rare churches to which he can take his friends in the evening and feel proud to say, "This is it; this is what I mean by Christian." Or at times, tired but anticipating an hour of worship with other Christians, he may investigate six darkened churches only to return to the hospital with the feeling that the church has failed him.

There must be many others like him. Certainly soldiers standing in long lines at the movies on Sunday night have testified to the fact that they first tried to go to church. Does one soul mean less to the minister than the proceeds of a double feature to the movie operator? If so, let him give the keys of the front door to an elder who may be assured that an open-church-open-Bible-no minister will be far more satisfying to the thirsty Christian than a locked church or secular program.

### 2. The Selfish Church

Afraid of the narrow-minded attitude of its members toward social problems, the church may use its precious Sunday morning hour in self-education, thus neglecting its duty to the eternal needs of those who come through its portals ignorant of a way of Salvation. It is felt by some doctors that the practical pastor will take the short cut to the treatment of these problems and will present the Christ who can convert the most egocentric individual into a superior outgoing member of society. In return, if the minister is ever unfortunate enough to acquire the headache of meningococcal meningitis, the doctor will gladly prescribe for him the therapeutic sulfonamide rather than the palliative aspirin.

### 3. Phraseology

Many conservative ministers confuse their listeners by using such technical terms as Grace, Salvation, and Sin which must be defined in order to be understood by the layman who has had no religious background. Like scientific terminology, theological phrases must be used for maximum accuracy, but they must also be clearly explained to the uninitiated for maximum grasp of what God has done for him.

### 4. Casper Milquetoast Scholar And Orator

The minister, conservative and liberal alike, who would court the intellectual must remember that it is bad psychology to compete with the experts. His insight into individual problems and world affairs is not distinctive. It is shared by all think-

ing people. Since his specialty is a working knowledge of the only real power to correct these problems, he must conscientiously discharge these duties if he would attract those who have learned to respect the specialist.

Very few patients would be cured if twenty-five minutes of every half-hour visit were consumed by the doctor's philosophical monologue on world events, spiked with endless quotations and anecdotes. A testimony to the doctor's dislike for a similar service when he consults the minister on Sunday morning is the oft-repeated statement, "I would come again if I could only hear more of what he said at the last. It's new to me." Yet the minister, habitual addict to the technique induced in the seminary, is so concerned with the attractiveness of his message that he hesitantly and briefly points up his sermon to Christ only at the last.

### 5. Preacher With A Chip On His Shoulder

Unlike the modernist who may attempt to win the intellectual by his conversiveness with worldly topics the Bantam Rooster tries to convince his listeners by a most intricate network of arguments. His overly systematized pseudologic prejudices the scientific mind trained to think analytically. Christian doctors believe that Christianity needs no verbal apology.

### 6. Content Of Sermon

With few exceptions one group of non-Christian physicians, after sampling many churches, announced a preference for the conservative minister. This very significant choice is even more interesting when it is realized that the general public together with a few graduate students flock to the minister who is perennially popular whether modernistic or conservative. Pulpit manner is more impressive than subject matter. However, the more thoughtful graduate student, accustomed to analyze research literature and attend specialized lectures, appreciates content more than presentation. Although a sermon on friendship (some likened to cream puffs; others to a T-bone steak) by a certain self-assured minister pleased one group of students, the medical students and doctors in the congregation confessed a longing to return to the hospital wards. On another occasion a young minister's stumbling hesitant sermon on the first chapter of Romans stimulated the graduate students who afterwards admitted an attraction to the Bible and a desire to learn more about Christ.

The above points are repetitious but are classified separately to emphasize individual and group reactions to the church and clergy. In summary, it may be repeated that the primary human cause of spiritual indifference is one of time and routine. The secondary factors in many instances are functions of the church service, its presence or absence. It is strongly felt by many objective medical "atheists" that a positive substantial sermon from the Bible will furnish the necessary ground on which universities and life cannot compete in weaning the medical profession away from the doors of the church. Certain Christian doctors have further appealed for prayerful doctrinal sermons, with emphasis particularly on the need and the way of Salvation.

It is presumptuous of the doctor and his associates to criticize those who are doing so much



more for our Lord. Yet in begging the minister to forsake his pride in scholarship and to humbly glorify the God in Whose stead he preaches, the doctor confesses his need for spiritual guidance and his strong desire to have that guidance available to larger numbers of people.

But does the man in the pulpit assume sole responsibility for the harsh criticism of the doctor? Certainly, when we consider that with few exceptions the practicing physician reflects the standards of his medical school and masters, one wonders if the seminaries and divinity schools are in any way responsible for the sermon content of the practicing clergyman.

Two rather general observations would support the latter conclusion: first, the fact that young ministers, recently graduated, appear to lose the fresh spontaneity of their pre-seminary days as they become molded into the same pattern as their forbears; secondly, a survey of religious literature reveals a consciousness of child (or adult) psychology and methods to the exclusion of Bible and indoctrination.

The leaders of the church, supplied with more facts than the author, can better judge the distribution of responsibility; but may they be reminded that the thinking person sees through superficiality and, like the humble workman, is a child spiritually, willing to be led with the same simplicity to the Cross by his elder brother in Christ. And who will lead him if the minister does not? Who will meet the great challenge to change

the emphasis of this life from politics, sociology, world-mindedness, back to a **personal** God?

Doctors and laboratory workers who have used the highspeed centrifuge remember the forceful vibrations of the instrument when the specimens and weights are not in perfect balance. It can neither preserve its function nor can there be any assurance that the heavy steel cylinder will not crack when the machine is off-center.

So, the centrality of the Cross of Christ remains just as necessary to the maximum use and visible life of the seminary, the pulpit, and all organized Christian activity.

He is in all and through all. He is the Alpha and the Omega. He is the One who enjoined those who follow Him to "preach the gospel to every creature." And only until His bleeding hands are once more outstretched to humanity through the church and its institutions will the pews begin to refill with men and women who at last have found the spiritual therapy for which they have searched in vain these past years.

Recent insurance statistics have demonstrated that improved medical and public health measures, the product of centuries of scientific effort, have served to prolong man's life span approximately fifteen years.

Ministers, you profess to be grateful for that short fifteen years for which we have labored. An eternity means no less to us.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For April 21 - Easter Lesson Two Friends Talk With Jesus

Scripture Reading: Luke 24:13-35. Devotional Reading: Luke 24:1-9.

To at all appreciate this chapter we have to try to imagine the depth of sorrow and discouragement into which the disciples had been plunged by the crucifixion and death of their Great Friend Whom they had learned to trust and love. The death of any friend is a time of grief, but the death of this One upon Whom their hopes were set—His death shook the foundations from beneath their feet.

The women went to the sepulchre to anoint the body of a dead Friend, the dearest Friend they had ever found, but a DEAD Friend. They were seeking the living among the dead, but they did not know this. The men were seemingly too disheartened even to go, and only went after the news of His resurrection came to their ears.

It is from the depth of this sorrow and discouragement that we have to measure the height

of their joy when it finally dawned upon them that He was really alive. When this fact became firmly fixed in their minds and hearts it is no wonder that they went forth counting it a joy to be counted worthy to suffer for His name.

**Two Friends of Jesus** talk together about what had happened. Just what they said is not known. The good news had come, but it was too good to be true, it seemed to them. They were by no means convinced of the truth of what had been told them. They communed together and reasoned. That would have been a most interesting conversation to have heard. The Bible is silent upon a good many subjects. We will have to wait until we see Cleopas and the other disciples before we can find out what they said to each other that day.

**A Stranger draws near**, begins to ask questions, and joins in the conversation. They were surprised at His seeming ignorance of current events in and around Jerusalem. This thing had not been done in a corner. Everybody knew about it. They rehearse the main facts, however, for His benefit.



Verse 21 is a sad one. "But we trusted." If they had only had faith to say, "trust," still trust! How soon faith gives way to unbelief and distrust.

Then they continue by telling of the news that the women brought of the tombs being empty, and of the men going there and finding it to be true. Still there is no sign of returning faith, but only mystification. The whole thing was too much for their faith. (We find here one of the strongest evidences of the truthfulness of Luke and the other writers as they unhesitatingly give the state of mind, the unbelief, of these disciples. We also find one of the best proofs of the resurrection itself. These men were hard to convince.)

**Their Unknown Friend upbraids them.** (Vss. 25-27). He goes back to the Old Testament to show them that these things were to be expected, in fact promised and foretold there in Scripture. He opened up the Scripture and explains the references to the Christ.

Still they do not recognize Him, although no doubt puzzled by His knowledge of the Old Testament, and His whole manner.

**Their Friend reveals Himself.** (Vss. 28-32). There seems to have been something characteristic in His "breaking of bread" which helped them to see more clearly, but both the temporary blinding of their eyes and the subsequent opening of them is miraculous. It was a means of making the truth more gripping when it came.

He immediately vanishes out of their sight. For His own wise reasons He did not stay long with them in these days after the resurrection, only long enough to thoroughly convince them of the reality of His presence.

Verse 32 is a most beautiful one. Even when they knew Him not, His presence made their hearts "burn". The nearness of Christ today will make our hearts burn also.

"Holy Spirit, as at Pentecost given,  
Come in power, with the fire from heaven;  
Burn out the sin, fill with holy zeal from above,  
Change our lukewarmness to "hot hearts" of love!"

**These two friends report** to the others what had taken place. We can imagine to some extent the feelings of the disciples as the wonderful news kept coming in from one source, then another, on that unique day. The cumulative effect was increasing their faith and filling them with a strange sense of joy and fear mingled together.

**Their Friend now appears** in their midst and demonstrates the reality of His bodily resurrection so that they never doubted again. (Even "doubting

Thomas" was convinced the next time). He comes with a message of Peace. He comes to drive every vestage of unbelief from their minds. "Behold my hands and my feet that it is I myself: handle Me and see; for a spirit hath not flesh and bones as ye see Me have." What a rebuke are these words to our modern doubters of His bodily resurrection; His body was the same, and yet changed. So shall it be with us, for we shall be like Him. Paul explains the nature of our resurrection body in his classic chapter; I Cor. 15. They saw the marks of His crucifixion and knew it was the same body. It had qualities now that it did not possess before.

He not only showed them His body, but ate before them, giving still further proof of the sameness of the body. This chapter starts with His body ABSENT from the tomb, and ends with this same body PRESENT with the disciples. Surely no one can read this chapter and not believe in the Bodily resurrection of our Lord, if they are willing to believe anything in the Bible. Nothing could be more clearly stated, or more convincingly proved than this glorious fact. Our Friend is not dead. He lives; His body as well as His spirit, came forth from the grave. Our bodies, the bodies of all who sleep in Him, shall have the same glorious resurrection.

Let this truth burn itself into the fiber of our being. Then we will be willing to witness, to suffer, to die, for Him who died and rose again. May our hearts "burn within us" as we realize what the tremendous truths of this chapter really mean. Our Great Friend, our Living Friend, will be with us all the way. We can walk and talk with Him. He will receive our souls when we die; He will bring forth our bodies from the grave when He comes!

### Lesson For April 28: Decisive Moments In Peter's Life

Scripture: Mark 8:27-33; Luke 22:31-34; 54-62; 24:33-34; John 1:42; 6:66-68; 21:15-23; Acts 5:29.  
Devotional Reading: Psalm 25:4-14.

"Lead me in thy truth, and teach me"; "Remember, O Lord, thy tender mercies and thy loving kindnesses"; "Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake." These words from the 25 Psalm must have often been in Peter's mind, also this: "For thy name's sake, O Lord, pardon mine iniquity; for it is great." No one needed teaching and forgiveness more than Peter. Weak, impulsive, ignorant, he required all the patience of his Great Friend.

**Simon Peter Introduced To His Friend** (John 1:42). "And he brought him to Jesus." Andrew



was the one who introduced his brother to the Lord. As Jesus sees him, He speaks the prophetic words, changing his name from Simon to Cephas, a stone. No eye but the eye of the all-seeing Savior could have seen or foretold that this simple and rough fisherman would become a rock. He knew what the grace and power of God can do for any man.

Let us never feel discouraged when we see weak, sinful men, or ordinary boys and girls coming to the Master. He who wrought such a change in Simon can change anyone who will come. We feel that many a proud Pharisee would scorn many of the men who become the greatest saints through the grace of God. Let us never despise even the "little ones."

**Peter's Confession Of Faith** (Mark 8:27-33; John 6:66-69). His friends had been with Him for some time now, and the Master wanted an expression from them. So, when they come into the coasts of Caesarea Philippi, He first asked the general question, "Whom do men say that I am," and when they had answered this, the more personal question, "But whom say ye that I am?" Peter's answer is his, and the disciples' Confession of Faith: "Thou art the Christ," or in its fuller form, "Thou art the Christ, the Son of the living God." In this confession we see both the Deity and Messiahship set forth. It was on this Rock that the Church was to be built. It was a great and decisive moment in Peter's life when he could say and believe these truths. He still had much to learn about the nature and work of the Christ he confessed that day, especially about His sufferings and death, but he had made a fine beginning and planted his feet firmly on the Rock, Christ Jesus. In John 6:66-68 when many were turning away from Jesus, He asked His disciples, "Will ye also go away?" It was Peter who promptly replied, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God."

**His Tragic And Humiliating Fall** (Luke 22:31-34; 54-62). We can hardly realize that this is the same Peter we saw in the preceding verses. His Friend warned him repeatedly and most plainly about his coming fall, but all His warnings fell on dull ears and were met by a boastful spirit. Peter was sure of himself and felt little need for the prayers of his Friend, but it was those faithful and efficient prayers that prevented Satan from making total shipwreck of Peter's faith. How many times we have been kept from absolute failure by the prayers of our Advocate and Friend, Who ever lives to make intercession for us!

"When thou art converted, strengthen thy brethren." Even our falls and failures can be used to help those, who like us, are tempted to sin. Do

we always use our failures to "strengthen" our brethren?

The terrible character of Peter's sin is fully described in verses 54-62 and needs no comment. Verse 61 gives an added touch of Luke: "And the Lord turned and looked upon Peter." Peter remembered, and the penitent tears flowed freely from a broken and contrite heart. Would it not be well for us to remember that His eyes, eyes like a flame of fire, lit from a loving heart, are always upon us? When we are among His enemies, ungodly people, His eyes are looking at us and calling us to be brave and fearless.

**His Full Restoration** (John 21:15-23). Mark tells us that Jesus said after his resurrection, "tell His disciples and Peter." Perhaps this was meant for a special note of encouragement to that disciple, who, no doubt, felt that he no longer counted as a disciple. His Friend's look, His Friend's remembered words of warning, His Friend's special message, led up to the scene we find described in these verses.

It was a fitting place, there on the shore of the Sea of Galilee, for this heart-stirring conversation between Peter and his Friend to take place. This, too, is a most familiar passage. The three-fold question, "Lovest thou Me?" the three-fold answer of Peter, the three-fold command, "Feed my lambs, feed my sheep," brought to Peter's mind his thrice-repeated denial.

It was a painful, distressing conversation, but a very necessary one. The sin of Peter was grievous; his repentance must be genuine and heartfelt. Like David he must have a deep sense of his sin and grieve over it. Sin cannot be lightly passed over. This is one of our mistakes today. Would that we had more scenes like this one! Is not the "way back" made a little too easy? Is there enough confession of sin these days?

But the restoration is complete. Never again is there a doubt as to Peter's right to be one of the number—yea, the leader of the band. He takes his natural place now, better fitted for it by his sad experience. He can feel the Shepherd's love for the wayward and weak and wandering sheep. "Not as lords over God's heritage, but examples to the flock." His fall had been used as a means of grace to teach him humility and love for those who sin. His restoration shows the wonderful forgiving grace of God.

**His Courage and Boldness** (Acts 5:29). We pass over the great scene at Pentecost, one of the greatest moments in Peter's life, for we take it up later.

The verse above shows Peter as a real ROCK. Persecution had come. The disciples were in imminent and grave danger. Is Peter going to show the white feather again? No! He is a different man



now. Repentant, restored, filled with the Holy Spirit, he is ready to suffer and die for the Friend he loves. His answer to the council and high priest is deserving of a place among the words of heroes: "We ought to obey God rather than men." Following these words, he boldly accuses them of the murder of their Messiah, and proclaims the resurrection of the Christ whom "they slew and hanged on a tree." Facing this angry crowd, thirsting for his blood, Peter never falters or quails. He stands up for his Friend most nobly.

"All the way my Savior leads me" was eminently true of Peter. As we see the patient, loving training given to this man of like passions with

us, we feel like saying, even as the Old Testament saints, "The God of Jacob is my refuge"; "The Saviour of Simon Peter is my Saviour; the Friend of Simon Peter is **my** Friend. I will trust Him to forgive me, to lead me, to teach me, to **make** me." "Take us as we are, and make us what we ought to be." These words heard so long ago in a prayer by an old Confederate Chaplain, come to us as we close this study.

We have seen some of the decisive moments in Peter's life, when the hand of his Great Friend molded and made him what he was meant to be, by the electing and sanctifying grace of God.

## Young People's Department

Edited By Rev. W. G. Foster

### April 21: If Christ Be Not Praised

#### Introduction

On this Easter Sunday many people will come to church who have not been since last Easter, and who will not come again until next Easter, or until there is a funeral or a wedding in their family. As they come they are likely to hear that because Christ rose from the dead they too shall rise, and then the truth will be illustrated by pointing out that in the spring time there is a resurrection in all nature, for the trees that have seemed dead begin to bud and all that has been drab and lifeless become alive and full of color. And those who have heard will go away feeling rather good about it all, and in a vague way be assured that everything is all right with them.

In First Corinthians, chapter 15, Paul goes fully into the message of the resurrection of our Lord and answers many questions that come to our mind. Over and over again in that great chapter we read the words that form our topic this evening—"If Christ be not raised." But let us remember to whom Paul was speaking. He opens that chapter by saying, "Now I am calling to your remembrance, brothers, the gospel which I preached to you, which also you received, and on which you have taken your stand, by which also you are saved." (1 Cor. 15:1). And what was this gospel by which these Corinthian Christians had been saved? In verse 3 Paul defines it: "For the very first thing that I taught you was that which I myself had been taught, that Christ died for our sins according to the Scriptures, that he was buried, and that He was raised the third day, according to the Scriptures (1 Cor. 15:3-Montgomery). Here is the only Gospel that saves a man,

1. An Actual Death—Christ died. 2. A Necessary Death—Christ died for **our** sins. 3. A Substitutionary Death—Christ died **for** our sins. 4. A Biblical Death—Christ died . . . according to the Scriptures. 5. A Victorious Death—Christ rose again the third day.

When we believe that Gospel and receive that Christ who died for us, we are born again, saved, and possess everlasting life. The hope of the resurrection is then ours, and until we have believed the Gospel and received the Christ we shall rise from the dead to live with Christ forever, but if we do not receive that Christ we shall rise from the dead only to go into the everlasting torment of the lake of fire. This truth needs to be pressed home at Easter when so many who have never received Christ come to church and feel assured by hearing the broad Easter story.

When Paul then addresses the Corinthians about the resurrection he is speaking to true believers, and he says: "If Christ be not raised, then . . ." then what? Let's follow through the Scriptural trail and see.

### Scripture Lesson: I Corinthians 15:12-28

#### 1. If Christ Be Not Raised Then:

(a) Then Christ's own testimony was untrue, for He said, "I will rise again," and we preach Him. V. 12. (b) Then Christ's disciples were completely deceived. V. 13-14. (c) Then Christ's Church is a gigantic fraud. V. 15. (d) Then Christian experience is a delusion. V. 16-17. (e) Then those Christians who have died in the Lord are gone forever. V. 19a. (f) Then we are of all men most miserable. V. 19b.



## 2. But Now Is Christ Risen (V20)

(a) Our preaching is not vain for He has all power. (b) Our faith is not vain for He is not a dead leader but a living Savior and Lord. (c) Our beloved dead are not gone forever for He has taken them to be with Him and when He returns He will bring them with Him. (I Thess. 4:14-17). (d) Our world shall not go on forever as it is but He will one day return to rule. (V 21-28). (e) Our labor is not in vain in the Lord because He will reward every work. (1 Cor. 15:58). (f) We are not miserable but we are full of joy because to live now is to have Christ with us and to die is to go to be with Christ.

### Suggestions

No man has ever died and returned to tell us what follows death. Jesus Christ, the Son of God, is the only One who has ever risen from the dead. He alone can tell us about death and everlasting life. He has left His message in the Bible, the Word of God. If the Bible is not true then the wisest man in all the world does not know one bit more than the youngest child. God has promised that if we read carefully, prayerfully, and intelligently the Word of God He will make us know the truth of these things. (John 7:17; Rom. 10:17). Since this is Easter, why bother with the words of men who don't know what it is all about. Let's take the time and trouble to study the above passage of Scripture verse by verse to see just what God says. It is appointed unto men once to die and then the judgment. Since we all have death ahead of us it is certainly important that we study this theme. Let's just use the introduction and Scripture passage and study it verse by verse.

## April 28: A Crowd Is A Lot Of People

### Introduction

Crowds of people are about us everywhere today. Our cities are so much larger today that every one of them faces a housing shortage. When we walk on the streets we see crowds of people thronging to and fro. Our places of amusement are filled with crowds of people, and all of us have a hard time finding a place in a restaurant and in getting our favorite dish. What these crowds are and what they do are what our country is becoming.

When we read our morning papers we see what a great majority of these people are doing—crime, drinking, immorality, self-seeking. Our country will become just like what most of the people are doing.

When we turn to the life of our Lord Jesus we are again faced with great crowds of people. As we read of His life we find that He spoke to the multitudes that gathered to hear Him. When He

healed, great multitudes of people followed Him. When He was crucified, His enemies stirred up the multitudes. These multitudes were simply the crowds thronging the streets of Palestine in His day, the masses of the people in His day.

What was the attitude of Jesus toward these masses of people? He knew that His country would become just what these people were. What did He try to do with and for them?

### Scripture Lesson: Matt. 9:35 - 10:1

Jesus began His public ministry with a tour of the large cities of Galilee, and at the close of that tour Jesus called His disciples together and told them what to do about the crowds. The details belong to the immediate task to which Jesus assigned the disciples—getting the message to all Israel. But the principles apply to you and me today. Let's see.

1. **The Ministry of Our Lord—9:35.** (a) His teaching unveiled a heavenly light. (b) His preaching released a heavenly power. (c) His healing revealed a heavenly concern.

2. **The Compassion of Our Lord—9:36.** He saw the crowds, they were led about by every lust and desire, they had no shepherd who could lead them into abundant life.

3. **The Lord's Method of Getting Laborers—9:37-38.** (a) The Need—multitudes in need but few laborers. (b) The Command—pray the Lord of the harvest. (c) The Supply—He will send.

4. **The Commission of the Lord—10:1.** (a) His call—He called the disciples unto Him. (b) His endowment—He gave them power. (c) His command—He sent them forth—V. 5.

This outline traces the steps all of us should follow when we see the teeming multitudes of people about us in our own land. When we see them we should have a genuine love and compassion for them, a compassion that will make us willing to teach them the way of God, preach to them Christ's transforming Gospel, and heal them, body and soul, with all the means available. But there are so many needy places throughout the world, and we can not go to all of them. We should then pray the Lord of the harvest concerning laborers. When we do He will not only send laborers to other places but He will call us and make it plain just where and how He wants us to serve, and when He has He will give us the power to do just what He wants done. When we go to teach, preach, and heal from this kind of experience with the Lord, we will be of some help to the crowds of people.

### Suggestions

Our great big world has today become one little bundle of needs. All over the world there are



things that urgently need to be done for the welfare of mankind, and every Christian is a person whose mind is aware of need, whose heart is touched by need, and whose hand is ready to help in every time of need. But we in the church must take care that we do not let ourselves be drawn aside to doing many good and needy things and in the doing of them neglect the main thing that God has given us to do. In this program you can supplement this material in many ways with the

things that need to be done all over the world, but use the Scripture lesson to emphasize that our job is to teach the Word of God, preach the true Gospel, and heal the bodies and souls of men in just the place that God in sovereign election has called us to go; and let us be sure that we earnestly and sincerely seek the mind of the Lord so that we may know that we are in that place, or that we are willing to go to that place whenever the Lord makes it known.

## A Plea For Christians To Be Informed

By Rev. John R. Richardson, D.D.\*

"Till I come, give attention to reading."  
I Timothy 4:13.

"When thou comest, bring with thee the books, but especially the parchments." II Timothy 4:13.

Saint Paul was a man of marked literary tastes. He was a cultured gentleman. He was a university man, and had a gnawing hunger for wholesome and stimulating books. Because of this he naturally took an interest in the intellectual life of others. He wrote to Timothy in his first letter, "Keep your mind on reading," "Do not neglect your intellectual life as a Christian." In the second letter to his young comrade we observe that he missed his books, and urged him to bring them with him, as he had left them in the home of Carpus. He was lonesome without his books. They were his cherished companions.

As church members we need this friendly counsel given by this Christian apostle to a growing young Christian—to give attention to reading. If accepted, it will lead to our intellectual and spiritual improvement. It will also afford unexpected pleasure, for "true pleasure is not found where most men are seeking it."

God has never put a premium upon ignorance. The message of the Bible is, "Be wise," "Know," "Understand," "Learn." In the fifth chapter of Isaiah we hear this lamentation: "Therefore my people are gone into captivity for lack of knowledge."

Zeal is an essential quality of Christian character, but to be of maximum value it must walk hand in hand with knowledge. We must beware lest the complaint of Saint Paul against the Jews should be made of us, that we have zeal, but not according to knowledge. The deplorable thing is

that frequently we have too little of both. With the multiplicity of the feverish activities that we have in our church work our reading has suffered a serious set-back. We should strive to be informed, and informed about the things which matter most. It was pointed out recently that over 250,000 physically fit men were rejected for army service because of illiteracy. Far more appalling is the presence of spiritual ignorance in our generation.

I desire at this time to point out a brief course of reading, and suggest a few books and periodicals which might be followed by the members of our Southern Presbyterian Church. I am not a book agent, and own no stock in any publishing concern, but I am convinced that Bacon stated sober truth when he wrote, "If I could control the reading of the household, I would guarantee the well-being of Church and State." Webster felt the power of good reading, for he too wrote: "If religious books are not widely circulated among the masses of this country, and the people do not become religious, I do not know what will become of us as a nation. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy."

I feel that it is the sacred duty of every Christian pastor to help his people choose their reading. With the increase of books and magazines published on such a colossal scale, and so much commercialized advertising accompanying these publications, there are many people who read without discrimination. It is for this reason that I want to give some suggestions concerning certain books and periodicals which I believe to be of value to Christian people. I am not going to discourage you by overloading you with sugges-



tions. I prefer to limit my suggestion to a few choice books which never fail to feed our minds and hearts.

## I

First, to be informed Christians we need to give more attention to reading the Bible.

### The Book Of Books

The Bible as literature is in a class by itself. It is of heavenly origin, being inspired by the third Person of the Trinity. It contains a message to be found nowhere else. It has been called a work of art, but it is a divine work of art. It has been called a history, but it is the history of God's actions with human beings. It has been called a science, but it is the science of the revelation of truths undiscoverable by men. It has been called a philosophy, but it is a philosophy of what God has thought. It has been called literature, but it is a literature of what God has felt and expressed in words. This Book we call the Bible is a depository of divine thoughts communicated through human personalities for the purpose of eternal life. As Christians, we should open our Bibles each day, and thank God for the privilege of reading its message. We should not look upon Bible reading as some laborious task, but as a priceless boon. Charles Lamb once declared that he felt like saying grace as much before reading as before eating. Certainly this should be our attitude as we come to the Bible and read the divine thoughts which have the ability to stretch our minds, enlighten our consciences, broaden our sympathies, enrich our perspectives, and most of all make us wise unto salvation through faith which is in Christ Jesus.

The deplorable thing about modern life is that many professing Christians ignore and neglect the reading of the Bible. I have found very few Christians who can say that they have read the Bible in its entirety. Some read a few select passages, but very few read the whole counsel of God. The ignorance of the Bible on the part of professing Christians is distressing. The average young American knows about as much of the Bible as the pupil in a class who was asked by the teacher, "What can you tell me of Ananias and Saphira?" He replied, "Ananias and Saphira is the name of an opera." The prophet must affirm again, "My people are destroyed for the lack of knowledge."

### Causes Christians To Glow

We must read our Bibles more if we are to keep the inner fires of our souls burning. The Apostle who urged Christians to read, also wrote, "Maintain the spiritual glow." I have never known anyone to maintain the spiritual glow who neglected the reading of the Scripture. Our souls grow cold

without the divine spark of the Word to ignite them. Men and women who have been burning and shining lights in the Kingdom have taken time out of their daily routines to hear God speak to their souls each day from the Book. To maintain this inner glow we need to read the Scripture from a **personal** point of view. Bunyan employed this method and it generated a magnificent enthusiasm within his breast for spiritual realities. In his autobiography we come across such expressions as these: "That Scripture fastened on **my** heart"; "That sentence darted in upon **me**"; "These words did with great power break in upon **me**"; "Suddenly this sentence fell upon **my** soul." When we read in this manner, the fire of illumination will begin to glow and cause us to become glowing Christians.

### A Defensive Weapon

We must read the Bible in order to combat the Tempter. Our enemy, the devil, is always going about seeking to devour Christians. The Christian's weapon is the Sword of the Spirit. Each time Satan tempted the Lord in the desert, Christ stabbed him with the Sword of the Spirit. Our Lord knew how to use this Sword. We must learn to be skilful in its use, for a man who is ignorant of how to carry and manipulate his sword is a source of danger to himself and his fellow men, as well as defenseless before the enemy.

### A Source Of Wisdom

We must read our Bibles to be wise. It is authoritative. It is factual. It is supersifted truth. It is distilled philosophy. To know the origin of life, the meaning of life, and the destiny of life we must know the Bible. Many upstarts like to poke fun at the Puritans, but be it said to their everlasting credit that they gave the place of greatest importance to knowledge. They considered ignorance of the fundamentals of life the most deplorable of all conditions, and therefore desperately dangerous. One preached a sermon on the topic, "The Sin and Danger of Ignorance." They believed "we are all ignoramus by nature," and we need God's revelation to make us wise. Bunyan had something to say about the very brisk lad by the name of "Ignorance" who was so ignorant that he did not know the name of the country he was born in. He pointed out that it was a curious fact about the Country of Conceit that almost none born in it ever knows the name of his fatherland. He also added that the common name among the inhabitants of the land of Conceit is that of "Ignorance." He knew that conceit and ignorance go as inevitably together as humility and wisdom.

## II

In the second place, we need to read other books than the Bible.



We must not permit the reading of other books to crowd out the reading of the Bible. But for a higher appreciation of the Bible there are other books which serve as keys to help unlock the doors for entrance into the Bible palace. There is an almost endless number of books I might suggest to help us more adequately understand the Bible, but I shall restrict my recommendations to a minimum of essential ones which should be in every Christian's library.

#### **A Complete Commentary**

Purchase a complete one volume Commentary on the Bible. There are many commentaries on the Bible, both on separate books and the Bible as a whole. Some are very good, some are partially good, and some are harmful. If I must limit my suggestion on this point to one volume, I want to recommend the commentary by Jamieson, Fausset, and Brown. It is not a new commentary, but it is one of the best that has ever been published. Apart from its print's being small, it approaches the ideal of what a one-volume commentary on the Bible should be.

#### **A Good Concordance**

Own a good concordance. Here is a tool that we need in our libraries. Some of our Bibles have a brief concordance in the back, but such a one is usually too brief. Cruden's Concordance is adequate and will serve the wants of either the family or the Sunday School. It has enjoyed a wide sale and its owners are satisfied with their purchases. The best concordance is Strong's "Analytical Concordance." It is larger and more expensive. The concordance helps us find passages quickly that we desire to lay hold of, but also serves in an additional way by showing us that the best Scripture interpretation is to let Scripture be made its own interpreter.

#### **A Reliable Dictionary Of The Bible**

Procure a reliable Bible dictionary. Publishing houses have put out a number of Bible dictionaries, but in my judgement the best and most satisfactory is the one entitled "A Dictionary of the Bible" by John D. Davis. It is a compendium of the points found in the Scriptures. It offers helpful explanations and authoritative illustrations. This book was first published in 1898, but a number of revised editions followed and have been helpful. The last revision is now called, "The Westminster Dictionary of the Bible," revised and rewritten by Dr. Henry Snyder Gohman. This revision contains most of the material of the earlier editions, but frankly, I do not like it as well as the earlier editions.

#### **Biblical Translations**

Buy all the versions and translations you can afford. I have found that by comparing versions

and translations with each other different shades of meaning in the Scripture are obvious which might be overlooked by just reading one version. Translations vary in merit, but most of them are helpful. My favorite one in modern speech is by Weymouth.

#### **Books That Make Christ Live**

Read all the books that make Christ live before you. James Stalker's "Life of Christ" is hard to beat. It is short, but written in an interesting style and has a reverent approach to the life of the Saviour. F. W. Farrar's "Life of Christ" is also interesting and inspiring, but sometimes it is too verbose. Among the more recent lives of Christ I would suggest David Smith's "In the Days of His Flesh," and T. R. Glover's "Jesus of History."

#### **Christian Biographies**

Read the biographies of Christian leaders. You might begin with the lives of the apostles and especially Saint Paul, Christ's greatest interpreter. To these we might add the biographies of a few of the Church fathers such as Athanasius, Chrysostom, Augustine, and the Reformers such as Luther, Calvin, and Knox. Then we should include such outstanding missionaries as David Livingstone, Hudson Taylor, John G. Paton, and Mary Slessor.

#### **Child's Story Of The Bible**

In every Christian home where there are children I strongly recommend "The Child's Story of the Bible" by Catherine F. Vos. In this day when wholesale attempts are being made to debauch the minds and morals of our young people with obscene and salacious literature, parents should seek to immunize children's minds by saturating them with a marvelous book like this. It will develop and encourage in them a taste for constructive and elevating literature. This is a magnificent book appraised from any viewpoint. Buy this book if you do not have it and you will never regret it.

#### **Devotional Literature**

Own and read the choicest of devotional literature. We have a rich field here, and you may take your choice. You should certainly include the "Confessions of Saint Augustine," the "Imitation of Christ" by Thomas A. Kempis, "Pilgrim's Progress" by John Bunyan, and "With Christ in the School of Prayer" by Andrew Murray. Though these books are not modern productions, there is nothing musty or remote about them. They still have power to put us in a spiritual mood, solace our disquieted hearts, and fortify our tempted souls.



### Church Papers

We should also include in our reading program one or more edifying Church papers. The only Church paper officially published by the Southern Presbyterian Church is the "Presbyterian Survey." It gives interesting news items of each department of our Church. The information contained in this publication should be in the homes of all of our members.

### A Neutral Paper

There are three Church papers owned and published by Southern Presbyterians which seek to serve the needs of our Southern Presbyterian constituency. One of these papers has a venerable and honored history. It has been used in many homes of our Church for years. Today it contains a good devotional page, up to date Church news, and other features of interest to the Christian household. I would urge our people to subscribe to this paper even though on some matters affecting the future of our Church it is entirely too neutral, and some of its editorials by a contributing editor have attacked vital teachings of our Church including the verbal inspiration of the Scripture.

### A Liberal Paper

The second paper disseminated within the bounds of our Church is decidedly liberal, and to a degree modernistic. It has been described as a "pale edition of the **Christian Century**" which is the leading modernist organ in America. We regret to state that this paper has seen fit to sneer at Calvinism, criticize our Presbyterian views of Sabbath observance, and engender a spirit of divisiveness into our Body which had been harmonious for so many years. It includes on its editorial staff men who have never been noted for their zeal for Biblical truth, and even one who has denied the bodily Resurrection of Christ. Although this paper appeals to some of our men who like to call themselves "forward looking Christians," it has been distasteful to many of our "born-again" Christian constituency. I am for a free press, and therefore would not do anything to suppress the utterances of this organ. If anyone has a taste for that which seeks to undermine the historic positions of our Southern Presbyterian Church, then let him subscribe to this Church paper.

### A Conservative Paper

There is a third Church paper published within the bounds of our Church. It is the youngest of all those ministering to the Southern Presbyterian Church. This paper was organized for the purpose of rescuing the banner of the Southern Presbyterian Church which had almost fallen into the dust, and holding it high in order to rally around it men and women who still believe in Biblical

Christianity as interpreted by our Southern Presbyterian forebears. This paper has offended some, but the only ground of offense, so far as I have been able to learn, is that it champions full-orbed supernatural Christianity, and the distinctive cardinal positions held by the Southern Presbyterian Church throughout its history. I urge every member of our Southern Presbyterian Church to subscribe to this periodical and become informed on the issues affecting the life and continued existence of our Church. This magazine deals fearlessly with the questions affecting our Church and presents the truth regardless of the fear or favor of man. It is a Church paper that has "come to the Kingdom for such a time as this," and I urge you to support it. It is now published twice a month at the rate of only a dollar per year.

If you are tired of emasculated versions of Christianity and timid Presbyterianism and desire the real thing, you will soon become an enthusiastic reader and supporter of the **Southern Presbyterian Journal**. While recognizing other evangelical Christians to be members of the Body of Christ, and striving to maintain the unity of the Body of Christ founded upon the eternal truths of the Scriptures, the Journal insists that we have a mission to propagate the robust system of doctrine set forth in the Westminster Standards. We believe this faith to be old but not antiquated. It is historical, but still vital and vitalizing. If you are interested in the promotion of this faith we earnestly solicit your ardent support.

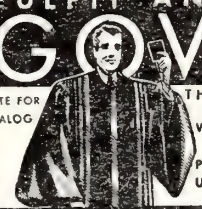

In this day of dismal confusion, hazy notions, and widespread ignorance let us hear the apostolic call to be informed Christians. It will prevent us from being sucked into the perilous currents of modernism and spiritual anarchy. It will enable us to magnify the office of Christian. It will qualify us to better adorn the Gospel of God our Saviour in all things. Let our Church be a reading Church, an informed Church, to the end that we might become stronger Christians and better witnesses for Christ in our generation. May God give us an insatiable appetite for the best that has been thought and expressed!

\*Pastor of the Second Presbyterian Church, Spartanburg, S. C.

**PULPIT AND CHOIR**

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# Christ: The Head and King Of The Church

By Rev. Wm. C. Robinson, D.D.

Nothing is more characteristic of ecumenical theology than its emphasis on the fundamental place of Christ in the founding and life of His Body the Church. In the article on the Church in Kittel's Theological Word Studies in the New Testament, Professor K. L. Schmidt reverses Harnack and insists that the Church is integral to the concept of the Messiah and hence to Jesus who taught both. For Paul, the Church is set over against Christ as the bride in relation to the husband, and at the same time is one with Christ as His Body. These great thoughts are popularized in English by Principal F. N. Flew, **Jesus and His Church**. At the meeting of the Continuation Committee of the World Conference on Faith and Order at Clarens, Switzerland, in 1939, scholars as wide apart as Presbyterians and Greek Orthodox vied with one another as to which could define the relation of the Church to Christ most closely. Since I have published the definition of the former (Prof. J. de Zwaan) in **Christ—The Hope of Glory**, I hereby append the definition offered by the latter, Prof. G. Florovsky:

"The One Church of God is not an earthly institution and not a human society, but a supernatural reality which is in process of growth towards the world to come in which it will be consummated. It is the sphere of action of the risen and ascended Lord, all its members being in Christ and being knit together by a spiritual or charismatic kinship, all their gifts and activities continuing the work of Christ by the virtue of the Holy Spirit, originating from Christ and being coordinated by Him to the final goal. Then the Church will appear in the age to come, as the one people of God, as one glorious body, as the New Jerusalem."

In the second half of the second volume of his *Dogmatik*, Barth presents Christ as the beginning of all God's ways toward men. The Father chose His only begotten Son to be the Messiah, and in Him chose the Church as His body, and individuals in the Body of Christ.

Professor Otto Piper of Princeton points out that the effect of worship does not depend on the quality of the sermon or the singing, but on the fact that the risen Lord has bound Himself to the institution of His worshipping Church.

In the American Theological Committee's volume, **The Nature of The Church**, the emphasis in

the statements of Principal Richard Davidson of Toronto and Professor F. W. Loetscher of Princeton is likewise on the Headship of Christ. The former says:

"The Church was brought into existence through Jesus Christ who willed a new Israel . . . The Church is the Body of Christ and lives by His Spirit dwelling in her members . . . The Church is one . . . in that all are members of the one Body of which Christ is the Head."

The latter says: "Christ is and ever will be the one and only Head and Lord of the Church. The relation between Him and the Church is of so vital and indeed so unique a character that without him the Church could never have come into being or have continued to exist. The Church is His body, drawing its very life from Him and in turn serving Him as the members of the body serve the governing head. By His efficacious grace He quickens with spiritual life men dead in trespasses and sins, and by His Word and sacrament He nourishes and enriches this new creation and transforms it into His own likeness."

In the light of this current recognition of the Headship of Christ, we earnestly ask the union committees of the US and the USA Churches to consider the place of this glorious truth in the history and testimony of the Southern Presbyterian Church.

The General Assembly of the Southern Presbyterian Church was organized at Augusta, Georgia, December 4, 1861. Dr. Benjamin M. Palmer preached the opening sermon on the text: "And gave Him to be Head over all things to the Church; which is His body, the fulness of Him that filleth all in all." His theme was: The supreme domination to which Christ is exalted as the Head of the Church, and the glory of the Church in that relation as being at once His body and His Fullness.

The scriptural testimony to the Headship of Christ is abundant. God has placed Him at His own right hand far above every name that is named, has put all things under His feet, and has given Him to be Head over all things. Unto the Son of Man has been given domination and glory and a kingdom that all nations should serve Him. All authority in heaven and on earth is given to



the Risen Redeemer and He is Prince over the kings of the earth. The Messiah, who is the Mighty God, the Everlasting Father, sits upon the throne of David and upon His kingdom to order it and establish it. Ten thousand times ten thousand give blessing and honor and glory unto Him that sitteth upon the throne and unto the Lamb.

This sole Headship and Kingship of Christ is eminently fitting in view of both His Person and His work. In Himself Christ is God and all the perfections of God are indispensable to the fulfillment of this amazing trust. Only He who created and sustains the universe is sufficient for this task. Moreover, He is the Second Person of the adorable Trinity, the revealer of the Father, and the heir of all things. "As therefore in Christ's divinity we discover the resources, so again in His personal distinction as the Son we trace the ultimate reason of this universal Headship." And "if the power to wield this empire vests in Him as God, no less does the form of that jurisdiction depend upon a true participation in the nature of those to whom He is the Head." "By His incarnation Christ virtually embraced all the grades of being lying between the extremes of the scale." For man as to his body is of the earth earthy, and as to his soul, celestial and God-like. Further by His perfect obedience of the law, Christ magnified the law and made it glorious. He was made under the law and was obedient unto death, wherefore God has highly exalted Him. In His work are blended the two methods of law and grace, by which God reveals His moral perfections. By His obedience Christ vindicates the law's injured majesty, while through His grace He brings out the tenderest affections of the Father as a God of love.

Dr. Palmer's noble testimony that day has not been wasted, but is incorporated into our Southern Presbyterian Book of Church Order and Confession. While we took over the Constitution of the Presbyterian Church, USA, we soon modified the Book of Church Order in line with Palmer's magnificent emphasis on the sole **Headship of Christ**. In 1729 American Presbyterianism adopted the Westminster Confession, catechisms, and Form of Government. The old Westminster Form opens with a **Preface** setting forth Christ as the Head of the Church and the source of all her power and government. In reorganizing American Presbyterianism in 1788 this great and glorious **Preface** somehow dropped out. Its place was taken by a long chapter of Preliminary Principles justifying to eighteenth century secularism the propriety of requiring credal subscription.

The Southern Presbyterian founding fathers were a bit hard on these Preliminary Principles. They dropped them cold as "but a lame apology for being Presbyterians." Instead they recovered

the great **Preface** of the Westminster Divines and so made the stone which the USA builders had rejected to be the Head of the Southern Presbyterian corner. This **Preface** is now the first paragraph in our chapter II of the Book of Church Order. It is followed by another fine paragraph the drive of which comes from the Second Book Of Discipline of the Church of Scotland, a book written by Andrew Melville and approved by Parliament in 1592. From His throne of glory, Christ rules and teaches the Church, through His Word and Spirit by the ministry of men. The third paragraph of the same chapter is a great statement of the **aloneness** of Christ's Headship. It takes up that conviction which was the life of Presbyterianism in the killing times in Scotland. The simplest Scottish worshipper was certain that Christ was present in the worship of the Kirk because her worship was strictly according to the Word of Christ the King. No Roman Catholic was ever as certain of the presence of the flesh of Christ in the consecrated wafer as the Scottish kirkman was of the presence of the King in the worship of His own ordering. And this conviction led to the downfall of the walls of Rome and the building up of Scottish Presbyterianism upon the ruins of Papacy. Our paragraph (10) asserts that Christ as King has given to His Church His system of doctrine, government, discipline and worship all of which is either set down in Scripture or else can be deduced therefrom by good and necessary inference. And to which things He commands that nothing be added and naught be taken away. Holding this testimony, we are sure that Jesus Christ is present with His Church by His Word and Spirit.

Our Book carries this Headship of Christ into its conception of ecclesiastical power and discipline. Church Courts "can make no laws binding the conscience." Dr. Thomas Peck insisted that Christ alone makes the laws, and that the courts of the Church only make rules or regulations. This accords with the Confession that synods and councils may err, but that they may make "rules and directions." Our Book of Discipline follows Dr. Thornwell in strictly limiting an offense to that which is contrary to the Word of God. On the other hand the USA Church allows the disciplining of men for merely violating a "law" of the General Assembly, thus making two heads, two kings and two lawgivers for the Church: (1) Christ and (2) the General Assembly.

In the revision of our Confession of Faith, paragraph VI of Chapter XXV reads: "The Lord Jesus Christ is the only head of the Church and the claim of any man to be the vicar of Christ and the head of the Church, is without warrant in fact or in scripture, even anti-Christian, a usurpation dishonoring to the Lord Jesus Christ." We notice that this paragraph is softened in the proposed



Plan of Union, by the omission of the term, anti-Christian. Why the change? Some few years ago we saw a letter written on the stationery of the Stated Clerk of the USA Assembly. On this stationery the Stated Clerk had printed the claim that he was the "Executive Head" of the Presbyterian Church USA. Even with the softened form of this statement in the Plan of Union it would seem proper for the U.S.A. Stated Clerk to change the claim on his stationery.

Other parts of our testimony to the Headship of Christ are much more seriously curtailed in the Plan of Reunion. The **Preface** of the Westminster Divines is cut beyond recognition. The sentence borrowed from the Second Book of old Scotia is mutilated by the insertion of an "and" which wholly changes the sense of the paragraph. In our Book, as in the old Scottish Book, a minister is speaking and acting with the authority of Christ only when he speaks and acts according to the Word and by the grace of the Holy Spirit. On the other hand, in the Plan of Union it is asserted that "Christ rules the Church through His Word and Spirit AND by the ministry of men." This means that a Church officer, e.g. a Stated Clerk, would have Christ authority whether or not he was speaking or acting by the Word and the Spirit—a totally different thing.

We devoutly pray that before a Plan of Union is approved it will carry the glorious testimony of Benjamin Morgan Palmer much more effectively than does the present Plan of Union. Only so will it give effect to the solemn statement of paragraph 19: "The exercise of ecclesiastical power, whether joint or several, has the divine sanction, when in conformity with the statutes enacted by Christ, the Lawgiver, and when put forth by courts or by officers appointed thereunto in His Word."

### A PRAYING MOTHER

Billy Sunday tells the story of a minister who was making calls. When he rang the bell of a certain home a little girl opened the door. He asked for her mother, and she asked, "Are you sick?" He said that he wasn't and she asked, "Are you hurt?" Again he said, "No." Then she asked if he knew of anyone sick or injured. When he replied that he did not, she said, "Then you can't see mamma, for she prays from nine to ten o'clock." It was then twenty minutes after nine, but he sat down and waited forty minutes to see her. At ten o'clock she came in with the light of glory on her face; and he knew why that home was so bright; he knew why her two sons were in the theological seminary and her girl was a missionary. "All hell cannot tear a boy or girl away from a mother like that," comments Mr. Sunday.

—The Christian Digest.

## What Would The Lord Jesus Have You Say?

By Dr. C. O'N. Martindale\*

Not long ago I read what was called by "good judges" a great sermon on a **very vital text** by a splendid Christian leader. It was really a notable message. Yet it had far more imported matter than belongs in it—fully half its length—put first. The last half put more of the heart of it in the foreview—because closer to the Text.

After carefully reading, I asked a lady of much wide reading and good Christian calibre and fine balanced judgment to read it, and voice what she thought of it, and she substantially and ingeniously replied: She would say "it was a fine rhetorical and homiletical effort, well-phrased, and strikingly framed to appeal to the modern man or woman, but she just wondered if Jesus would have preached in that fashion on that text and its meaning to any person or body of people anywhere!" What a comment! And how revealing of the inadequacy and unsatisfyingness of much of the so-called up-to-date preacher's and teacher's method of approach to and proposed exegesis of even the superlatively clear Scriptures passages that came from the lips of the Lord Jesus Christ Himself.

When YOU Preach or Teach, be sure YOU Stick to and Tell The Truth In The Text You Use, and do not give a mere rehash of sundry human ideas or clutter any vagaries of **no value at all from a Gospel standpoint!** Be sure You Get the Exact Meaning (According to the Original Text) of the Scripture Words you make the Pivot of your Interpretation and Message (Sermon) to Christian and non-Christian!

Any preacher will find it worth while before he starts on any message based on any section of Holy Scripture—to ask **what would the Lord Jesus have me do as to this text? He gives His Holy Spirit as our helper to guide us into all Truth.** Do we want to **Know the Truth** and to **Tell The Truth** as well as to **Do the Truth**, and help our hearers to do likewise. Looking over my shoulder and following what I am writing, **Does God Approve or Disapprove What I am Saying This Text Means? Does He Own it, or does He Disown the Meaning I Put On the Text as untrue and unworthy of an Ambassador of our Lord Jesus Christ?** Maybe we'll preach and teach differently if we remember His Eyes are upon us, and His Ears Hear our Words; and Life or Death depends on our fidelity to His Word to men.

\*Baton Rouge, La.



# What Would Be The Gain In Union?

By Rev. Herbert S. Springall, D.D.\*

Years ago, I advocated early organic union of the U.S. and U.S.A. churches, but later experiences and observations through my forty-five years ministry in Texas have modified my convictions. My present conviction is that to press organic union at this critical time is unwise, unwelcome and seriously injurious to our Lord's work. That conviction has been reached slowly, chiefly from the following facts:

1. There are such fundamental differences in the interpretations of the most vital doctrines set forth in the accepted Standards of both the U. S. and U. S. A. Churches, as presented by its accredited leaders of the two denominations, that union consummated prior to a uniformity of interpretation would provoke critical discussions and discords that would inevitably reach out to all the bounds of the congregations, with disastrous consequences.

2. There are also, but secondarily, such radical differences in the methods of Presbyterian procedure in church courts, in social relationships, and emphasis of church objectives that harmony of administration is almost inconceivable before the primary items of Christological disputes are amicably adjusted.

3. The widely publicized Plan of Union does not go to the heart of the complex difficulties separating the denominations. The basic, central problem is to find, if possible, a common denominator for the interpretation of the most important truths of the Christian faith as set forth in the Standards of both denominations. The true source of all difficulties is spiritual, not mechanical; it is belief, not action; doctrine, not administration. A unity of understanding must precede a hopeful organic union, much as wise lovers attain a oneness of heart before building their prospective home. The processes of Organic Union are in reverse. And if the varied interpretations of the most sacred truths of the Presbyterian faith cannot be harmonized into a mutually accepted creed in a sincere spirit of truest devotion, then all these secondary steps toward organic union are but sounding brass and tinkling symbols.

4. There is, furthermore, such a strong, faithful company of consecrated leaders in our church today, with a following estimated at one-third of our denomination's members, who conscientiously maintain they cannot become a party to Organic Union with the U.S.A. church in view of their ordination vows to study the peace, unity and harmony of the church, unless, and until, the serious divergencies of both faith and practice are

explained, adjusted and accepted as true to the Scriptures. Here a tragic division in our own household of faith impends. Shall we heed the warning lights these beloved brethren flash upon us, and proceed most prayerfully?

5. Meanwhile, many are asking frankly, "what would be the gain in union?" The quietness on this point is noticeable. What is the U.S.A. church saying to us thereon? Is the U. S. church really, urgently desired? Most of our membership have never seen any clear, comprehensive statement of strong reasons for Organic Union. The twin reasons: Of a united front to the world, and economy, are too often specious and unconvincing. The asker notes that overlapping U. S. and U.S.A. churches are vanishing; that the call is pressing for more, not less, churches; that the field is white to harvest, with 50 percent of the average city's population unchurched, and that fraternal rivalry to increased efficiency is inspirational. Christ prayed for Christian unity, such as is evidenced in any local Pastors' Association, and not for an organized set up.

Recently an appeal touching the idea of posting our membership more accurately has been broadcast. The proposal is to promote the interchange of leaders of all church activities and cultivate closer fellowship all along the many lines of our U.S. and U.S.A. contacts. But such gracious and wholesale drawing together of leaders, holding unwelcomed interpretations of precious truths most surely believed among us, and with a known eye on Organic Union, would warrant hearers in believing that the visiting guests' views are approved by the visited church, and could readily become an aggravating and divisive occasion in our own families.

There remains one conclusion: The closest cooperative action at home and abroad in truest Christian brotherhood. The Plan of Union should be set aside. Its present activities are untimely, provocative, and manifestly injurious to the highest welfare and progress of our church. The Assembly should direct its most earnest and prayerful efforts to find, if possible, the solution of its most serious problem in the way of union; the harmonizing of our foundational theological differences in the understanding of what the Westminster Confession of Faith and the Catechisms set forth as infallible Christian truth. "Can two walk together except they be agreed?"

\*Chairman of the Home Mission Committee, of Dallas Presbytery.



# Young Readers' Page

## Two Congo Girls

De-muan-ye was an attractive young girl but a bit shy as her older preacher brother brought her to us to be entered in our Girl's Home at Mutoto Station. She was so happy for this opportunity to go to school for the first time in her life. She made friends readily with the other girls for she had a pleasant disposition and the matron found her dependable in her work. When school and garden duties were finished she would often come to the missionary's home to ask if she could take the baby for a walk or do some mending to earn a little extra money. This enabled her to always be able to make a contribution to her Christian Endeavor Society.

When vacation time came De-muan-ye was glad to return to her native village but her heart was sad when her father announced she couldn't return to Mutoto. Being a heathen he thought it a waste of time for women and girls to go to school for their place was in the home and field. De-muan-ye was wise not to take issue with him but instead asked permission to go on a visit to this older brother. Of course he wanted her to continue her schooling so brought her right back to our Girls' Home. Although angry her father didn't carry out his threat to come and get her for according to tribal custom the authority of the older brother is practically the same as that of the father. By the end of the second year in school De-muan-ye had made splendid progress in her studies. During this second vacation she gathered the girls of her village around her to teach them what she had been learning. Her father became very proud of the fact that his daughter was the only girl in the village who could read and write. Sometimes he too would listen in the evenings as she taught Scripture verses and Sunday School songs to the children gathered around her.

When it was time for school to open again imagine De-muan-ye's joy when her father gave his consent for his younger daughter, N-go-ye, to also enter our Girl's Home. She too proved to be a good investment of the native matron's and missionary teacher's training. Girls like De-muan-ye and N-go-ye are now establishing Christian homes of their own and thus helping to spread the light of the Gospel through Central Africa.

—J.S.B.

## First White Child!

Yes, for once in my life I created quite a sensation by being the first white child to be born on Lusambo Station, Congo Belge, Africa! In less than one hour after my arrival at noon our yard was filled with native men, women and children eager to see me!! A kind but firm Swedish missionary nurse stepped to the door and said she had just bathed the baby and tucked her in her native made basket for a nap!!! Very reluctantly the natives returned to the village wondering just how long they would have to wait to see me. Well, that was on Friday and on Sunday morning my father preached there on the Mission Compound. At the close of the service he announced that anyone who wanted to see the baby could accompany him

home. The congregation arose as a body and followed him. He quietly evaded the nurse and lifted the sleeping infant out of her basket. As he stepped on the porch the bright light caused me to squirm, open my eyes and raise my arms. The natives clapped their hands and said, "Twa-sek-e-de-la" (thank you.)

After I was several months old I was baptized by our Native Pastor, Mu-son-guela. He and my father had worked together both on the local station and out through the hill country and were devoted friends. After a long and useful life God has called this faithful servant of His to his Heavenly Home. I'm looking forward to seeing him again.

—M.R.B.

## IT WORKS

A mechanic was called in to repair the mechanism of a giant telescope. During the noon hour the chief astronomer came upon the man reading the Bible. "What good do you expect from that?" he asked. "The Bible is out of date. Why, you don't even know who wrote it."

The mechanic puzzled a moment. Then he looked up. "Don't you make considerable use of the multiplication table in your calculations?"

"Yes, of course," returned the other.

"Do you know who wrote it?"

"Why, no, I guess I don't."

"Then," said the mechanic, "how can you trust the multiplication table when you don't know who wrote it?"

"We trust it because . . . well, because it works," the astronomer finished testily.

"Well, I trust the Bible for the same reason—it just works."

—From Christus Medicus Magnus.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "E":

(1) "Stirreth up her nest"; (2) Samson lost his; (3) The high priest's servant lost one of his; (4) What Abraham's servant put on Rebekah's face; (5) "Was without form, and void"; (6) Between the wind and the fire; (7) Rescued a prophet from a dungeon; (8) "Hitherto hath the Lord helped us"; (9) "Dead upon the seashore"; (10) "He was an old man, and heavy"; (11) He said, "Shoot; and he shot"; (12) "Stood upon a pulpit of wood."

Answers: (1) Eagle; (2) Eyes; (3) Ears; (4) Earth; (5) Earthquake; (6) Ebed-melech; (7) Ebenezer; (8) Egyptians; (9) Eli; (10) Eliphaz; (11) Elshah; (12) Ezra.

(Encourage the use of Concordance, from this quiz on.)



# Woman's Work

Edited By Mrs. R. T. Faucette

## CHURCH WOMAN'S CALENDAR

### APRIL 1946

April 1: The Church Year 1946-1947 Begins.

April 7: Christian Education Day.

April 21: War Relief Day.

April Circle Topic: Starting Anew.

April Auxiliary Topic: How Did My Church Begin?  
Why Are We Presbyterians?

April: Attending Presbyterian Meetings.

Advance Plans made for important events that come early in May.

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## Three Approaches To The Alcohol Problem

By Mrs. W. B. Ramsay\*

Since this article appears on the page designated "Women of the Church," it is presumed that church women will read it. If the women of the Church would face the facts about alcohol, they would do something to change the attitudes and tendencies of the times that make the United States the greatest drinking nation in the world and make President Truman list the increase in juvenile crime as "our most alarming problem."

There are three approaches to the problem that church women should make—First, to be informed. High pressure advertising in magazines, over the radio, and on the screen has succeeded in making the use of alcohol as a beverage socially smart, and has created the attitude of accepting drinking, even excessive drinking, as inevitable. But this is a time of evaluating every thing that touches the common interest, and, every church woman should put herself on the fact finding board to investigate the truth about alcohol. Special studies in alcohol education are being carried on in many colleges and universities of America. Over three thousand applied last summer for entrance to the Yale School of Alcohol studies. Credit courses in alcohol education were given last summer in colleges in Florida, Mississippi, South Carolina, New York, Pennsylvania, Illinois, Colorado, Alabama, Georgia, South Dakota, Iowa, California and West Virginia.

What do scientists say about alcohol? It is not a food. It may liberate a large amount of calories, but it fails to provide vitamins, minerals, and proteins, and does not produce in the tissues growth or repair or development.

It is a depressant, not a stimulant. It is surprising how far-reaching the fallacy of alcohol as a stimulant has gone. A recent survey of fifteen thousand high school seniors in one of the eastern states showed that 38 percent considered alcohol to be a stimulant. 43 percent of these seniors were regular users of alcoholic beverages. And in every community too many adults look upon liquor as something that "gives them a lift," whereas in fact it slows them down. Alcohol dilates tiny blood vessels which cause skin temperature to rise, but actually the body temperature and resistance to cold is lowered.

It is a narcotic poison. As the brain cells contain more liquid and more water than other cells, these higher nerve cells are the first to be affected. Thus a small intake impairs self-control, judgment, conscience, and the higher inhibitions of the human spirit. By attacking the higher functions of the brain first, restraints are removed and loud laughter and illusory feelings of pleasure are a mockery, only a mechanism of escape from the realities of life.

It is disastrous in its effects on bodily functions. By giving a false sense of security and power, it slows down motor reaction, causing, according to the National Safety Council's report, one out of every five highway fatalities. Even small amounts of alcohol intake make driving of cars and planes unsafe, and unfit the skilled technician and the surgeon for their tasks. Heavy drinking, 4 to 5 parts of alcohol to 1,000 parts of blood, means staggering and falling, and a more than 5 parts to 1,000 parts of blood means deep anesthesia and maybe death.

**Alcohol and disease.** Alcohol is a habit-forming drug, and the confirmed addict is diseased and needs treatment. The Yale research studies show the country has 2,400,000 inebriates and 600,000 chronic alcoholics. Then, alcohol is a direct cause of various acute and chronic diseases. The records of the state hospitals for mental diseases in the United States show that more than 10 percent of admissions are for alcoholic psychosis. Dr. Milton Roseman, Professor of Preventive Medicine in Harvard University, says, "Alcohol is the bed-fellow of syphilis and gonorrhea."

**Alcohol and the home.** Sociological research reveals that the breakdown of the American home is greatly affected by the emotional instability and the economic tensions caused by alcoholic indulgence.



**Alcohol and economics.** Accidents, absenteeism, unemployment, cost of crime, and the diversion of raw materials needed for a hungry world are a part of the economic waste of beverage alcohol.

**Alcohol and society.** This country is paying two dollars for alcohol for every one dollar it pays for education, from the kindergarten to the university graduate and professional schools. The national drink bill is over \$7,000,000,000 or \$54 per man, woman and child. Society pays dear in unemployment, accidents, crime, mental disease, and lowered moral standards for the return in taxes paid for liquor licenses.

The second approach church women should make is to face young people with these scientific facts. Encourage the boys and girls to study the subject from every angle. Generally the problem with them is a social one, whether to be counted sissy or a social success. However, when they take the problem off of this one limb and lay it alongside of the whole of life, they can be made to see that alcohol does not make for a disease-resisting body, that it is an economic waste; that it increases crime, and lowers personal, moral and spiritual standards. The Boy Scouts pledge is a total abstinence pledge.

Let the young people see that they are being propagandized. The **Chicago Sun** of October 28 states that "some veteran brewers assert that beer consumption during the war received greater promotional impetus than it would have in 20 normal years. This they attribute to the fact that 10,000,000 soldiers in army camps have been accustomed to beer, and that a large proportion of them will continue to be consumers in civilian life."

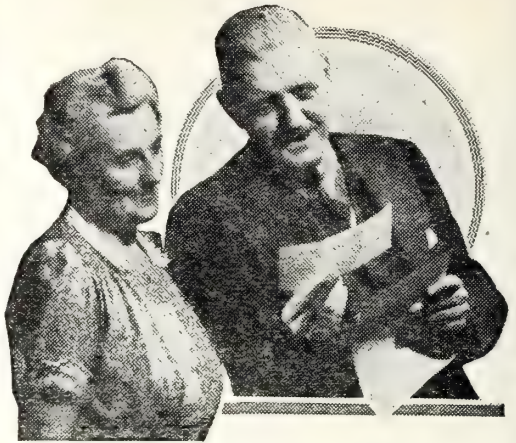
The third approach the church women can make is to strengthen every force for right living that touches the home. This means being informed as to where their young people are and what they are doing. It means substituting something better for the questionable resort places where beer is served. It means teaching self-control in the home; taking Sunday School seriously; setting a consistent, godly example; and above all it means sounding the call of Christ to a life of victory over sin and to a crusade for victory over beverage alcohol.

\*Penney Farms, Fla.

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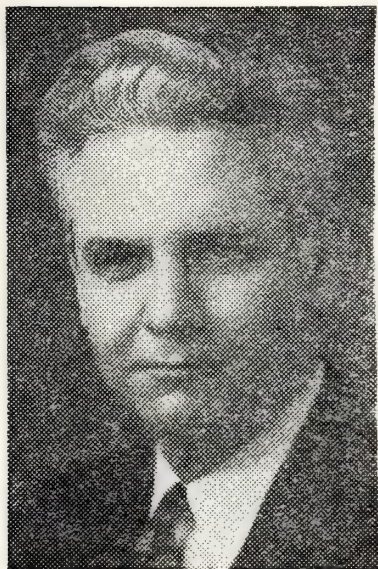
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# General Church News



Frank H. Caldwell

**Dr. Caldwell On Presbyterian Hour  
Sunday, April 7th, 1946**

Dr. Frank Hill Caldwell, president of the Louisville Presbyterian Seminary, Louisville, Ky., will be the speaker on The Presbyterian Hour next Sunday morning, April 7th, at 8:30 A. M., E. S. T., over an independent network of southern radio stations.

Born in Corinth, Miss., Dr. Caldwell for a time attended the United States Military Academy and the University of Mississippi, and was awarded the Bachelor of Arts degree from Centre College in 1926. He took his ministerial training in the Louisville Presbyterian Seminary and pursued post graduate work leading to the Doctor of Philosophy degree in the University of Edinburgh. He studied later at the New York University, became professor of Bible at Centre College, and after a pastorate in the White Memorial Church, McComb, Miss., he came to Louisville Seminary as professor of homiletics in 1930. Dr. Caldwell was elected president of the institution in 1936 and that same year was awarded the Doctor of Divinity degree by Centre College.

The subject of Dr. Caldwell's address next Sunday morning will be, "Truth Which Liberates."



Thomas K. Young

**Dr. Young On Presbyterian Hour  
Sunday, April 14, 1946**

Dr. Thomas K. Young, pastor of the Idlewild Presbyterian Church of Memphis, Tenn., will be the speaker on The Presbyterian Hour on Sunday morning, April 14th, at 8:30 A. M., E. S. T., over an independent network of southern radio stations.

A native of West Virginia, Dr. Young was educated at Hampden-Sydney College and Washington and Lee University. He took his ministerial training at Union Theological Seminary in Virginia, and was pastor for a time of the First Presbyterian Church of Covington, Va. After a long and successful pastorate in Roanoke, at the First Presbyterian Church, he went from there to his present pastorate in Memphis in 1930. Dr. Young was awarded the Doctor of Divinity degree by Hampden-Sydney College in 1920.

Last spring he was elected to the highest post in his denomination when he became moderator of the General Assembly of 1945.

The subject of Dr. Young's address will be, "A Worthy Christian Answer."

## Church Council Called 'Menace' To Christianity

Texarkana, Ark., March 14. (AP).—The American Baptist Association, in convention here, has adopted a resolution terming the Federal Council of Churches of Christ a "menace to true Christianity."

"We believe that said organization is unscriptural," the association declared, "in that it denies many of the fundamental doctrines of the Christian faith and that its purpose to unionize all Christian churches is unscriptural, unholy and undesirable, because it seeks to do so on the basis of modernism and the so-called social gospel. . . . We see in the preachments of a number of its leaders the tendency to communism."

The association represents 442 Baptist churches in 17 states, Hawaii and Canada.



### Federal Council Asked To Work For Non-Segregated Church

Columbus, Ohio (RNS).—"The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable."

This resolution was adopted here at a session of the Committee on Community Tensions in connection with the special post-war meeting of the Federal Council to adopt new strategic policies.

Approval of the statement was preceded by frank and candid debate. Discussing segregation, W. W. Alexander of Chicago, vice-president of the Julius Rosenwald Fund and chairman of the Federal Council's Commission on the Church and Minority Peoples said:

"It is clear that we have adopted the pattern of segregation. This is not sectional but national. There is about as much in one section of the country as another.

"This is so much in conflict with Christian teaching, that if we are dealing realistically, we must look at it as a national pattern.

"Less than one per cent of the colored Protestants in the United States have any fellowship in worship with their white brethren. The church is more segregated than the school system or than organized labor."

Expression of the Negro viewpoint came from Dr. Benjamin Mays, vice-president of the Federal Council and President of Morehouse College, who declared:

"We don't see how we can defend segregation in church and fight it on the street car. If the church sanctions the pattern of segregation it complicates the whole pattern of secular life. The church is supposed to furnish moral leadership. It is either all or none."

Dr. Clark Cummings of St. Louis told the delegates: "when we inquire of the hotels whether or not they could accommodate an inter-racial meeting they answer: 'why does the church ask us to do something that the church itself will not do?'"

The complete resolution follows: "The time has come for the Federal Council of the Churches of Christ in America to unequivocally renounce the pattern of segregation in race relations as unnecessary and undesirable and a violation of gospel love and human brotherhood. As proof of its sincerity in this renunciation it will work for a non-segregated church and a non-segregated society in the belief that **segregation denies Christian faith.**"

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### MISSISSIPPI PRESBYTERY

Dr. Dunbar H. Ogden, pastor of the Napoleon Avenue Presbyterian Church of New Orleans, La., and Dr. G. T. Gillespie, president of Belhaven College in Jackson, Miss., will speak on the question of Reunion with the Presbyterian Church, U.S.A., in a popular meeting to be held in connection with the meeting of Mississippi Presbytery at McComb on April 9-10.

Both Dr. Ogden and Dr. Gillespie are members of the Assembly's Committee on Church Union. Dr. Ogden will relate what progress has been made by the Committee and his personal reasons for favoring reunion. Dr. Gillespie will give his reasons for opposing reunion.

The meeting will not take the form of a debate. It has been designed to furnish facts and information to the ministers and laity of the Presbytery. A majority of the elders and deacons from the various churches is expected, and the members of the Presbyterial have also been invited.

Jac C. Ruffin, Moderator.

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## BOOK REVIEWS

### EVENT IN ETERNITY

By Paul Scherer. Published by Harper and Brothers, New York, N. Y. Price \$2.00.

**Event in Eternity** is one of those books we may expect to find quoted often in pulpits and in the religious press for some time. Its author, Dr. Paul Scherer, former pastor of the Evangelical Lutheran Church of the Holy Trinity, New York, and now of that city's Union Theological Seminary, writes with an amazing eloquence. The man-centered theology and preaching of the old-fashioned modernism will find him a stern judge.

The book consists of a series of lectures on Isaiah chapters forty to fifty-five. The lectures were presented, among other places, at the Western Seminary of the Reformed Church of America, Holland, Michigan. Dr. Scherer does not consider the remarkable Isaiah passage chapter by chapter but under five headings: The Glory and Majesty of God; God in History; The Eternal Purpose; The God Who Would Be Man; and The Divine Vocation. The author's treatment is not expository but largely devotional in character.

The approach to the passage is that of the increasingly popular Theology of Crisis. The very title of the volume indicates that. Occasional references to the nature of Scripture do also. Revelation "is not a record," writes Dr. Scherer, "it is a gift. It is not a philosophy built up from underneath; it is the weight and pressure itself of a life beyond our own, of Whom, and through Whom, and to Whom are all things . . . The Bible exposes you to Him through the medium of your time, revealing Him through the medium of times other than your own . . . It is the place where you and I stand in front of Him alone. That solitariness of meeting constitutes the very nugget of God's revelation of Himself in Christ." It is this approach that allows the author to deny the unity of the prophecy of Isaiah. He can speak of the author of his text as "Second Isaiah" and "the unknown prophet."

Most readers will be encouraged by Dr. Scherer's eloquent emphasis on God's transcendence. They will like his frequent reference to the Word of God. Historic Christianity, however, cannot find a true friend in neo-orthodoxy. The old liberals will not find in it a deadly enemy. Neo-orthodoxy is actually the new modernism.

—Adrian De Young.



THE BLUE ROBE—THE STORY OF  
MARY MAGDALENE

By Sara Elizabeth Gosselink. Published by the  
Wm. B. Eerdmans Company, Grand Rapids, Mich.  
89 pages. 60 cents.

Most of us know the need that exists for Christian literature for children. Adults, of course, also need Christian literature. They, unfortunately, think they may devour anything that is printed. The Eerdmans Company has begun to try to meet the need for Christian fiction. The present writer

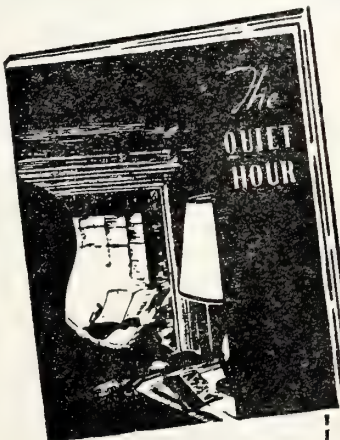
wishes that our Presbyterian Book Stores displayed that company's books. He feels that our church should encourage those who seek to capture literature for Christ.

The Blue Robe is one of several books for children by Miss Gosselink. It is the simple story of the imagined way in which Mary Magdalene came to meet the Lord Jesus Christ, and thus to her salvation. The book credits the Bible. It accepts the supernatural. It honors Christ as the performer for mighty works and as the Saviour of sinners. Children can understand it. —Adrian De Young.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume IV — Number 20

APRIL 15, 1946

Yearly Subscription \$1.00

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*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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## EDITORIAL

### The Outlook Poll Analyzed By The Presbyterian

We have recently seen several news releases claiming that a poll conducted by *The Presbyterian Outlook* shows that 71 percent of the votes counted in that poll favor union of the Presbyterian U.S.A. and the Presbyterian U. S. Churches. Of course such statements are pure propaganda on the part of those favoring the said union. In the first place the very wording of the statements to be checked was so arranged as to give an advantage to the pro-union group. For instance statement number one reads: "I favor reunion as soon as practicable." Now many of us could check this as many doubtless did by putting the right interpretation on the words "*as soon as practicable*." One minister told us that he had so checked his card but that he did not feel it was practicable as long as there are doctrinal differences or as long as there is a strong minority who oppose it.

Our esteemed contemporary, "The Presbyterian," U.S.A. conservative weekly, published in Philadelphia, in its issue of March 28, 1946, speaks of this poll as follows:

#### "SOUTHERN POLL"

"Our contemporary, 'The Presbyterian Outlook,' recently made a poll on the matter of union between the Presbyterian U.S.A. and the Presbyterian U. S. Churches. The report shows 39 percent of those replying favoring it; 32 percent favor it, but not while there is any considerable opposition; and 29 percent flatly oppose it. The average included pastors, elders and seminary students. We do not have the total number of letters sent to which the volume of replies should be compared, but this does not indicate to us any immediate prospect of union. The 29 percent flatly opposing the movement would place the 32 percent favoring it on condition of no strong opposi-

tion, on the negative side, leaving 39 percent actually for it. These, according to the report, only favor it 'as soon as practicable,' and with 61 percent diffident or in opposition we do not consider that they would deem the present a fitting time. We have always favored the union, but have never had any great hope of living to see its consummation."

Certainly *The Presbyterian* has given a fair and honest analysis of the poll. The various news dispatches going out from Richmond on this matter were very misleading, to say the least. An honest report on the results of this poll at the time these figures were given to the press should have read: "*Over 60 percent oppose union at present.*"

—H.B.D.

## Darkening Counsel

At the recent post-war policy meeting of the Federal Council of Churches, held in Columbus, the references to Communism are both misleading and untrue.

"If communism has brought more of equality to man," Bishop Oxnham said, "and has endeavored to abolish the exploitation of man by man, that must be weighed when we consider its denials of liberty, its materialism, its dictatorship, its totalitarian economic order."

"If capitalism has preserved more of liberty and lifted the physical standards of men, that must be considered when we weigh its failure to remove the contradiction that lies in its ability to produce and its inability to distribute in a moral or rationally adequate manner \* \* \*

"We refuse to identify the Christian Gospel with an economic order. \* \* \* We shall be called Communists by unthinking capitalists and capitalists by dogmatic Communists. We are uninterested in these appellations. We seek to be Christians."

Has Communism "brought more equality to man"? If by "equality" is meant the dragging down to a basis of equal servitude to the state, then Communism has brought "equality," but it is not the equality of opportunity characteristic of Christianity and democracy.



Has Communism "endeavored to abolish the exploitation of man by man"? The answer is an emphatic **No**. The exploitation has reached its peak under Communism; a small group, in the name of the state, enforcing their wills, by force, on the great majority.

Finally, is it true that "the capitalistic system has the ability to produce but the inability to distribute in a moral or rationally adequate manner"? The answer is found in another question. "Where do workers enjoy the freedom, opportunities, privileges and material good things as a reward for their work, in Soviet Russia or in capitalistic America?"

Liberal theology develops a type of mental reasoning and reaction which, in turn, consistently produces an ideology based on its own predetermined false premise. In these quotations we have a concise illustration of this fact.

After this editorial was written and in the hands of the printer, Mr. John Temple Graves II, in his daily syndicated column, "This Morning" took the Federal Council sternly to task for its position. Mr. Graves has given us permission to quote his article which was as follows.

## THIS MORNING

By John Temple Graves II

*"We refuse to identify the Christian Gospel with an economic order ..."*

\* \* \* \*

"What did Bishop G. Bromley Oxnam, president of the Federal Council of Churches, mean when he told the Council at the recent Columbus session that the Christian Gospel must not be identified with an economic order? The remark followed a passage in his address in which he outlined first, the benefits to mankind which he said Communism has brought, and, then, benefits he credits to Capitalism. It seems to me that, coming thus, the statement amounted to gesture towards the Communist economic order.

\* \* \* \*

*For, obviously, what he had in mind was a defense of the Federal Council against the increasing number of Americans who object to some of its resolutions and attitudes as hostile to the American economic order we call Capitalism. And he defended it by implying that as much is to be said for Communism as for Capitalism and that the church must not take sides. To give Communism equal rank with Capitalism in a country whose philosophy is the Capitalist one, and whose laws and practices are based on Capitalism, is very much to put the church on the side of the Communist economic order, it seems to me.*

\* \* \* \*

I suggest that in thus ranking Communism with Capitalism Bishop Oxnam was identifying the

Christian Gospel not only with an economic order but with a philosophy which has no place for the Lord God Almighty, even though willing to endure Him as a fellow-traveler sometimes for strategy's sake.

\* \* \* \*

*These things should be considered with the Federal Council's demand for passage of the Fair Employment Practices Commission bill. The bill would set up a new bureaucracy at Washington with such entrance into the economy and society of our country that counterparts would be hard to find even in such total states as Germany was and Russia is. Identifying the Christian Gospel with it is identifying it not only with an economic order but with one alien to the philosophy of this land."*

While declining to take a stand on doctrinal matters, because of the controversial possibilities involved and because of the heterogeneous background of its constituent bodies, the Federal Council of Churches continues to take sides and make pronouncements on social and moral issues on which Christian men of equal piety and equal desire for social righteousness differ sharply.

The Federal Council has lobbied insistently in Washington for passage of the Fair Employment Practices Act although many men who are deeply concerned about the promotion of interracial fairness and amity have felt the underlying motives for, the background of many of its proponents, and the ultimate effect of the measure, if enacted, would stir up rather than decrease racial animosities. Why should the Federal Council presume to speak for its constituents on this matter without proper authorization?

The Federal Council poses as a group of experts on monetary matters, the atom bomb, labor and economic problems and almost without exception one finds them offering final judgment on a basis evangelical Christians cannot accept. On the other hand, on the broad moral principles, on which all can unite, one fails to find any mention of the motive power by which reform alone can be effected—faith in the shed blood of the Lord Jesus Christ.

With its activity for social and moral righteousness one cannot understand why the Federal Council studiously avoids the greatest issue of its kind in America, the liquor menace. Alcohol is doing more to degrade, debauch and destroy the bodies and souls of boys and girls and men and women than any one thing. But, the Federal Council seems more concerned about cooperatives, race relations, the atomic bomb and other social and economic problems.

One is forced to the conclusion that there is a definite connection between radical theology and radical political and economic ideologies.

We continue our criticism of the Federal Council because its leadership is unsafe and has persisted in a fixed policy for a number of years, without reference to the attitudes of its constituent bodies. We also resent the lobbying, writing, and other activities of the Council's paid staff personnel in Washington.



If the Federal Council would center its efforts on the underlying cause of social, economic and political unrest—sin in the heart of the individual, and would preach the one God given remedy,—faith in the shed blood of the Lord Jesus Christ, then, and then alone would it fulfill its obligation and aid in the only possible solution.

As we read such reports we are reminded of Job 38:2—"Who is this that darkeneth counsel by words without knowledge?" —L.N.B.

## A Correction But Not A Concession

My attention has been called to a detailed error in my article in the March 15th issue of the Southern Presbyterian Journal. I there stated that the revised Plan of Union calls for the inclusion of Negro Churches in the regular Synods and Presbyteries. I am informed by Dr. Ogden: "There has not been agreement tentative or otherwise to eliminate Negro Presbyteries. There has been tentative agreement to eliminate Negro Regional Synods. In this event the Negro Presbyteries and particular Churches would be under the jurisdiction of the regular Regional Synod within whose bounds they are located."

At a meeting of Atlanta Presbytery a letter from Dr. Ogden giving an account of changes since the printing of the Plan of Union was presented. One of the Atlanta ministers, a member of the Committee considering the Plan of Union, understood Dr. Ogden's letter to mean the elimination of both Negro Presbyteries and Synods and so reported to me. I regret the error and take pleasure in correcting the same.

The main thrust of my article is not changed by this correction. Both of the major changes reported are in accord with the editorial published in the "liberal" *Presbyterian Tribune* for March 1945. The USA "liberals" particularly objected to a plan that would make Negro Synods in the South permanent. Dr. Ogden's letter of correction shows that our Committee has tentatively agreed to this *Tribune* proposal. The *Tribune* in the same editorial quotes the USA Assembly of 1944 as affirming its hope that in due time all synods and presbyteries throughout the Church will become racially inclusive.

A USA Presbyterian Publication, *The Church Times* for July 21, 1945, records and advocates "the Vermont Experiment." Under this plan committees of the Synods of Illinois and "the national headquarters in Philadelphia" sent 45 Negro children to visit in the white presbyterian homes of five small Illinois communities. There they were entertained for two weeks "just as if they were the out-of-town relatives of the white hosts." The Apostle tells us that God has appointed the bounds of each race's habitation, consequently it is not the business of the Church to push a program that seems to have as its end the amalgamation of the races. Rather, with Henry W. Grady we look forward to the two races of the South walking together in peace and contentment.

The Church does have a God-given task and responsibility that includes ministering the Gospel to our Negro neighbors. In the Presbyterian Church, U. S. our Synodicals have for many years held conferences for Negro women. Our Chapel program envisages the Negro and through it many

of our congregations are likely to have colored members until such time as these can be organized into their own congregations. And as we meet in Christ other human interests are promoted. Health clinics and kindergarten work is promoted by the local Auxiliary. One of our ministers promoted Negro scout work and homiletics classes by the white for the colored ministers in Anniston. As we keep the worship of God and the Gospel of Christ central in our thinking, individual Christians meet these Negro brethren in Christ and become interested in their better housing, education, economic well-being, political and legal rights, in general good will and friendliness.

We greatly regret that our Committee has "tentatively" agreed with the *Tribune* on inter-racial synods as well as on the more significant matter of changing our ordination vows.

—Wm. C. R.

## The Sabbath

The subject of this editorial is the Lord's Day. For those who quibble over the correct terminology we would simply say that we are speaking of the first day of the week, the day on which Christians commemorate the resurrection of our Lord, whether called Sunday, The Sabbath, or the Lord's Day.

The thesis of this editorial is the fact that, to the majority of Americans, the Sabbath is simply a pagan holiday, and to an ever increasing number of Christians it is a holiday instead of a holy day.

The principle of the Sabbath goes back to creation itself, where we are told, **"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it."**

In this act God established a principle of life which has never changed and this principle is that one day in seven is necessary for rest and refreshment for the body, soul, and spirit.

To Israel were given specific instructions as to the keeping of the Sabbath and the great principle of the Sabbath was embodied in the fourth Commandment which begins, "Remember the Sabbath day to keep it holy." And which ends with, "For in six days the Lord made the heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

In the days of His flesh our Lord made it plain to the Jews that by their traditions and rabbinical additions they had changed the truth so that it was unlawful to even perform works of necessity and mercy on the Sabbath day.

Strange to say, laxness in observing the Sabbath today is fostered in the Church by men of two extremes, the liberal, who has lost his faith in the supernatural revelation from God, and the conservative who says the Christian being under grace, and not under the law, is no longer obligated to keep the Sabbath, forgetting that the principle was established at creation, not at Sinai.



What the liberal is denying and the conservative is forgetting is that there are certain principles which God has ordained which may be denied, or overlooked but which nevertheless operate inexorably to the loss of those who ignore them. One of these God-established laws is that one day in seven is necessary for physical and spiritual regeneration.

They are too long to quote here but we would refer our readers to the answers to the 58th, 59th, 60th and 61st questions in the Shorter Catechism. Here we have the clearest and most concise statement of the privileges and duties of the Christian, with reference to the Sabbath, that we know of.

Those who succumb to the secularism which is all about them on the Sabbath are but taking another step in breaking down the essential difference between the Christian and the unsaved, thereby making it more difficult to win the sinner; and they are also losing something very precious; something which can never be obtained in any other way,—the blessings which God has reserved for them who remember to keep His day holy.  
—L.N.B.

## A Dangerous Modification

As the Presbyterian Church in the U. S. is at present constituted, the Presbyteries are the guardians of the purity of the life and belief of the Church. By its present law, all ministers seeking admission to a Presbytery SHALL be examined in Theology, experimental religion, and church government.

The proposed plan for union has altered this "shall" to "may". At present, this examination, in order that any Presbytery may ascertain the theological soundness of any minister seeking admission, and, of course, decline to admit any found not sound in the faith, is mandatory. The examination "SHALL" be held. Now it is merely permissive. A Presbytery "may" examine on theology, the sacraments and church government. The examination on "experimental religion" is also omitted. But the important point is that the examination in theology may be omitted. If the proposed plan should be adopted, what will be the effect of this change? Of course, a Presbytery may make it a part of its Standing Rules that all seeking admission shall be examined. But unless a Presbytery is strongly and deeply concerned for the preservation of sound faith, there will be pressure to omit the examination and just receive an applicant on presentation of a letter from some other Presbytery. There will be plenty of Presbyteries which will not examine. In the U.S.A. Church at present, the presentation of a letter is sufficient. In practically all the presbyteries which will come from that church into the united church, there will be men who have not been examined. It will not seem fair to begin an examination of new applicants. Furthermore the purpose of this examination is, as said above, to preserve the soundness in doctrine of the church by arresting unsoundness at the beginning. There will be no point or purpose in holding the examination if it is not to be the definite policy to exclude any applicant who is found to be unsound. It is hardly likely that presbyteries who have not heretofore conducted such an examination will begin it in order to prevent the admission of any not sound in the faith. And

because there will be a large number of presbyteries in the united church which will not so examine applicants, the presbyteries which will hold to it, will be subjected to steady pressure to admit applicants without it. It will not seem fair to subject ministers to such a test in a part of the church and not in the whole church. And should some hold to this power, there would soon be a line of cleavage between presbyteries which preserved the orthodoxy of their members by such an examination and those which admitted any applicant without the examination. Of course, not all applicants would be unsound. But some might be and very likely would be. And very soon it would be known that such men could not be received into those presbyteries which demanded adherence to the Doctrines of the Standards. Either this cleavage would grow wider and be a sharp line across the church, or, in the end, all presbyteries would abandon the examination and ministers who might be holders of extremely unsound doctrines could freely preach anywhere. And this cleavage would be very harmful to the peace and unity of the church. A church could hardly remain a CHURCH with division of so deep-seated a nature separating its component bodies. There would then be left no method by which unsound doctrine could be excluded from any part of the church. This change in the duties of presbyteries from "shall" to "may" is one of the most dangerous features of the proposed plan if not the most dangerous, as far as preservation of sound faith is concerned.

—D.S.G.

## Making Straight Paths Crooked

"Will you never stop trying to make the Lord's straight paths crooked." Acts 13:10 (Am. Trans.)

It is a great blessing to make **crooked** things **straight**, even little things: to straighten a crooked sapling so that it can grow into a beautiful tree; or to straighten a twisted limb on a child, or a warped mind, so that the life will be sweet and wholesome, instead of embittered.

What a **curse** to make straight things crooked! This is devil's work indeed. No wonder Paul called Elymas a "child of the devil."

We want to suggest three paths—very important paths—which Satan and his helpers are trying to make crooked:

1. The straight path of Grace, **Salvation by Grace**, including the whole Plan of Salvation. God has made this path very plain and straight in His Word. There are Sign-posts all along this highway. One is SIN. We are told of its true nature and terrible consequences, and warned of its danger. Another is the Cross. On this cross is seen the Savior from sin, the One made sin for us who knew no sin. He takes our place and His precious blood cleanses from all sin. A third is FAITH, the grace by which we lay hold of this great sal-



vation. Still another is REPENTANCE, by which we let go of sin. Obedience, Love, and Holiness follow. These are some of the signs by which we know the path that leads from sin and hell to holiness and Heaven.

Satan and his followers have done their best, (or worst) to make this path crooked. They have **tampered with the signs** along the road. They have tried to change the definition of sin, and the meaning of the Cross, Atonement, Faith, Repentance and the other marks of the pathway. The devil substitutes his own methods of salvation—salvation by works, or character, or the goodness of God,—and has many counterfeits which he offers men. We are amply warned of the wiles of the devil and of the false prophets who try to deceive even the elect.

2. The straight path of **Growth in Grace**. God wants us to Grow. This growth is supernatural and mysterious, the work of His Spirit in our hearts. But there are "Means of Grace" which are "Means of Growth." These are like the air and food and sunshine and rain and exercise which make animals and plants grow. They are very necessary.

One of these is the Word of God. The milk, the finest of the wheat, strong meat—all the spiritual vitamins we need. Prayer is as necessary as air. We must pray to keep from being stifled in the dusty atmosphere of the world. The House of God with its worship and fellowship. Work—putting our religion into practice, being doers of the Word, not hearers only.

The devil does not want us to grow. He likes to divert our minds from the BEST BOOK, and has filled the world with other books. He asks the question, "What is the use of praying?" He keeps us from the Lord's House and from the right use of the Lord's Day, if he can. He encourages laziness. In short, Satan and wicked men do all they can to make the path of Christian Growth and Development, and Fruit-bearing so crooked that we make no progress, and then they laugh at our shame and folly.

3. The path of real **Greatness through Grace**. The Master made this Way stand out in bold relief one day when He found His disciples disputing as to which one of them would be the greatest. He planted three great sign-posts to show the way of true greatness: **Humility, Service, Sacrifice**. He then illustrated what He meant by His own example and ministry. There could be no mistake as to the straightness and plainness of the path.

What havoc the devil has caused in the church and world by making this path crooked! For Humility he has substituted **Pride**, both worldly and spiritual pride. Church leaders and church laymen have been trapped and ruined by this cunning bait. For Service, he has put Self-seeking and Self-ad-

vancement. For Sacrifice we have Ease and Enjoyment. If we follow his crooked path we will never be great through the Grace of our Lord Jesus Christ.

The Path of Salvation by Grace, of Growth in Grace, of Greatness through Grace. Are we following these three straight paths? —J. K. P.

## The Federal Council And The Bomb

In such published portions as came under our eye, of the Federal Council's deliverance on the atomic bomb at its meeting in Columbus, Ohio, we missed much that should have been there and noted items which sounded strangely. First, no mention of Christ is made, His name nowhere appearing except in the word "Christian." No proclamation of the need for the Gospel is stated. The sinuous course of diplomacy is advocated, the Churches becoming petitioners to government. Thus the chief field of Church action is neglected. The word "penitence" is systematically used instead of the nobler word "repentance." The use of the atomic bomb is regretted, though it saved untold thousands of lives, both those of our own and those of our former enemies. What is the opinion of the many Christian scientists who worked on the bomb? The atomic bomb ended the war, as Winston Churchill said at the time. To be sure, military staff experts have been at pains to remind us of the extent to which enemy resistance had already been weakened, but, granting this freely, the bomb finished the war. All scientific students know that the principles of the bomb are not now and never can be secret. Only certain technological processes can be hidden, and what are hidden by one nation may prove to be less economical and slower than those of another. While we are hiding our processes, any other country may go ahead and find a better way to make similar bombs at less cost. To say that we promise never to use the bomb first, as suggested in the declaration at Columbus, may be simply to say that we will allow the nation to be mortally injured before any second stroke is possible. This is fantastic. If the Evangelical Churches of Christ in America could bring their representatives in these diets to actually put forth in ringing terms the great program of Saving Grace through Faith, and call upon men everywhere to repent and believe, and mobilize the resources of the Church in evangelization to every creature under heaven, the Church would be on the track the Lord marked out. Too much public pronouncement falls just short of the vital message.

—The Presbyterian.

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# The Holy Spirit And The Church II

## THE LIFE OF THE CHURCH

By Rev. T. E. P. Woods, D.D.\*

Life is a mysterious reality. Its reality lies in our consciousness. Its mystery is in its inception. We know its source, for God created it; but He has not revealed **how**, other than in the words, "God spake, and it was." The triune God said, "Let us make man in our own image, after our likeness." So God created man in his own image." Job, speaking of his own creation, said:

Didst Thou not pour me out like milk, and mould My shape, as curdled milk is formed in cheese? With bones and sinews, Thou didst knit my frame, Put flesh in it, and cover it with skin; Then Thou didst give me breath of life,—and love! My spirit, Thou didst guard with watchful care.

### I. Why The Church Lives

The Son of God, in His earthly ministry, had brought together the material for the Body of Christ in separate units of individual souls, born of the Spirit, and united to Jesus Christ by the bond of love. These separately drew their spiritual nourishment directly from Him, as an unborn babe feeds upon its mother's body. Then, at the appointed time, fifty days after the resurrection, the Church was born, when the Holy Spirit descended and was incorporated in that new Body, never to leave it until its number was complete; until, sanctified and cleansed with the washing of water by the word, it could be presented to the Lord, a glorious Church, without spot or wrinkle or any such thing, but holy and without blemish.

At that time, the hundred and more men and women, who had waited in prayer in the upper room in Jerusalem as Jesus had commanded them, were made into one marvelous Body, united to Christ more truly than they had been before; for now their bond of union was the Spirit of the Living God, who not only bound them to Christ the Living Head, but "knit their frame" together, and bound them into a corporate union of common life and mutual love that magnified their love for their Lord.

It is significant that the word, **called**, is used with reference to both the Church and the Holy Spirit. The Church is the **ecclesia**, the **ones-called-out**; and the Holy Spirit is the **Paraclete**, the **One-called-alongside**. James, in the council at Jerusalem, quotes Simeon as declaring "how God at the first did visit the Gentiles, to **take out** of them a people for his name." Jesus, on the eve of His trial, said, "I will pray the Father, and He shall give you another Paraclete, that he may abide with you forever." Jesus was the earthly Paraclete until He was taken away; now He is the heavenly Paraclete, as John tells us: "If any man sin, we have a paraclete with the Father, Jesus Christ the righteous." 1 John 2:1. Jesus said, "It is expedient for you that I go away; for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you."

The Church must be united by a stronger band than a common interest in their great Teacher and a common love for Him; they must be united by a bond that nothing could break, and that bond was none other than the Holy Spirit, "who," Jesus

said, dwelleth **with** you, and shall be **in** you." At Pentecost, this Paraclete answered the heavenly call, and came, first **upon** the believers, then entered **into** them, and remained **with** them, that the Church might have continuous and uninterrupted life. Pentecost was the birthday of the Church and of the Spirit. On that day, the Church began to live as an independent spiritual organism, and on that day, the Holy Spirit was incarnated, though mystically, just as really as the Son of God was incarnated when He was born of Mary.

The Church came to life in the Spirit, when the Spirit came to live in the Church.

### II. How The Church Continues To Live

There is no single figure of speech that completely describes the Church. Nor do all the figures combined serve to display adequately what the Church is, and how it continues to live. It is called a house made of living stones; a building erected on the foundation of apostles and prophets, Jesus Christ Himself being the chief corner-stone; a living temple, the habitation of God, in which the Holy Spirit dwells; a vine and its branches; a body like the human body with many members performing various functions. It is called in mystery the wife of Christ; it is called the Bride of the Lamb; it is called a house in the sense of a family or dynasty. Jesus said that He would build it on Himself as the true foundation.

In all these figures, there is one idea that persists, and that is vitality. The Church lives. The continuous life of the Church is directly dependent on the work of the Holy Spirit and, indirectly, on the conscious effort of the Church under the direction and influence of the Spirit.

The Church as a spiritual organism continues to live by having incorporated into it new living cells. These cells are saved souls, born of the Spirit, and baptized by the Spirit. By these two operations, the Holy Spirit directly keeps the Church alive. Let us think about them.

**1. Born of the Spirit.** By Spirit birth, a soul that was dead in trespasses and sins is brought to life through a new spiritual nature like unto God's, and becomes the born-child of God. Except a man be born again, he can neither see nor enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. The Spirit birth is just as real as the natural birth; and it is absolutely necessary to salvation. If there had been no sin, there would have been no necessity for the new birth, but man would have remained at a lower plane of existence, infinitely removed from God in rank, though the highest of all creatures. But sin entered, and man died. Then God's purpose with reference to man was revealed in redemption; not to bring man back to a lost state, but to a higher one. By the grace of God, man was to be exalted; he was to become the son of God by a new birth, and thus attain a position infinitely higher than that to which he had been created. So sin was over-ruled, but at an infinite cost to God.



Now, this is not the work of man, it is the work of God. No man is ever born of his own will either naturally of the flesh or supernaturally of the Spirit. He has nothing to do with his birth. His earthly parents are the efficient agents of his natural birth; God is the efficient agent of his spiritual birth. He is begotten by the will of God. (John 1:13), with the word of truth (Jas. 1:18), which is the incorruptible seed of truth (1 Pet. 1:23), and is born of the Spirit. (John 3:5). The Holy Spirit is the agent who is directly responsible for the new spiritual life, in that, by the free and special grace of God, He makes the effectual call, implants the seed of truth, and brings about spiritual birth. Man's intellect does not accomplish it, for the natural man does not receive the things of the Spirit of God; "for they are foolishness to him; neither can he know them, because they are spiritually discerned."

How often this fact is illustrated in the experiences of men. A sinner reads, or hears read, the great gospel text: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He knows every word of it; he knows what it means; but it leaves his heart cold and unmoved. Many times this truth has flashed upon his mind, but always with the same result. Then comes a momentous time when the full meaning of the gracious message of God bursts upon him. It is God's word to **him**; Christ died for **him**; all his sins have been laid on the sinless One who was crucified for **him**. His heart leaps with joy; he has become a new creation in Christ Jesus; he has been born again; he is a child of God; he is saved forever. This is the Spirit's work. Another living cell is ready to be transplanted into the body of Christ.

**2. Baptized by the Spirit.** The Baptism of the Spirit is the next direct work of the Holy Spirit; it is the act of incorporation. It really occurs when the soul is born again, but we think of it separately because of the new relationships set up. The birth is out of darkness into light; from death to life. The baptism is from enmity into love; from an alien to a citizen.

"For by one Spirit are we all baptized into one body." 1 Cor. 12:13. We do not join the Church of our own will; we are joined to the Church by the Baptism of the Spirit. This is the "one baptism" spoken of in Eph. 4:5. It is not water baptism, which is the symbol of the true baptism, and which the new made member of the Body of Christ will gladly receive of his own accord as a testimony of his faith. He will also unite with some branch of the Church, because he has the right to do so and because he wants the fellowship in worship and service with others who have been saved. So he joins a church because he has already been the direct-work of the Holy Spirit. These new sad to say, who do not have the right of Spirit birth and Spirit baptism, join a church and clog the Body with dead cells or harm the Body with deadly cells that distribute rank poison.

So the Church continues to live and grow by the redeemed souls that are added to it daily by the direct work of the Holy Spirit. These new members, each one indwelt by the Spirit of Life, increase the size of the Church and add to its efficiency as God's earthly agent of salvation.

The Church also has its indirect part in carrying on its life. Perhaps **indirect** is not the best word to

use, but by it we mean that the Church does its part **under** the direction of the Holy Spirit and through the power of the Holy Spirit.

Jesus said to His disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." "But when the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness." "When he, the Spirit of truth, is come, he will guide you into all truth." These passages show clearly that the Church has something to do, that it saves its life by saving others. Its life is sustained by feeding on the Word of the Spirit. It brings forth fruit by testifying the truth as it is in Jesus Christ, and becomes strong in so doing. Its main testimony is very simple: "He saved us, He can save you." That is the living germ of the seed of the Word which the Holy Spirit plants in dead hearts to awaken them to life everlasting.

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## Infant Salvation

By Rev. Wm. C. Robinson, D.D.\*

Our age is sorely in need of clear thinking on the subject of infant salvation. When a baby dies, do the Christian parents thank God the Father for His grace, the Lord Jesus Christ for His blood, and the Holy Spirit for His regenerating action in saving that baby? And if the baby lives, do the same parents realize that the baby is an heir of racial sin who needs to be taught the law of God that he may realize he is a sinner and the Gospel of Christ that he may be saved? These fundamental facts are often obscured in the baptism of infants. Perhaps, a few affirmations will clarify our understanding.

I. Infants are lost members of a lost race. They need to be saved, and only those that are savingly united to Christ are saved. This fact was brought out in the Pelagian controversy, when under the leadership of Augustine, the Church recognized that every child enters the world with the guilt of Adam's first sin and the consequent corruption of original sin. The Apostle tells us: "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." (Rom. 5:18). According to the Psalmist, we are born in sin and shapen in iniquity; we sin as soon as we are born and we go astray from the womb. Calvin says that infants bring their own condemnation into the world with them and the seeds of that iniquity which will later appear in them. In Craig's old Scottish Catechism we are taught that baptism is "the Seal of our spiritual filthiness through our Communion with Adam, and our purgation by our Communion with Christ." In the Westminster "Directory for the Publick Worship of God," the minister is to instruct the parents, "that the water, in baptism representeth and signifieth, both the blood of Christ, which taketh away all guilt of sin, original and actual; and the sanctifying virtue of the Spirit



of Christ against the dominion of sin and the corruption of our sinful nature." In our Southern Presbyterian Book of Church Order, the minister is to show: "that we are by nature, sinful, guilty, and polluted and have need of cleansing by the blood of Christ, and by the sanctifying influences of the Spirit of God." He is to propose to the parents the following question: "Do you acknowledge your child's need of the cleansing blood of Jesus Christ, and the renewing grace of the Holy Spirit."

II. Infant Baptism is a seal of the promises of God and of the covenant of grace. We baptize adults on their confession that by faith they adhere to the promises of God. We baptize infants on God's promise that He will be our God and the God of our children. We thus claim the salvation held out to us in the covenant of grace for our little ones. By baptism they are claimed for God and sealed with the seal of the righteousness of faith. God's Triune Name is named upon them and thus the Father owns them as His children.

Regeneration is not, however, tied to the moment of baptism. God may see fit to regenerate them as children of believing parents before baptism, at baptism, or after baptism. For them the promises are claimed not necessarily realized at the moment. We need to continue to lay hold on God in prayer that He may fulfill the promise unto the day of Jesus Christ. We need to realize that all salvation is solely, wholly of God's free grace.

Moreover, they are sealed with the seal of the righteousness of faith. And the righteousness of

faith is an **imputed** not an **imparted** righteousness. Those who are righteous by faith are sinners in themselves and only righteous in Christ. At one and the same time, we are **sinners** in ourselves, **justified** in Christ, and **penitent** because of our sins. Thus even if our little ones are regenerated and justified they are not yet angels as some of the religious literature of the day implies. A recent article makes infants of Christian parents better than the Apostle Paul ever professed to be! Calvin well says that Baptism does not remove original sin and that depravity never ceases in us until we are delivered from it by death.

So even if our little ones are regenerated and justified by the imputed righteousness of Christ they still need sanctifying grace and at certain periods they need it very badly. Here as everywhere grace must come first, but as God works in we are to exhort them to work out their salvation with fear and trembling, to strive to enter in by the strait gate, to give diligence to make their calling and election sure. In other words the children of the covenant need to be taught that they are members of a fallen and lost race, that no one can be saved except by the mercy of God, by the death of Christ, and by the renewing grace of the Holy Spirit. They need to have the law of God held up to them in the catechism that they may see themselves as sinners in the sight of God. They need to recognize that God the Holy Spirit effectually calls them and brings them to Christ in faith. They need constant encouragement and urging on the heavenly way.

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## Look Out for The Roman Catholic Church

By Rev. J. W. Hassell, Th.D.\*

We live in a day of extreme tolerance, and on all hands we are warned not to criticize anything that sails under a bright flag, especially if it relates to religion. And so, such pagan beliefs and practices are allowed to flourish right under our eyes without a protest, as Christian Science, Mormonism, Spiritism, Seventh-Day-Adventism and Roman Catholicism. Although all of these should be unitedly and vigorously opposed by the Protestant churches, we are concerned here only with Romanism.

In opposition to these sentiments we are constantly reminded that 'there are good Catholics', the inference being that therefore we should not oppose but encourage them.

Now no one disputes that there are good Catholics. If there were nothing good about them the danger would be far less than it is. But the contention here made is: 1. That the Roman Catholic Church is thoroughly pagan in its Scriptural interpretations and practices; 2. That its whole philosophy of political government is opposed to American democracy, its aims being to undermine

and destroy our free institutions, and dominate the affairs of the State; 3. That the Roman Catholic Church is utterly and unreasonably intolerant of all other faiths, especially of Protestantism; 4. And that it is vigorously and aggressively waging a well planned campaign to make America a Catholic land.

### Rome Pagan

With respect to Rome's paganism, let it be noted that her popes and bishops appropriate to themselves divine names and character, God, Jehovah, Lord, Deus Noster. The commands of God are freely set aside and their own "divine" deliverances substituted. They have mounted the throne of the Redeemer, seized His scepter, speak in His power. The absolute power of His Church is in their hands, while the sins of the world are retained or are remitted according to their will. Indulgences to commit sins of any type and degree may be obtained from them for a prescribed consideration. All material possessions are claimed as their property, and all mankind declared to be their vassals.



Further, Rome's objects of worship are legion, her idols without number. Beginning with Mary to whom she prays and whom she worships as "Mother of God," the "Queen of Heaven," the "Door of Paradise," and the "Salvation of the Living and the Dead," she says: "We ought to worship angels and give religious service to Saints."

Thus her churches are filled with images to which she renders divine homage, a practice as thoroughly heathen as Buddhism. When therefore America becomes wholly Catholic, our land will be as truly pagan as any heathen land.

### Church And State

However, that feature of Romanism which should be most alarming to an American is Rome's idea of political government. The very corner stone of American democracy is the distinct separation of Church and State, freedom of conscience of the individual, and equality before the law of all men.

But Rome reverses all this. In the words of one of the popes: "That it is necessary to separate Church and State is a thesis absolutely false, a most pernicious error!" Indeed, the long, dark history of the Catholic Church in England, France, Holland, Germany, Italy, Spain, is the disgraceful story of her political tyranny, bullying, intrigues, rebellion, wars and bloodshed.

Now, let no one say that this would be impossible in America. It can happen right here. It will happen here just as soon as there are enough Catholics to control the vote. The Romanists have on their good behavior in America now. Their true character will be revealed only when they are in full control. That they intend to reverse the American form of government the Catholics themselves have stated. Within the last few decades the pope announced: "It is an error to hold that it would be universally lawful or expedient for the State and Church to be, as in America, dissevered and divorced."

It should be observed too what happens to free democratic institutions when Rome is in control.

In the field of education all public schools and other State controlled educational agencies will be abolished. It is a notorious fact that Rome continually denounces our public school system. Pope Pius IX declared that education outside the Roman Catholic Church is a damnable heresy. But all the same, encouraged by the hierarchy, Roman Catholic teachers are pushing themselves into the public schools. And, by the way, it was the Catholics who in 1933 secured the passage of legislation in New York state forbidding under penalty of fine and imprisonment any inquiry about the religious affiliation of applicants for teachers' positions.

But what happens in countries where Rome controls education? The uniform answer is that universal ignorance reigns supreme, and poverty, and immorality, and squalor, and superstition. Former Prime Minister of Great Britain, William E. Gladstone, testified: "Romanism is a perpetual war against the progress of the human mind!" Dr. J. P. Smith, in his *Open Door In Brazil*, says: "Not one advance has been made toward free institutions and free education in Latin America without encountering relentless opposition from the Roman organization."

Let any one examine the situation in Mexico, Brazil, Portugal, Spain, Italy, the Philippines. Brazil reports 75.5 per cent of her people illiterate, Portugal 68 per cent. A Brazilian writer says of his people: "If our country had been peopled by a Protestant nation, there would be no illiteracy in Brazil . . . Since the rural population of Brazil is 90 per cent illiterate, how can the Catholics of Brazil consider themselves 'benefactors of national education'?"

### Rome And Bibles

What would become of our Bibles if Rome gains control? These would be taken from us, for Rome holds that no one but a priest can understand and interpret the Scriptures. She fears nothing so much as the general reading and study of the Bible. No wonder that she curses the Bible societies for the wholesale circulation of the Word, denouncing them as a "horrible invention which undermines the foundation of religion," pronounces anathema upon them "for preaching the gospel of the devil in the language of the people," calling them also "those cunning and infamous societies."

But let it never be forgotten that it was the general circulation and reading of the Scriptures that produced the mightiest upsurge in history of human freedom, progress and culture. The right to possess, read and privately interpret the Bible is the very tap root of our liberties. And the day this right is taken from us we may bury our hopes. If we are concerned then not to plunge again into the darkness of the middle ages, let us resist unto blood the pressure of Rome and hold fast to our Bibles.

### Rome And Marriage

Here is another foundation stone of American democracy. Yet Rome holds that no marriage performed by a Protestant minister according to the law of the land or by a civil magistrate is valid. If Rome is right and this be true, then every Protestant American husband and wife is living in adulterous relationship! Rome's name for Protestant marriages is "shameful and abominable concubinage!"

### Rome Intolerant

Intolerance and persecution, even to the death, is the natural outgrowth of the papal claim that she alone is lord of the conscience. Wherever she has wielded unopposed sway, the record throughout the centuries is one unrelieved story of torture and murder. Besides the murder of such noble characters as John Huss, John Wycliffe, William Tyndale, Savonarola, the Catholic Church slaughtered tens of thousands of the best people of Europe during the 16th and 17th centuries, for no other crime than that of daring to oppose her despotism and expose her rottenness. In France alone in the reign of Charles IX the king boasted that within a few days 70,000 Protestants were slain. The pope commemorated the happy event by having a medal struck inscribed with his name and the words "the slaughter of the Huguenots." During this period within the space of thirty years it is estimated that there were martyred in this land for the Protestant cause: 39 princes, 148 counts, 234 barons, 147,518 gentlemen, and 760,000 of the common people. As frightful as this sounds, however, it was but a drop as compared with the rivers of Protestant blood that flowed during the reign of Louis XIV. The countries also of Holland, Poland, Lithuania, Hungary, Scotland and Ireland have all been deluged with Protestant



blood. Indeed let some one name a country of the civilized world whose liberties were not purchased by Protestant blood at the hands of the Roman Catholic Church. It was to escape this Catholic despotism that tens of thousands of the best people of Europe fled to America and here laid the foundations of a free people.

If anyone objects that this is ancient history and that the present day Catholic Church is no such institution as here described, let him examine and consider that in no respect have her principles been altered. Recent pronouncements of Rome are to the effect that the Church "has a coercive power even to the extent of the death sentence." The authorities go on to say that the Church "must put these wicked men (heretics) to death. And again heretics (Protestants) are "not only to be excommunicated, but also banished from the world by death." The murder of one of our own missionaries to Brazil was attempted by the Church authorities, and was prevented only by a friend's throwing himself in between the assassin and his victim, and dying in his place.

Now let us be under no illusion respecting Rome's intention in America. Let it be remembered that while less than half the Protestant children in the United States are even enrolled in religious schools, and the number is tragically declining, fully half the Catholic population of elementary and secondary school age attend Catholic schools. The weekly magazine TIME is responsible for the statement, January 21, that "there are twice as many full time teachers in American Catholicism as parish priests (76,679 teachers, 38,451 priests)."

Now, what ought Protestantism to do in face of this danger?

1. We ought to wake up to the danger and stop our fiddling while Rome spreads. We seem to be afraid to speak out against this politico-religious machine on the plea of religious freedom. It is easier to oppose it now than it will be ten years hence. The people generally deserve to know the history of the Roman Church, her beliefs and her aims. Our pulpits ought to sound the warning note frequently, and our Sunday School and church

literature should often call attention of the people to the danger. Parents should discourage their children's marrying Catholic mates.

2. Our whole educational program should be more intensely religious and Protestant. It is possible to spend a week at one of our Protestant colleges and see but little that reminds the visitor of religion and of our distinctive Protestant heritage. But it is altogether different at a Catholic school. Everywhere the visitor looks he is reminded that he is in a religious and a Catholic institution. The article from TIME referred to says: "Protestant pastors must begin to put as much thought and energy into Protestant education as Catholic pastors put into Catholic education—or yield religious primacy in America."

3. A vigorous and comprehensive program of evangelism must be carried into every nook and corner of the land. With all the growth of the Catholics in our country, the rural peoples have remained solidly Protestant—or nothing. But the Catholics have other plans now. For the first time they are now laying plans for the capture of the country people. They have recently launched a campaign to reach the remotest sections, for which purpose in the Southern states alone it is reported they have appropriated the sum of five million dollars. We can offset this only by beating them to the punch and vigorously pushing our evangelistic efforts.

4. We should demand the recall from the Vatican of the United States ambassador. One or two such demands have been voiced, but the protest is not sufficiently representative of the people's desire. Washington is highly sensitive to the will of the voters, and when the demand is strong and general, our illicit relationship with Rome will cease.

Protestantism must not lose its militant spirit as it seems in danger of doing. We seem to need a shot in the arm, a transfusion of courage, a new aggressiveness, a nerve, a backbone. These we must recapture, else the precious heritage of freedom, purchased by our forefathers at such tremendous cost, will be snatched from our grasp.

\*Goldsboro, N. C.

## Halving The Gospel

By Robert F. Gribble, D.D.\*

The janitor of our San Marcos Church was put out,—in more senses than one! The pastor, reading the Bible in public worship, omitted customarily whatever contradicted his beliefs, thus presenting to his audience only what was favorable to his views. When therefore the objecting member complained at the irregularity, the congregation, sustaining their pastor, voted him out. The ousted member claimed that such procedure was not right. Practice like that preacher's crosses the color-line,—halving the Gospel.

There are some who lay stress on life as being all that counts in religion. They bolster the proposition that it makes no difference what one believes, just so one lives right. And the idea is

appealing. It has the ring of broadmindedness: it speaks for toleration. Thus: "Christianity is not a set of beliefs, but a manner of life." By this rule one cries: "Live the life and let the creed go." It makes popular bid. Poets have caught it up:

"For modes of faith let graceless zealots fight;  
"He can't be wrong whose life is in the right."

And a more convincing writer than Pope might be Van Dyke:

"Who seeks for Heaven alone to save his soul,  
"May keep the path but will not reach the goal;  
"While he who walks in love may wander far,  
"But God will bring him where the blessed are."



The notion however is more than merely popular: it touches pedagogy. We are told that teaching must be life-centered. And if we have progressed beyond that, there is still an alarming denial of authority. But the thing is more than a matter of pedagogics: it has percolated down to theology. Professor Baillie, of Scotland, according to his universalist religion-of-life, finds endorsement for his position in the Sermon on the Mount: "Whosoever heareth these sayings of mine and **doeth** them . . .", as though the Sermon on the Mount were the complete Gospel, rather than the message per excellence to those already His disciples! And referring to I Cor. 15, the same theologian remarks that "the greatest contribution in recent years in religion is a matter of conduct." Here is anti-intellectualism, denying necessity for doctrine and calling for a religion of goodness.

It appears then that there is no little confusion as to the Gospel,—what it is. Surely every Christian agrees with its advocates that this religion-is-life theory has truth in it, and can be fitted into its legitimate place. Indeed if the Gospel were a matter of human devising, there could hardly be any better prescription, as witness the moralists of all ages. But there is something more than, and primary to, ethics, even as there is a God to reckon with, as well as mankind. If moralism is right the humanists have the then unnecessary death of the therefore non-requisite God-man to explain.

The ardent advocates of this half-Gospel find backing to their arguments in a phrase of the Lord's: "By their fruits ye shall know them." Now one's character is ordinarily discoverable by the way in which he lives. And surely there is connection between doctrine and life. Also none should discount the importance of right living. But these words are hardly proof-text for their proponents' position. For one thing, the reference is to hypocrites; and in addition, the quotation is not: "By their fruits they shall be saved," but only "know." It is worth pondering that in giving up the primary half of the Gospel there is danger of benefitting ultimately by neither. One can imagine a sense in which half a loaf is worse than none at all!

The error of the moralists is not impossible of detection. Revelation aside, the assumption that life is all that counts, does not make sense. It is contrary to common reason and logic. For life must have rootage: a basis is necessary. Men still do not gather grapes of thorns, nor figs of thistles. You can tie a fig on a thistle, but there is no natural connection: the thing is a fraud. There is no proper sequence, but an artificial, unnatural, impossible, one. Note other words of the Savior: "Either make the tree good and his fruit good, or . . ." Whence comes fruit anyway? If a man has the right kind of beliefs, he will consequently show the right kind of works. But because one does good, does not necessarily argue that one is a good man or is right with God. Otherwise we must explain: "Satan transformed into an angel of light." Truly, "If ye were Abraham's seed, ye would do the works of Abraham"; but the works of Abraham, to all appearances, may be done by those who evidently, are not his children!

Again, a demi-Gospel is contrary to experience and observation. By no manner of argument would we contend that an evil person can't do any good, nor the reverse. "Jesus I know and Paul I know,

but who are you?" was said to a pretender selfishly seeking to do good. But if one believes wrong, he cannot live right,—not for long. For illustration, an individual will hardly continue honest who believes it lawful to steal. And he who holds that the seventh commandment is outworn taboo, will not likely be pure. Or, does anyone assume that either man or nation believing that might makes right, will live peaceably with all men? For this, the Scripture records: "As he thinketh in his heart, so is he." Even Mr. Bertrand Russell can speak truth: "Convictions are the source of happiness"; and one may add, "also of effort, of achievement, of life." Hear Canon Gore: "In the long run, what any society becomes, will depend on what it **believes** or **disbelieves** concerning the eternal things."

Once more, the position assumed is hostile to Christianity and salvation. Salvation would be by works, and God's plan for man would be overthrown, were works the sum of Christianity: such idea, the Bible denies. If Christianity consists in "Follow Me," then indeed doctrine is vain,—unless the follower has concern about the leader, which would seem to entail quite a bit of doctrine. In addition, the context of the words, shows them to be a formula neither for Christianity nor for salvation: the command was entrusted (at least in three of four references) to those who clearly were His own. Also, disagreeing with the Apostle in no whit "If any man have not the spirit of Christ, he is none of His," one could scarcely have the hardihood to assert the opposite. And if good life and fine fruits are active to salvation, then it is no longer of grace and of faith. We do not read in the Book; "Live right and all is well." In such connection, the Writer James is most appropriate: "Though a man say he hath faith, and have not works, can that faith save him?" (A.R.V.). Reality in religion must evidence itself: it must work out, to be real, genuine. Therefore if Christianity is a way of life,—which it is secondarily, then it is also, and primarily, a matter of believing, which involves a relationship to God according to His revealed will. A look at the concordance on "belief" may be a surprise to some.

Finally, were this not enough, the attitude assumed in halving the Gospel, is contradictory of the Scriptures in general. The Basis of true life, of right conduct, of high morals, is belief, doctrinal conviction and committal. "Where there is no vision, the people perish," signifies: Where there is no revealed religion known and practiced, there is no morality. We cannot be too often reminded that the idea of morals in civilized lands is shot through with the Christian content. Our Lord did say: "Not every one that **saith** unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that **doeth** the will of My Father Which is in heaven." But let none forget that He also said, —and this to a man who wanted to do **works**: "This is the **work** of God, that ye **believe** on Him Whom He hath sent."

And shall we neglect the plain statements of the Savior? For example: "If ye believe not that I am He ye shall die in your sins." Can this truth be discounted: "He that **believeth** on the Son hath everlasting life"? And are we to disregard: "He that **believeth** and is baptized shall be saved; but he that **believeth** not shall be damned"? (Lower criticism does not invalidate the truth of the statement). See the insistent stress: "**Believe** the Gospel"; "**Believe** on the Son of God"; "**Believe** in the light"; "**Believe** in Me"; "He will reprove the



world of sin . . . because they **believe not** on Me." And the Apostle does no more than confirm the Master's utterance: "As many as received Him, to them gave He power to become the sons of God, even to them that **believe** on His name." Therefore, following belief, and only then, comes the second half of the Gospel.

Conservatives want to see hate and pride, greed, violence and oppression, done away, as well as do the liberals. We all desire righteousness, justice, peace. If these are to be realized in any sense only by regenerating which brings divine life to the individual, and if the Bible places primary emphasis on creed, belief, doctrine, faith, as the

open sesame to that new life, shall mortal man complain? Surely he who runs may read that whatever approximation to these ideals we shall see in this age, will become reality not through a religion of deed as over against creed, but of deed because of creed, not of life as refusing doctrine, but of life as based and nourished on doctrine.

The old janitor had just cause for complaint. We cannot leave out that which we may not like, and still have the Gospel: we will halve it! What God hath joined together none has the right to put asunder.

\*Austin, Tex.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For May 5: Two Brothers

#### Learn Tolerance

Scripture: Mark 3:14-17; Luke 9:49-56; I John 4:7-8. Devotional Reading: Philipians 2:1-11.

At the basis of all true tolerance lie Humility and Love. These two graces will enable us to live as we ought in relation to our fellow Christians, and to all men. Some of the expressions in our Devotional Reading show the way: "Same love"—"lowliness of mind"—"Let this mind be in you, which was also in Christ Jesus". He is our example here, as in all else.

Pride and hatred lead to the worst forms of intolerance, including persecution. Read a book like Fox's Book of Martyrs and we see to what lengths intolerance will go, even in the professed followers of Christ. The sword, the stake, the Inquisition, any form of force, have no place in Christian way of spreading the Gospel. "The weapons of our warfare are not carnal."

Two of the twelve disciples, John and James, "sons of thunder," seemed to have a very wrong spirit, as revealed in our lesson today.

Luke 9:49-50. (Compare Mark 9:38-40; Matt. 12:24-30). Tolerance toward **those who do not "follow us."**

These verses tell us what John reported to Jesus about the man casting out devils in His name and their forbidding him to do so. Jesus said: "Forbid him not: for he that is not against us is for us."

Let us compare this with Matt. 12:30: "He that is not with me is against me; and he that gathereth not with me scattereth abroad." How do we explain these two statements? The one seems to teach tolerance; the other intolerance. The explanation is very easy when we examine the context of both verses.

Let us take the first example. Here is a man who is evidently doing the work of Christ. He was performing miracles in His name and honoring

Him. He did not "follow" James and John, but he was a follower of Christ, otherwise he would not have had the power to work miracles. He was a "free lance," but he was fighting for the Lord. Such a man was not only to be tolerated, but encouraged.

As denominations we have made great progress in not only tolerating but in loving our "brethren in the Lord." But there are men and movements and institutions today which are outside denominational lines. Many preachers, evangelists, Bible Colleges and organizations like the Salvation Army, do not "follow us," do not wear our label. These men and schools and organizations are doing the work of the Master. There can be no doubt of this. "By their fruits ye shall know them." The Gospel in its purity and power is being preached, Christ is honored, the Holy Spirit poured forth, souls saved.

Are we to "forbid" them or be jealous of their success? No! We feel that the Head of the church is raising up His own witnesses in this age of Apostasy and Modernism in many churches, colleges, and seminaries. God has saved and revived the church before in just this way. The Reformation and the Great Awakening are of this nature. Take the latter. The movement in England under George Whitefield and the Wesleys was strenuously opposed by the organized church. We know what a blessing came to the whole church through these men who were persecuted, slandered, and shut out of many churches. May we rejoice in all that is being done to revive us today and examine ourselves lest we be put to shame because of our indifference, worldliness, and unbelief.

The other verse comes in connection with a very different scene. Christ was casting out devils and the Pharisees said: "this fellow doth not cast out devils but by Beelzebub, the prince of the devils." After showing the utter absurdity of this criticism, Jesus says, "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

These men were not only "speaking lightly" of Christ; they were definitely **against** Him, and



bordering on the unpardonable sin. Their teaching was blasphemy. Are we to tolerate, and have love for such men today? Of course we would not harm them physically, or in any other way, but can we ally ourselves with them, call them "brothers," and welcome them into our Christian fellowship? How can we "love those that hate the Lord"?

Let us illustrate it. We heard of a preacher who, when he saw that there was a Jewish Rabbi in his congregation, omitted all reference to Christ in his service, in deference to the Rabbi. Was this tolerance, or was it denying the Master in the face of His foes? We can have the greatest love for men and yet tell them the truth. Why fool the Jews and ourselves and be false to Christ? What would Paul have done under those circumstances? It is one thing to be tolerant towards men and "be all things to all men" in order to win them for the Saviour, and an entirely different thing to lower our flag in the face of the enemy.

Be tolerant toward men; but be forever intolerant toward sin and unbelief, and false teaching!

**Luke 9:51-56. Tolerance toward those who reject Jesus Christ—toward our enemies.**

This was the case with these Samaritans. His face was toward Jerusalem, and they would not receive Him. John and James wanted to call down fire from heaven and consume them. "The Son of Man is not come to destroy men, but to save them." The lesson is very plain, but has not kept the church from trying to destroy her enemies by force, much to the shame of the church.

In our righteous anger towards the Japanese for their cruelty, we are apt to feel this way. We heard a man say not long ago that if they would place a bomb big enough under the whole Japanese Empire to blow it to bits, he would love to set off that bomb. Is this the spirit of Christ? Is not His spirit rather shown in the case of the parents of one of our men killed in battle who have set apart his insurance money to pay for the education of some student from Japan? Better still, it seems to us, if they had devoted this money to the sending of a missionary to the very place where he was killed.

Our land is filled with those who reject our Lord. We are to go out into the highways and hedges and compel them to come, not kill them for not coming. When they treat us shamefully, we are to bless and not curse; we are to win them by love. We, like our Master, are not to destroy, but to save. The judgment is coming upon ungodly men; now is the day of Salvation.

**I John 4:7-8. Love is the basis of tolerance.**

These words, too, ought to be taken in their context. John has been talking in verses 1-7 about believing not every spirit, but trying the spirits whether they are of God; "because many false prophets are gone out into the world." The spirit of anti-Christ is even now in the world. There is a very clear line of demarcation between the children of the world and the children of God: "they are of the world—we are of God."

No one hated this spirit of anti-Christ more than John. He says in II John 10 that if anyone comes to our home and does not have the true doctrine about Christ, "receive him not into your house, neither bid him God speed." John was

still a "son of thunder" when the honor of His Master was at stake, when His work or personality was in question.

Now, we are to love one another and these verses emphasize that fact, and we are taught elsewhere to love even our enemies. But real love makes us forever **loyal** to Him Who saved us. We are to tolerate false prophets, even love them as God loves wicked men, with a love of mercy and compassion, and try to turn them from their false teaching and ways. But we are never to be tolerant toward their teaching, or ever allow them to think that they are fellow-travellers with us. We can throw our arms around them to save them, but not as one of us in the sense of being saved. We can draw our circle as big as the world, and include all the world in our love, as God did, but let us never let unsaved people, and especially "false prophets" imagine for a moment that they are in the inner circle of the saved. We must be **intolerant** toward **sin** whether in our own heart or in the hearts and minds of others.

### Lesson For May 12: Learning To Live Together

Scripture: Matthew 18:15-22; Mark 3:13-14; 10:35-45; Luke 22:24-30. Devotional Reading: Romans 12:3-18.

The 12th. chapter of Romans is a splendid recipe for the art of living together. If our lives have been surrendered, laid on the altar, body and soul; if we are "transformed" instead of "conformed"; if we have the spirit of humility, of service, of faithfulness, of love, as shown here, living together as Christians will be a simple matter.

But who is able to live by the 12th. chapter of Romans? Certainly the disciples had much to learn before they could even approach this ideal; and so have we.

It is most important, however, for Christians to learn this art. How else can we bear testimony to the power of the Gospel? What better way is there for us to show a scoffing and unbelieving world the peaceful fruits of righteousness and the wonder of His redeeming grace?

In our Scripture today we see some of the lessons taught the disciples.

**How To Treat A Trespassing Brother: Matt. 18:15-22.**

The trouble is that in our group of "Friends" we have "trespassing brothers"—and sometimes I am that brother! What does Jesus say?

"Go and tell him his fault." Do not go all around the neighborhood gossiping and complaining, but "tell him." Many of our quarrels would never get very far if we followed this rule. This is the simplest and best way to gain our brother and keep him as a friend. Perhaps some more—two or three—of our mutual friends can help us—or if that fails, the whole church. Do it all in a spirit of prayer, agree on asking this thing, and know that Christ is in the midst.

One more step: we must forgive our trespassing brother. How often? Seven times? No! Keep on forgiving: let there be no limit.



To live together we must learn to **forgive**. "Forgiving one another, even as God for Christ's sake has forgiven us." A good thing to remember is how much and how often God, for the sake of His Son, has forgiven us. Nothing breaks the bond of fellowship more quickly or surely than the spirit of unforgiveness. How grievous is the situation when we see people even in some church who will hardly speak to each other, or who harbor some grudge or ill-will in their hearts toward some brother. The best way to get rid of any and all such feelings is to **pray**, humbly and earnestly for our friend. This works; we **know**, for we have tried it.

**Our Best Teacher:** Mark 3:13-14. Who is going to teach us this art? Our Master chose the twelve. They were to travel together, be in school together, work and witness together, as friends of the Great Friend.

Being "with Him" is the reassuring note. Being "with Him" was far better than attending some great university where courses on Human Relationships are taught. He was going to live with them for three years. If they could not learn the lesson by then, it seemed a hopeless undertaking. If He, the Matchless Teacher, could stand them for three years—this rather unpromising group of twelve faulty men—if He could bear patiently with their slowness of heart and dullness of comprehension, their selfish and envious dispositions, He would at least be a Great Example to them. But He could do, and did so, much more than this. He imparted to them grace and power. His Spirit was to change and transform them until you could not know them for the same "Freshmen" who entered His classes at the beginning of His ministry.

Being "with Him" was the best guarantee that they would complete the course and come out with an unselfish love that would forever bind them together and enable them not only to live, but die together.

**Humility, Service, Sacrifice:** Mark 10:35-45. These three things must be learned, if they were to live together.

First: that the way **up** in the Kingdom of God, is **down**. They entered His school with the world's idea of greatness. This idea must be eradicated and a new principle instilled in their breasts—the great Christian grace of Humility. Not the man who climbs highest up, but the man who stoops lowest

down, is the greatest. How pride does prevent real fellowship! The spirit of pride breaks up friendships; the spirit of humility cements them.

Second: Service, "servant of all"; not making others do for us, but doing our best for them. If this principle were adopted in the world it would revolutionize our economic, social, political and international life. If the UNO would adopt and put into practice this one rule, it would solve most of the problems that confront it, and make the road to peace an easy one. We have no idle dream that the world of unregenerate men will do this, but it ought NOT to be an idle dream for Christians. Indeed, that **MUST** be our spirit if we live together as His friends.

Third: Sacrifice. The Teacher gave **all**: the disciple should be as his Lord. We should follow his steps. Not that we can in any way atone for sin. No! But we can sacrifice for Him and for each other. We can even lay down our lives for the brethren.

When we learn these three lessons we are almost ready to graduate in our course on the art of living together.

**The Great Example:** Luke 22:24-30. "I am among you as He that serveth." The Saviour never said, "go and do as I say"; but always, "come and do as I have done." When teaching the lesson on Humility, Service, and Sacrifice, He closed the lesson with these words; "Even as the Son of Man came not to be ministered unto, but to minister, and give His life a ransom for many." Not all teachers can close the lesson in this way.

He emptied Himself, humbled Himself: in His humiliation He stooped from heaven to hell that He might redeem us from our sins. He "went about doing good." No service was too hard, or too small, or too shameful for Him. His service led to the supreme sacrifice. The Lamb of God was to take away the sin of the world and He finished His great atoning work. Surely, we "can trust the Man Who died for us." Are you trusting Him?

When we sit at His feet and learn these lessons we can live together and prove to the world the worth and winsomeness of the Gospel we profess; that we have been "born again; that His Spirit is leading and controlling our lives. Shall we not pray that He, the Great Teacher and Redeemer, will fill us with His Spirit?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For May

#### BEYOND THE SEAS

##### Introduction For The Month

We young people have often heard of the conflict between science and religion, and we have been led to believe that religion has always come out second best. That may have been true at certain times in the past but it is no longer true today. The scientists who discovered and developed

the atomic bomb are telling us in no uncertain terms that mankind must develop spiritually or he will destroy himself physically.

And spiritual development is the business of religion, but there are all kinds of religion—good, bad and indifferent. If man must develop himself spiritually or destroy himself physically it not only means that we must all give ourselves wholeheartedly to true religion, but we must also learn to discern between good and bad religion.

Our emphasis for this month is "Beyond the Seas." Beyond the seas, and in our own land, are



millions of people. All of these people are religious in one way or another, but the majority of them are not truly religious in the Christian and Biblical meaning of the term. Before we can reach them and teach them we must understand about their religions, what is wrong about them and what we have to offer in Christianity. So our first program will be to answer the question "Is One Religion as Good as Another?" If we answer that Christianity is better than any other in the world we are immediately face to face with the two great divisions of the Christian church—Roman Catholicism and Protestantism. What of these? Our next program must be "Is One Brand of Christianity as Good as Another?" Then we must look and see what Christianity has already done in the world when we see that "A Little Goes a Long Way." And we must close by asking the question "Can Every Team Have Its Own Rules?" And the logical answer comes back "no", so we must find the set of rules all men must follow, and these rules can only be those set down by the living God as the rules that are true to His purpose and that are backed by His providence.

## May 5: Is One Religion As Good As Another?

### Introduction

Dr. Bill Anderson, late beloved pastor of the First Presbyterian Church of Dallas, Tex. picked up a lady one day in his car and was taking her to town. She began telling Dr. Bill that she did not think we had any right to send missionaries to the pagans because sincerity was all that mattered. If a man was sincere and lived up to the best that he knew he would be alright. Dr. Bill never said a word but he turned his car around and started toward Fort Worth. The lady exclaimed, "Dr. Anderson, you are going the wrong way. I want to go on into Dallas." Dr. Anderson kept right on going, saying, "Oh, it's alright. I am perfectly sincere that this will finally take me to Dallas." "But you are going the wrong way," she exclaimed again. And he replied, "But I am sincere." He took her half way to Fort Worth before she got his point and admitted that one can be spiritually sincere yet on the wrong road spiritually.

There is only one God-given way to everlasting life and heaven. Jesus Christ said, "I am the Way, the Truth, and the Life. No man cometh unto the Father, but by me." (John 14:6). When we receive Jesus Christ into our hearts and follow Him in our lives we are right, and outside of Him we are all wrong. We can study all the religions of the world, and we shall find many things that are good and true, mixed in with a lot of things that are wrong, evil, and childish. But the thing that we Christians have to give to the world is Jesus Christ Himself. When we give Christ to people through the preaching of the Gospel He takes over in their lives and does all that needs to be done. What does He do? Let's look into the Scriptures and find what God sent Christ into the world to do.

### SCRIPTURE LESSON

#### Christ Came As A Saviour From Sin

(Matthew 1:21)

1. He came to seek and save the lost. Luke 19:10.
2. He came to save us from sin and purify us. Titus 2:14.

3. He came to save us by His own blood. Col. 1:14.
4. He came to save us because no one else can. Acts 4:12.

This Christian message is Christ the Savior, but any one who omits any one of these four truths does not have the Christ of the Bible. The Christ who saves was sent by the Father to seek and save the lost by shedding His blood for the remission of sins and apart from the cleansing blood there is no remission of sin. (Hebrews 9:22).

### Suggestions

The truth of the Scripture lesson needs to be brought home to our own hearts. The pagans of India and China who have never been in a Christian church are lost unless they are washed in the blood of Christ, and the pagans of America who have been reared in the Christian Sunday school are lost unless by faith they have been cleansed. This cleansing is what we have to offer to the world.

The following story will bring about the difference between what we have in Christ and what the world has in its religions. It is purely a legendary story, but the truth is set forth very plainly in the point.

The story goes that a man fell into a ditch and could not get out. Mohammed came by and looking down at his predicament said, "Allah willed for you to fall into that hole and there is nothing that you can do about it. Just keep a stiff upper lip until you die, and if Allah willed it you will go to heaven and if not, to hell." Then Gautama Buddha came along and he added his advice to the man. He said, "It is a long way up out of that hole but if you will follow those eight steps up the side you will better your state, but it is impossible for you to get out of that hole altogether. So just quit wanting to get out and you'll be happy." Then Confucius came along and said, "My good fellow, make the best of your situation. You don't know much about things up here, so don't worry too much about them. Make the best of your hole. Beautify it, organize your life wisely, and meditate on the joys of being in a hole." Then came along Mrs. Eddy and some of her distant cousins who have started such cults as Unity, Theosophy, and so on. They all said, "My good fellow, it is just a mistake of your mind that you are in that hole. Just sit there and tell yourself over and over again that you are not in the hole, but that you are up here with me and you'll be alright." Then came along one of these modern Christians who is all for moral and social progress. He looked over and said, "My good fellow you are the victim of a bad environment. We'll have to get you out. We'll have to organize a committee and bring pressure to bear on the proper authorities. You stay there while we go and make our plans." Then Jesus Christ came along and when He saw the fellow He said, "You are in a bad way and can do nothing about it. I'll come down into that pit and lift you by my own strength out of the pit and establish your way of life on the solid ground above."

There is the real difference. Millions of people know that they are in the pit of sin and can do nothing about it. In an effort to do something about it they follow these great religious leaders, and all these leaders can say is that you are in the pit, that they are not sure what can be done



but if you try this it may work. Christ alone draws near to man in his sin, forgives the sin that has put Him where He is and by His own supernatural power redeems Him from the penalty and power of sin. This saving, keeping Christ is the One whom we offer to a world. Since we have this Christ and others have only the teachings of leaders, do you think one religion is as good as another?

## May 12: Is One Brand Of Christianity As Good As Another?

### Introduction

The Church of Jesus Christ began early in the first century as a simple organization of churches which were formed in the homes of those who heard the Gospel and believed. The Apostle Paul left instructions for organizing these local churches under elders and deacons. But in time Christianity became the religion of the Roman Empire, and after it did, through political and practical factors, the Church became highly organized with headquarters at Rome. By the sixteenth century this church had become quite corrupt, and the Reformation came about through the impact given by Martin Luther. Since that day there have been two great branches of the Christian Church—the Roman Church that follows the highly organized form of government and worship with headquarters in Rome, and the Protestant branch that seeks to follow the Biblical pattern of the early church and leaves every man to sincerely and earnestly search the Scriptures to find what that pattern is.

In our own day the Protestant branch is still further divided into almost countless sects. The war has brought us all to thinking in terms of unity for the nations, and in the church there is a great movement, not only to unite the sects of Protestantism, but also to bring the two great branches of the Church—Roman and Protestant—into closer fellowship and united effort. Can these two great branches work together? How do they differ? Is one just as good as another? Should I marry a Catholic? Let us take some of the fundamental positions of the Bible, God's Holy Word, and compare the two branches in the light of that Word.

### SCRIPTURE LESSON

The Bible, the Word of the living God, must be the final judge and court of appeals in this matter for both branches of the Church confess that the Bible is the Word of God. What we say about either branch of the Church will simply be judging it by the standard it admits. In the statements below concerning the Catholic church the authority used is a booklet, "The Truth about Catholics," prepared by Catholics for the instruction of non-Catholics. The statements concerning Protestants is taken from the book "Protestantism, A Symposium," edited by William K. Anderson.

1. Protestants believe that a person comes into personal communion with God by faith in the Lord Jesus Christ . . . Catholics believe that water baptism by the church is necessary to salvation and that continuance in the sacraments of the church is necessary for communion with God.

Scripture: Romans 5:1-10 (note V 1-2); Ephesians 2:1-10 (note V 8-9); Titus 3:3-8; I Timothy 2:5-6.

2. Protestants believe that the Bible is the absolute authority in all matters of faith and practise . . . Catholics believe that the Bible is an authority only in Catholic hands for the Church is the infallible interpreter of Scripture.

Scripture: Acts 16:31; Romans 10:9-17; 2 Tim. 3:16-17; 2 Tim. 2:15; 2 Tim. 3:14-15; Acts 17:10-12; Psalm 119:11, 18, 105, 130; Colossians 3:16.

3. Protestants believe that every born-again man is a priest unto God . . . Catholics believe that Peter and his successors are to be honored above others as priests and are to have the right to forgive sin on earth and withhold the blessing of God.

Scripture: Hebrews 10:19-25; 1 Peter 2:9-10; Revelation 1:4-6; Ephesians 2:20-23; Colossians 1:15-18.

4. Protestants believe in religious freedom for it is only by the freedom of investigation backed up by proof in life and service that truth can be found and error corrected . . . Catholics believe that the church has the same right to pass pure religion laws and prohibit Protestant growth and propagation as the state does to pass pure food laws and prohibit their sale and use.

Scripture: Colossians 2:14-19; Galatians 5:1; Romans 14:7-18, note especially verses 8, 12, 17-18; John 8:34-36.

### Suggestions

The Catholic church tells her people what to believe and has an elaborate program they must follow. The Protestant church places a Bible in the hands and hearts of her people and calls them to evangelism, education, and service. Those Protestants who really study, believe and live the Bible make the Protestant church strong, but those who do nothing at all about the Bible, or who deny the Bible, make her weak and divided. The Catholic church is growing today. Many of our young people are intermarrying with Catholics. The strength of our own Christian character, our future happiness, the future life of the Protestant church, and our eternal welfare depend on our knowing what we believe, what God would have us believe, and what we ought to do about it. This program is not negative, it is positive, and is more needed than a national defense ever was during the war. Let's take the time to study the above Scripture references and read up on the matter lest we fail and lose our heritage.

## SYSTEMATIC THEOLOGY

By Charles Hodge

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WEAVERVILLE . NORTH CAROLINA



# Young Readers' Page

## Cannibal Country

By Mrs. Day (Bessie S.) Carper

In America where we have our newspapers, telephones, electric lights, policemen and corner grocery stores we might find it hard to believe that there is a country where American, English, Scotch, Belgian, and other white people live without any of these things! It is right in the heart of the Belgian Congo where there are many many natives to every white man and where cannibalism still exists. You can fly from New York to the Congo now in three days, and if you go a thousand miles further into the interior you will find missionaries living happily and comfortably there without these things that go along with civilization in America.

At Moma, in the Congo, we live seventy-four miles from even a small place where we can buy things. We can send a native footman this distance to the post of Tshimbulu and he will leave our house Monday morning and get back Friday or Saturday. He mails our letters for us, brings back our mail, and brings back some groceries that we order from the store there. A native footman also carries our messages to other missionaries on our station and on other stations, and even goes twenty-five miles once a week to get meat for us—though then we prefer to send him on a bicycle so the meat will still be fresh when it gets to us! A native also gets our fuel for us—he cuts the wood from a nearby forest so that we can burn it in our kitchen stove and living room fireplace. We need a fire at night and in the morning when it gets very cool. We notice it because we live in a grass-roofed house which we like very much. A native watchman is our policeman and he sits in the back yard to make sure that our wash stays on the line and that no sheets or shirts take legs and go to the village!

If you live without any other white people as we did for a year at Moma several weeks may go by in which you see only black faces, outside your own family. And what kind of people live around us there? Many of them are cannibals! We never know, of course, just which ones have eaten human flesh, for they keep that a secret, but people do disappear from time to time and we have had several people admit that the tribe is cannibalistic. One woman said that they eat people but only those who come from a long way off! Not long after we moved to Moma a woman from another village disappeared in a village about six miles down the road from us. A man came along and saw her lying in a pool of blood. He ran to call for help but when he came back only the blood was there—no woman. Everybody asked a lot of questions and the woman's relatives did everything to find her that they possible could, but the village people said they had never seen a woman and that surely a goat or some animal must have been hit by a car and left the pool of blood. The state authorities came and investigated but never found her, and when they pressed the matter closely it looked so much like the chief and his brother knew more than they were telling that they are now serving seven years apiece in jail.

Another woman disappeared near our station shortly before we left to come on furlough. She could not be found for quite awhile, though her son quietly did everything he could to find out where she was and who was responsible for her disappearance. After some time they found what was left of her—her piece of cloth and the body from which the flesh of her forehead, forearms, and shoulders had been eaten. This would seem to show that the natives eat human flesh, at least sometimes, for magical qualities, such as strength or wisdom that they think they could gain by it, rather than from food.

Our black neighbors there at Moma are not only cannibals, but they are slaveowners. They sell little girls into marriage at six or eight years old, and little boys as workmen as soon as they are big enough to help their masters. We knew a little boy whose uncle had sold him as a slave to pay a debt. He did not find a very good master and had to carry palm wine for him much of the time. Our evangelist in that village helped the boy, though, and the master consented for him to go to school and spend the nights in the evangelist's home. This boy had a chance at a Christian education because there was a Christian worker in his village. If the evangelist had not been there he would have been just like hundreds of other boys with no chance and no hope.

Shortly before we left Moma to come on furlough a man came into our yard selling pineapples. He was very dirty and unattractive-looking and we felt that he might never have anyone else to talk to him about Christ and his soul's salvation if we did not do it. When we asked him a few questions it was not hard to find out that he was not happy, for no person who is separated from God can be happy, and that is what a heathen is—a person separated from God. He had broken nearly all of God's laws but did not know that there was anything better for him or any different way of life. He had six wives, one after another, and had served fourteen years in jail—two terms for what we knew must have been cannibalism. He admitted murdering a man because he had laughed at his wife! And yet ignorant and sinning as he was, he was a sub-chief and ruled over some people. What chance would they have with a ruler like that? We talked to him as best we could, not knowing how much he understood or what he would do about it, and as he left we did not know that we would ever see him again. Did he long to do better? Did he become a Christian? We never knew. But we do know that the Holy Spirit is at work, and that God has promised that no Word of His will return unto Him void—that is our faith. And we do know that we were not working alone, for God has promised, "Lo, I am with you always"—that is our strength. And we do know that in the Book of Revelation a scene is enacted in which the proclamation is made, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ"—and that is our home. Congo will someday recognize Christ as Lord. Will you help to bring His kingdom in by going as a missionary?



## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "F":

(1) Hypocrites disfigure theirs; (2) What James said the rich man shall do; (3) Without works, it is dead; (4) It lasted seven years; (5) What Jesus did in the wilderness; (6) Who said "Paul, thou art mad?" (7) Husband of Drusilla;

(8) Adam and Eve wore them; (9) Number of foolish virgins; (10) Noah escaped it; (11) Instead of the thorn; (12) Number of men in the fiery furnace; (13) Height of Haman's gallows; (14) What Jesus called His disciples, in Jn. 15; (15) How long Lazarus was in the grave before Jesus raised him.

Answers: (1) Faces; (2) Fade; (3) Faith; (4) Fig leaves; (5) Fasted; (6) Festus; (7) Felix; (8) Famine; (9) Five; (10) Flood; (11) Fir-tree; (12) Four; (13) Fifty cubits; (14) Friends; (15) Four days.

## Womans' Work

Edited By Mrs. R. T. Faucette

### 'All Suchow Welcomes Marshal Marshall'

By Charlotte T. (Mrs. F. A.) Brown\*

On one of the red banners stretched across our main street yesterday were the words: "All Suchow Welcomes Marshal Marshall." The repetition probably inspired the use of **Marshal** instead of **General**.

Formal invitations had been sent to the Americans of Suchowfu to an afternoon tea, following a conference the General and all the "big shots" here were having on his arrival. The Americans, besides the airmen and army representatives, were nine: Dr. and Mrs. W. C. McLauchlin, Dr. Martin Hopkins, Miss Margaret Wood, Miss Margaret Sells and the Browns were our seven and Bishop Cote and Father Prout of the Catholics.

General Marshall looked tired but was very affable. He sat on a sofa with two of us and told us something of his plans and difficulties. On account of bad weather and muddy roads his party could not get from the airfield into Tainanfu, Shantung, so the conference there, day before yesterday, was held in three planes—the General going from plane to plane. He said it was the dreariest spot imaginable.

The stay of our distinguished guest was so short he could not accept the missionaries' invitation to tea. He left early this morning.

The General and his staff were entertained in the splendid consular building put up by the Japanese and occupied by them during their stay. Some of our missionaries have unpleasant memories of hours of questioning spent there.

Suchowfu is on the map these days, having one of the teams here for talking peace. This team is made up of representatives of the Central Government of China, the Communist Government, and the American Army.

We get quite a thrill seeing here our American boys, so splendid, flyers and army men.

Three American officers killed during the war are buried within sight of our compound on the beautiful Cloud-Dragon Mountain. Colonel Yancey,

the officer in charge of the American force, said he was planning to take the General to this spot.

As we said goodbye to General Marshall I heard one of our number say "God bless you—we are praying for your mission."

\*Our Missionary to China, Suchowfu, China, March 3, 1946.

### "For Of Such"

My name? It's Toni. My mama brings me to the Nursery School at the Mission so very early every morning. My brother comes too, but he goes on to the Garfield School when the bell rings, and then when school is over he comes back to play until the time to go home. We have so much fun here singing and playing games. We even have a band all our own. And you should see the good dinners we have. Oh, goody, you are going to eat with us. Of course, we have crackers and milk in between time, and Mrs. LaMountain says she's very proud of us when we drink all our milk. I like to sing "Thank you, God, for everything," don't you? Mama says I've grown so, she'll have to give my clothes to some other little girl, because I'm her big girl now. She likes to come to the mission too, because she meets all the other mamas. She has most as much fun as I do.

And this is Joseph. He's about the happiest little boy here. How I do wish I might have curly hair like Joseph's, and such a pretty color too—just like the sunshine that comes to say "Good morning" in our Nursery room window. But, oh my! didn't he cry a lot the first day he came! And the next and the next day too. His mama said she would have to keep him at home, and then she couldn't work. But Miss Kay was so very nice. She talked to him so quietly and showed him how to be such a big helper, that he smiles at everyone now.

And here's Vincent and his little sister Nancy. He's not quite as old as me, and do you know what? He has twin babies at home. I do hope I'll get to see them when they come to the Well-Baby Station on Wednesday. His mama told Mrs. Tamborella she'd certainly be glad when the twins are old enough to come to Nursery School too. So will I.



And the little girl who is just having her turn on the slide is Rosalee. Her mama works at the fruit stand where we stopped on our way home last night. She said something about an in-in-incubator baby. I asked Mama what that means, and she said a teeny-tiny baby. I guess they were talking about someone else though, 'cause Rosalee is about as big as me, isn't she?

Oh, you haven't seen Danny. He's such a nice boy, but he missed so many days when he first started. Yes, that little boy over there with the black, curly hair. I heard the lady from Southeast Church, the one who told our story yesterday, tell the other lady that she thought it was so nice that a little Jewish boy could be so happy here.

No, we can't be over five in our Nursery School. Eleen is just bigger than the rest of us. But she's not nearly as big as she was before she went to see the doctor. She lost ten pounds, isn't that a lot of pounds? I know she feels better too, even if she can't have as much candy.

Yes, we're here every day it's a school day, but I wish we could be here on Sunday, too. That would be the nicest time, because Mama and Papa could come and we could all sing and talk to God together. I asked Dr. Bisceglia about it, and he said that he believed that some day very soon we could do just that in a lovely new Chapel. He said that our good people and a lot of other good people were working and praying together to get enough money to build our Chapel. Isn't that a pretty word? It sounds just like bells ringing. Won't we be happy when we really can hear the bells ringing "Come to Chapel, come to Church"! I do hope we can have one very, very soon, don't you?

Lois B. Berry (Mrs. O. LeRoy), Member of the Italian Mission Board, (Children's Division Representative for the U. S. Presbyterian Churches, Kansas City, Mo., Council of Churches.)

Note: The Italian Mission Nursery was begun in 1908 by Miss Meta Biggar.

## The Child Health Center

At Northeast Community Center

ONE OF THE SERVICES OF THE ITALIAN MISSION IN KANSAS CITY, MO.

By Maurine Douthat

One very vital phase of the work of the Italian Mission is its community welfare work. This is carried on largely from its Northeast Community Center.

In May, 1941, the Child Health Center at Northeast Community Center was established. It was known at first as a **Well Baby Station**, and in many ways that phrase describes the main objective of the work—to keep the **well** child well—(1) by providing a health check-up at regular intervals for children of pre-school age who, due to their economic and social status, would probably never see a physician, and (2) by educating the mother **and** the child as to diet, exercise, rest, cleanliness and all other normal health habits. New babies should be checked every two weeks, older ones every month, and children over eighteen months are asked to return at from three-to-six-month intervals.

The Child Health Center is staffed by a competent pediatrician, a public health nurse from the Visiting Nurse Association of Kansas City, and volunteer workers (about five each week) from Central Presbyterian Church. The center is open for service each Wednesday from 11:30 A.M. to 1:30 P.M. The child's weight and height are taken and recorded at the time of each visit, by the volunteer workers. Then each child, as he becomes old enough, is immunized against diphtheria and vaccinated to prevent smallpox. This is usually done by the public health nurse. The physician's examination and advice are recorded each time on the child's physical history card by one of the volunteer workers, and, when the child reaches school age, the entire record is turned over to the City Health Department for use in the public school health program.

Any special instruction given the mother by the physician is followed up in the home by the public health nurse. There she sees that such instruction is understood and carried out.

In this work we often run into opposition from the older generation in a family where the services of a doctor have been unknown. The false theory of "What was good enough for us is good enough for our children **and** grandchildren" has made many difficulties for the young mothers who bring their babies to our center. But when they have practiced what the doctor has preached and seen the improvement in the health and happiness of their children, then we feel that the seed of knowledge planted by our work has indeed begun to grow and bear fruit.

Then there are such cases as that of the family of a trash hauler. The mother first came to the Child Health Center with her ninth child. This child had been brought into the world under the care and supervision of the pre-natal clinic at Northeast Community Center, and the mother wanted to continue its care in the Child Health Center. She has come regularly, and she tells us again and again how grateful she is for the knowledge and confidence given her in the rearing of this child. Because of routine health habits set up for her by the center, this child is stronger and has been less of a care than any of the other children in the home. The mother gives our doctor and the public health nurse full credit in the matter. She would not have been able to afford a private physician.

During the year ending March 1, 1945, we served 497 children under five years of age, 95 of whom were new entrants during that year. During the year ending March 1st, 1946, we served 324 children under five years of age, 71 of whom were new entrants during that year. The drop in attendance this year is not due to the lack of need for the work, but to the changing times, the unrest since war's end, shifting populations and such. In fact, the return to normal employment and income scale after the war may lead soon to an even greater need.

Our Child Health Center is considered by many in public health work as one of the finest and most efficient in the city. And the results of our labors are living examples of practical Christianity. They render worthwhile any sacrifices we may make and any trials and disappointments we may encounter in the work.



## A Tribute To Mr. And Mrs. Crosby Adams

By Virginia LeVay Morrison

Mr. and Mrs. Crosby Adams have been a vital part of the life of Montreat College since it was founded in 1916. They have been directly or indirectly associated with the college throughout all these years and have rendered invaluable service. It is the earnest desire of friends of Mr. and Mrs. Adams to see that a fitting and appropriate memorial be erected to them and to their work at Montreat. Many will count it a privilege to take part in this undertaking. Little need be said regarding the national reputation in the musical circles of America of these wonderful people. Their records shine with brilliant achievements.

Mr. Adams is a musician, a teacher of Theory and a conductor of note. Mrs. Adams is nationally known as a composer, pianist, teacher, author of books on musical studies, also as a popular and noted lecturer on musical and literary subjects. Long a crusader for better music for churches, in the publication of her book "Studies in Hymnology," she brings her campaign to its masterful height and presents rare insight into the best of musical art in literature. In the foreward she says: "A legacy to give any child is a consciousness of the real meaning of churchly music." Mrs. Adams has given just this.

For twenty-one years, before coming to Montreat thirty-three years ago, they conducted the Crosby Adams School of Music in Chicago, where the first all-year course for teacher training in Public School Music in America was part of the curriculum. Musical critics throughout the Nation have applauded the brilliant work of these two gifted musicians and Montreat is fortunate in having them these many years.

In 1913 they built their home called "The House in the Woods" in Montreat and have been a priceless asset to the community. Here they found quietude and a wonderland of beauty. In this environment Mrs. Adams' creative talents have thrived, their great work has found expression, and their charm and graciousness have drawn to them a host of loyal and devoted friends.

Summer after summer they have held their "Summer School for Teachers," as well as carrying on church work, choral work, special programs, and various recitals. Mr. Adams was conductor of the Mozart Society of mixed voices in Asheville during 1916 and 1917; and for thirteen years directed the Aeolian Choir of women's voices in the same city.

Finally as a fitting tribute to rare talent and to lives devoted to one of the finer and higher Arts, Converse College conferred upon Mrs. Adams the degree of Doctor of Music. A few years later Woman's College of the University of North Carolina conferred the same degree. Lives so nobly and richly lived must bring an imperishable reward. The love and admiration the Nation holds for this talented and delightful couple should be fittingly shown. A concrete and tangible expression of gratitude should be erected in their honor.

Mr. and Mrs. Adams have expressed the wish that their library of music and other Art collections be given to Montreat College. The college could receive no greater nor more precious gifts. These gifts should have adequate and suitable housing space. It is the hope of friends of Mr.

and Mrs. Adams that a Music Building can be erected to these highly beloved people. Let us as a host of friends give to them this token of our affection and esteem while they are living. Your support is requested in this undertaking in honor of Mr. Crosby Adams and Dr. Juliette Graves Adams and may this tribute be expressed in the form of the Adams Music Building at Montreat College.

Make all checks payable to Montreat College, mail to Dr. R. C. Anderson, President, and mark for the Adams Music Building.

## The 1946 Conference Season At Montreat

Women of our Church are interested in the entire conference program at Montreat, North Carolina, for their responsibilities include Sunday School, Young People's work, church choir, and Woman's Auxiliary in the local church, as well as work in Presbyterial and Synodical Auxiliaries. Now that travel restrictions have been removed, there will be a turning again to Montreat, for that special help and training and inspiration always found there. The destruction by fire of the Alba Hotel and the unavoidable delay in the erection of the new building will place a limit on people who can be accommodated in Montreat this summer. However the program of conferences will attract a large number, and many can be taken care of on those grounds. It will be wise to plan early, writing to Mountain Retreat Association, Montreat, North Carolina for detailed information regarding hotel accommodation, and to the different Church agencies for information regarding the conferences.

The conferences scheduled for the summer are as follows:

June 27 - July 1: Christian Education and Presbyterian Education Association of the South.

July 2 (evening): July 11 (noon): Leadership School, Dr. Patrick H. Carmichael, Dean. (See complete program of classes and courses, in April *Earnest Worker*, pp. 211, 212).

July 11-12: Men's Work Council of the Assembly and Sunday School Superintendents' Council of the Assembly.

July 12-16: Men at Montreat Conference (for S. S. Superintendents and leaders of Men's Work). Young People's Council of the Assembly.

July 16-23: Young People's Leadership School.

July 17-19: Assembly's Committee on Woman's Work.

July 18-23: Woman's Advisory Committee.

July 24: Presbyterial Presidents' Conference.

July 25: Conference for Presbyterial Presidents and District Chairmen.

July 25 (evening): July 31 (noon): Woman's Auxiliary Training School.

August 1-7: Home Mission Conference.

August 8-14: Foreign Mission Conference.

August 15-25: Bible Conference, Ministers' Forum, Ministers' Wives' Forum.

A careful study of this list will help each reader to know what special time will give the information, help and inspiration that will best prepare



for more effective service. There will be many readers who cannot attend any of these conferences; there is a real service that can be given though—prayer for these conferences, for the men and women who direct them, for those who will attend, and for the larger number whose lives will be affected by those who go to Montreat this summer. Much thought, much prayer, great effort go into each of the conferences. Marvelous results may come if the Church will support them through prayer, interest, and with as representative an attendance as can be cared for by hotels, boarding houses and private homes on the grounds. Additional information is in April **Presbyterian Women**, and special information about the Woman's Auxiliary Training School may be secured from Presbyterian Presidents.

## Chinese Mission

### New Orleans, La.

The Chinese Mission has been in existence for approximately sixty-six years, having been founded about the year 1880. Eight and one-half years after its organization, three hundred men had "enjoyed its teachings," according to a report made in 1890. Throughout the years it has had splendid leadership at the hands of consecrated superintendents and loyal members of the Presbyterian Churches in New Orleans. The records tell of its Christian teachings being carried back to the "Middle Kingdom" by Chinese who had visited the Mission. Early in its history the Bible

was taught, prayer circles for young men were formed, and in 1894 there were thirty-seven teachers and seventy-four pupils, with four of these professing faith in Christ that year, and being baptized and admitted to membership in the Canal Street Church, New Orleans.

Since 1926 this Mission work has been housed in a building at 223 South Roman Street, which was originally a two-story residence, remodelled to suit the needs of the Mission. It has become outmoded, and is constantly in need of repairs. With the Chinese population having moved to another section of New Orleans, and with the expanding program of the Mission, this building is proving totally inadequate to carry on the activities of the Mission satisfactorily.

This is our oldest foreign language Mission, and the only Chinese work of our Church in the United States. An adequate Mission plant in a more desirable location is a necessity and a most challenging project which calls for the support and gifts of Christians is our Presbyterian Church, U. S.

A share in the 1946 Auxiliary Birthday Offering, with the gifts of the Chinese people and the gifts of the people in New Orleans, will enable this Mission to have a creditable building, with church, Sunday School and young people's facilities, in a desirable location. Thus a building and equipment will be provided which will make possible a larger and more effective service for these Chinese Christians.

# General Church News

## Meeting Of Mexico Mission

The 1946 annual meeting of the Mexico Mission of the Presbyterian Church in the United States took place in Zitacuaro, Michoacan, from the 23rd. to the 30th. of January. Zitacuaro, the station occupied by our mission in 1919, when the H. L. Rosses moved in following the redistribution of mission territorial responsibilities in Mexico, was the site of several mission meetings in the following decade and a half, as Ross, Morrow and Myers families, joined by Miss Letty Beaty, Miss Smith, and others, worked and lived there in connection with our Boys' and Girls' schools. This year was the first time since 1936, however, that our mission had met there, and in the meantime the schools had been closed, and only Miss Iona Smith, R.N., was left as the resident missionary, to carry on the strong, well-established work of that community. The H. L. Rosses moved back to Zitacuaro in 1945, after serving for a number of years in our Morelia and Patzcuaro stations, and along with Miss Smith, and her inseparable companion, Senorita Eufemia Manjarrez, acted as hosts for our week of meetings.

In attendance were 20 of the 28 missionaries on our Mexico list, not including two more who were also present, Dr. James O. Shelby, retired but living in Mexico, and Miss Helen Pemberton,

our new missionary. The remaining eight were made up of those on regular furloughs or on sick leave in the United States. Represented by their respective missionaries were our stations of Zitacuaro and Morelia, of the state of Michoacan, Mexico City, of the Federal District, Cuernavaca, of the state of Morelos, Chilapa, Chilpancingo, and Teloloapan, of the state of Guerrero, and Kingsville, Texas, in the U.S.A. The sessions were held in the sturdy Secondary School Dormitory building, constructed in the flourishing days of mission schools by our own Mr. Z. V. Myers, now mission treasurer, and on loan to Texas Mexican Institute in Kingsville, Texas, for the time being. The dormitory served to house the majority of the group as well as furnish space for the meetings, the kitchen and the dining room during the days of session. The remainder of the year this building is appropriately used as a mission and nationally sponsored Home for Boys attending the local public schools.

The mission met this year under the chairmanship of Dr. W. A. Ross, assisted by the Vice-chairman, Miss Katherine Gray, the Secretary, Dr. H. L. Ross, and the Assistant-secretary, Miss Margaret Shelby. Each morning session was opened by a brief devotional service. The majority of these devotionals were led by Mr. C. J. McClendon of our Teloloapan station, who based his inspiring remarks on Christ's Sermon on the Mount. Two of the devotionals, however, were conducted in



Spanish by visiting national groups, the first by the official representatives of the Mexican Presbyteries before the mission, and the second by the women who form the Executive Committee of the Board of the Presbyterial of the National Church. Later in the corresponding business sessions, each of these groups presented formal petitions before the mission, the majority of which were granted.

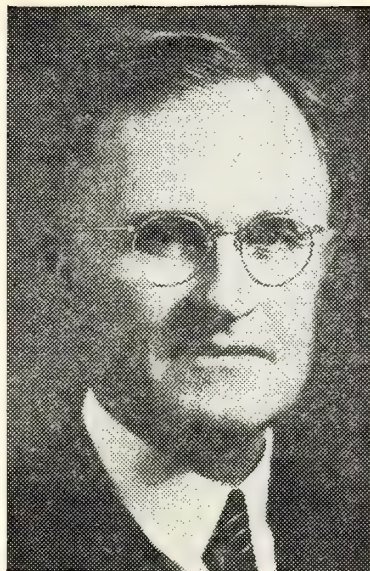
Reports from the various phases of our mission enterprise in Mexico showed hopeful and encouraging signs of progress towards the goal of spreading Christ's Kingdom in this great republic. The Bible Schools for Men in Zitacuaro and Chilapa were well attended, and continued to act as feeders for the Presbyterian Seminary located in Mexico City. The Bible Schools for Women of Toluca and Mexico City also gave evidence of progress. It is from these institutions that women workers receive their training as home missionaries, Sunday School workers, presbyterial officials, and Christian home-makers. The Mission's Representative on the Seminary Board, Mr. Richmond McKinney, reported new plans for the broadening of the curriculum, the establishment of the library, and new housing measures to be taken by the Seminary. The preparation of Christian Literature in Spanish moves forward under the leadership of Miss Florence Nickles, Mrs. Richmond McKinney, Mrs. J. H. Ross, and others of our mission in connection with national helpers and the Presbyterian Publishing House of Mexico. In the annual report of the "Sanatorio La Luz" (the Mission Hospital) of Morelia, Miss Carolyn Rogers stated that more patients had been hospitalized and treated in the last year than in any previous year of the hospital's existence, and that gospel portions and other pamphlets were being mailed out to the home addresses of the patients as they returned, restored in health, to their respective villages and ranches.

One of the salient features of the mission's plans for the coming year was the creation of a new Committee on Agriculture, under the chairmanship of Mr. C. J. McClendon. Mr. McClendon has been authorized to establish a small Demonstration Farm, and to train boys in Bible studies and modern agricultural methods simultaneously. The proposed Demonstration Center is to be located on the outskirts of Teloloapan, Guerrero.

For several years the local supply of missionary children (formerly known as "Hippocacks") had, with the exception of the two Pressly boys, practically dwindled to nothing. In the last four or five years, however, the situation has been considerably remedied by the arrival of four young McClendons (two of whom are twin boys), two young Boyces, two little McKinneys, and one little third generation Ross.

The meeting closed on the last day of January with the traditional singing of the hymn, "Blest be the tie that binds," and the fervent prayers of the group that each would be used of God more fully in His work in the ensuing year.

—Dr. J. H. Ross.



J. B. Green

### Dr. Green On Presbyterian Hour April 21st

Dr. J. B. Green, professor in Columbia Theological Seminary, Decatur, Ga., will be the speaker on The Presbyterian Hour on Sunday morning, April 21st, at 8:30 A.M., E. S. T., over an independent network of southern radio stations.

A native of Alabama, Dr. Green was educated at Peabody College and the University of Nashville, and took his ministerial training at Union Theological Seminary in Virginia. He was pastor of the Frierson Memorial Presbyterian Church of Columbia, Tenn., and after serving as minister in Greenwood, South Carolina, he came to his present post as professor of Systematic Theology in Columbia Seminary in 1921. Dr. Green was awarded the Doctor of Divinity degree by Presbyterian College of South Carolina in 1914. He received the degree of Doctor of Laws from Southwestern in 1940.

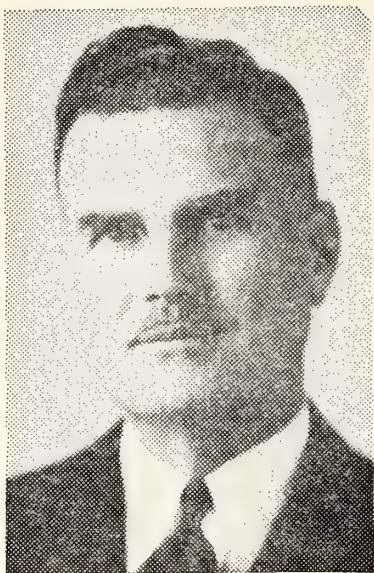
The subject of Dr. Green's address next Sunday morning will be, "God's Preface to His Own Book."

### Evangelism - Radio And War Relief

Beginning with the new Church year the causes of Evangelism, Radio and War Relief will be included in the Benevolent Budget of the General Assembly. Evangelism is to receive .75 percent, Radio 1.25 percent and War Relief 3 percent. The General Assembly has designated the undersigned as treasurer and all contributions should be sent to him. One check can include contributions to all three causes but there should be an accompanying statement which will indicate clearly source, object, and distribution of the gifts.

E. C. Scott, Treasurer, 1120 Liberty Bank Building, Dallas 1, Tex.





R. Girard Lowe

### Dr. Lowe On Presbyterian Hour April 28th

Dr. R. Girard Lowe, pastor of the First Presbyterian Church of Jackson, Miss., will be the speaker on The Presbyterian Hour on Sunday morning, April 28, at 8:30 A.M., E.S.T., over an independent network of southern radio stations.

A native of Texas, Dr. Lowe was educated at Austin College and took his ministerial training at the McCormick Theological Seminary in Chicago. He was pastor of the First Presbyterian Church, Corsicana, Tex., for several years and came to his present pastorate in Jackson in 1941. Dr. Lowe is a member of the Stewardship Committee of the Southern Presbyterian Church.

The subject of Dr. Lowe's address on April 28 will be, "A Man In Christ Jesus."

### Tuscaloosa Presbytery

On the afternoon and evening of February 10th an evangelistic Conference was held in Greensboro. Twenty-two churches of the Presbytery were represented by over one hundred and fifty members. Dr. George Cheek is Chairman of Evangelism for the Presbytery and has been very zealous in promoting this cause. The program was opened with an address by Rev. H. E. Russell, D.D., pastor of Trinity Church of Montgomery, Ala., speaking on "Evangelism We Can Do." Miss (Dr.) Janie McGaughey was prevented from attending on account of illness, and the Tuscaloosa Baptist minister took her place on the program. Rev. C. A. Calcote of Newberry, S. C. spoke on "Outpost Evangelism—It Works." At night Dr. Wm. Childs Robinson addressed the body on "Debtors To All."

—R. E. Fulton, S. C.

## Smyth Lectures

### Columbia Theological Seminary

Rev. Harris E. Kirk, D.D., LL.D., wellknown pastor of the Franklin Street Presbyterian Church in Baltimore, will deliver the Smyth Lectures at Columbia Theological Seminary during the week of April 22-27. Dr. Kirk's subject will be **The Minister: Awakener Of Minds**, and the titles of the individual lectures in the series will be as follows:

1. The Function Of The Preacher.
2. The Search For Intellectual Energy.
3. The Search For Spiritual Energy.
4. Science And Religion Today.
5. The Preacher As Teacher.
6. Doctrine As A Function Of Power.

Dr. Kirk will lecture on each evening of the week with the exception of Saturday, and on that day the concluding lecture of the series will be delivered at a morning hour.

An additional series of lectures will be delivered during the same week by Dr. Henry H. Sweets of Louisville, Ky., whose subject will be **Plain Talks From The Older Generation To The Younger**. Dr. Sweets will be heard each morning during the week, and his six individual lectures will be delivered upon the following subjects.

1. The Church - Yesterday And Tomorrow.
2. The Minister - Serving The Present Age.
3. Uniting And Vitalizing The Spiritual Forces Of The Church.
4. Reaching People Where They Live.
5. Making The Church Count In The Life Of The World.
6. The Limitless Spiritual Resources In The Living God.

It is expected that representatives of the various executive agencies of the Presbyterian Church, U. S., will also speak during the week in messages delivered especially for the benefit of the seminary student body, but which will also be of value to all who are interested in the total program of our Assembly. The seminary will be able to provide accommodations during the week for a limited number of visiting ministers, and the applications of those desiring to attend will be granted in the order in which they are received by the seminary.

## Youth For Christ International

Youth For Christ is going to Europe.

Torrey Johnson, international president of the great youth revival movement, has announced that he and perhaps five other evangelists, will board an American Airlines trans-oceanic plane for London on March 18. They will leave from Chicago Municipal Airport.

Arriving in London the following noon, they will immediately swing into an intensive spiritual drive to reach Europe's youth for Christ.

"This is a challenge," Dr. Johnson enthusiastically declared. "It's a challenge to thrill the heart and to fire our faith."



"We are going under God as representatives of consecrated American youth. All Youth For Christ rallies and millions of young Americans are participating in the inspiration and challenge of this great crusade!"

Those who thus far have been named to accompany Johnson are Charles Templeton of Toronto, Billy Graham of North Carolina, J. Stratton Shufelt of Wheaton, Ill.

Although the complete itinerary has not yet been announced, the youth leaders are certain to make their first appearance at Royal Albert Hall in London. This auditorium which seats 10,000 is the largest in-door stadium in the British Isles.

"England and Great Britain are in a precarious condition," Torrey declared. "Financially bankrupt, economically in a turmoil, politically and socially in the midst of uncertainty, a ready prey to many evils.

"The only thing that will save England today is what redeemed England two centuries ago when the Wesleys and Whitfield preached Christ and Him crucified and the nation returned to the God of its fathers.

"Youth For Christ is hopeful that the present generation of young people in Great Britain, who have experienced a spiritual black-out, may yet be returned to the ways of their fathers and find their footsteps leading back to the foot of the Cross of Calvary. If this is accomplished, Great Britain will be on her way to the highest heights and most glorious period of history."

The mission to Europe hopes to reach Germany where Torrey Johnson says they "are determined that the young people of Germany shall return from the swastika to the Cross; from Mein Kampf to the Bible, from a dead Hitler to a Living Christ!"

The purpose of Youth For Christ International, Dr. Johnson said, is to capture young people for Jesus Christ and the church.

"By the Grace of God, the job is being done among more than a million young people in a thousand communities in America. They are the hope of the coming days. Out from them shall come a new leadership which shall turn Americans back to the Bible and the democratic way of life.

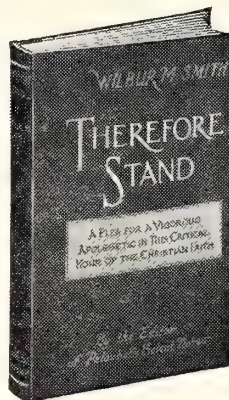
"Every great revival in history first started among young people," Johnson concluded. "Then it touched the hearts of parents and finally affected the whole community. We are hopeful that with the Blessing of God, Youth For Christ may be the beginning of another great revival, that will turn the nations back to righteousness, truth, and those qualities which make for national greatness."

### Fairfield Highlands Presbyterian Church

As is the custom of the Fairfield Highlands Presbyterian Church, every quarter a family dinner is held at the Church. During the Winter Quarter this was observed March 17th. As guest speaker and supply Minister for this occasion, Rev. Charles Seidenspinner spoke at both Worship Services. His topics were "The Fellowship of Kindred Minds" and "I Will Make You."

(Continued on Page 28)

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# BAPTISM

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## Quotations

"John, a Jew, in  
baptizing the Lord  
Jesus, also a Jew, did  
it in the only way  
known to Law and  
Prophecy: by sprink-  
ling." P. 7.

"Is it thinkable that  
God would have failed  
to give some clear and  
definite directions for  
the ordinance of bap-  
tism if it was to be  
different from all the  
related types in the  
Old Testament, and  
different from the un-  
mistakably related  
prophecy of Ezek. 36:  
25?" P. 12.

"If it is 'silly,' as  
urged by Immersion-  
ists, to baptize a baby,  
then it was worse than  
silly—it was brutal—  
to mutilate an eight-  
days' old baby by cir-  
cumcision." P. 24.

"How, then can the  
claim be maintained  
that baptism is always  
and invariably immer-  
sion when two out of  
the three baptisms of  
Matt. 3:11 cannot be  
immersion?" P. 28.

"Not only is the ab-  
sence of the word  
'water' from these  
passages in Romans  
and Colossians evi-  
dently intentional by  
the Holy Spirit, but the reading of it into them  
would seem to be an attempt to correct a sup-  
posed omission by the omniscient God." P. 34.

## Comments

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from a Pastor in Mississippi.



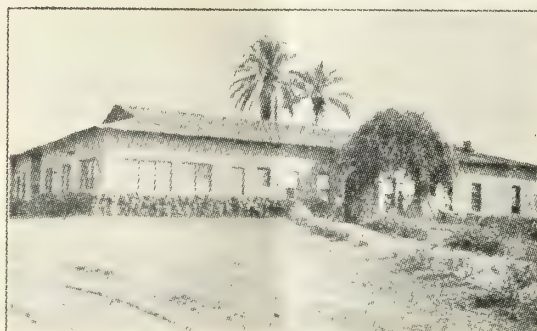
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## Fairfield Highlands Presbyterian Church

(Continued from Page 25)

Mr. E. M. Whiten, Chairman of the Pulpit Committee, has great hopes of presenting a candidate to the congregation very soon. Even without a Pastor, the attendance at the church services has not decreased and the Lord's work continues to move forward.

The Diaconate, under the leadership of Mr. W. F. Cherry, Chairman of the Board, has renovated the Manse and installed a new furnace. They have also set aside \$750.00 to be paid on the mortgage of the Manse which is the only debt that the Church has at this time.

Mary Louise Glasgow,  
Church Secretary.

## The New Educational Secretary Of Assembly's Home Missions

The Assembly's Executive Committee of Home Missions takes pleasure in announcing that Rev. S. B. Lapsley of Bedford, Va., has accepted the Committee's call to become Educational Secretary of Home Missions, and will begin his new duties April 1, 1946. Mr. Lapsley is splendidly equipped for this new work by disposition, experience, and heart interest in it. He has long been identified with the organized work of Home Missions in Presbytery, Synod, or Assembly. After successful pastorates in Craigsville, Va., Aiken, S. C., and Marlinton, W. Va., he served for five years as Field Executive of Home Missions for the Synod of West Virginia. Following that he was Superintendent of Home Missions in Abingdon Presbytery for two years. During this two-year period he served the Assembly's Home Mission Council as Director of the Home Mission Emergency Fund Campaigns of 1943 and 1944. He comes to his new work from the pastorate of the Presbyterian Church in Bedford, Va. While there he had served as Chairman of the Home Mission Committee of Montgomery Presbytery.

The Executive Committee welcomes Mr. Lapsley to its staff and bespeaks for him the favor and co-operation of the entire church in this important work of Home Mission Education and Promotion.

Claude H. Pritchard,  
Executive Secretary.

## Rules Religious Groups May Not Select Teachers For Public School Bible Courses

Raleigh, N. C. (RNS).—The North Carolina attorney general in an advisory opinion has ruled that outside groups which sponsor and provide the funds for Bible courses in the public schools of the state may not select teachers for the courses.

"Under the statute," he ruled, "it is definitely the responsibility of principals to nominate the teachers and they are elected only in the manner provided by law." However, he pointed out that "of course, any school board could listen to interested citizens and consider recommendations made with reference to the selection of personnel for

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BOX B-12 — MAXTON, N. C.

## UNITED EVANGELICAL ACTION

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the teaching force of the schools, but these recommendations should in no case be given any greater force than that."

The opinion was handed down after a group sponsoring a Bible course in the schools asked the privilege of naming the teacher whose salary it would pay.

### Presbytery Of Suwannee

The Presbytery of Suwannee will meet in the First Presbyterian Church, Palatka, Fla., April 30th, 11:00 A.M.

The Rev. John W. Largent is the host pastor. Stephen T. Harvin, Stated Clerk.

## BOOK REVIEWS

### OUR EYES WERE OPENED

By Arnold M. Maahs, Chaplain, Lt. Col., U. S. A. The Wartburg Press, Columbus, Ohio. 110 Pages. 50 cents.

In this little book Chaplain Maahs describes his discovery of the remarkable missionary success of his own American Lutheran Church in New Guinea. The writer deals rather extensively with native customs, diet, and the like. He appears not to have had unusually close associations with the native Christians. Most of us have read far more effective accounts of missionary endeavor.

—Adrian De Young.

### PRESSING ON

By Dr. Lee S. Huizenga. Wm. B. Eerdmans Company, Grand Rapids, Mich. 83 Pages. \$1.00.

This is a short autobiographical sketch by a late well-known missionary to China of the Christian Reformed Church. The book will be of interest chiefly to members of that denomination. It is a simple and direct account of the growth of a soul. What does one the most good are the writer's references to the mighty influence of family worship in a Dutch Calvinistic home.

—Adrian De Young.

### GO QUICKLY AND TELL

By Dorothy Dykhuizen. Wm. B. Eerdmans Company, Grand Rapids, Mich. 231 Pages. \$2.50.

The Christian Reformed Church has distinguished itself by its missionary work among the Navaho Indians of New Mexico. In this book Miss Dykhuizen, a member of the mission, sketches that work with considerable color. The book, of course, will appeal principally to her own Church. The accounts of preaching to the Navahos are worthwhile. The preachers are Calvinists, and they are true evangelists.

—Adrian De Young.



"Go out into the highways and hedges, and compel them to come in, that my house may be filled."

—Luke 14:23.

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### YOUNG MAN ON FIRE

By Mel Larson. Youth Publications, Chicago, Ill. 114 Pages. \$1.50.

This is the story of the popular leader of the Youth For Christ movement, Torrey Johnson. It is obviously meant for the latter's many young admirers across the country. The book, like the movement in many of its manifestations, is not remarkable for its depth or reverence. The author manages however, to picture a young man with an intense fervor for preaching the Gospel to lost youth. It will do us all good to look at that sort of a person.

—Adrian De Young.

### THE MOST UNFORGETTABLE CHARACTER I'VE EVER MET

By J. A. MacLean, D.D. Published by John Knox Press, Richmond, Va. Price, \$2.00.

**The Most Unforgettable Character I've Met** offers us fifteen topical sermons and a rather sarcastic "Prayer of a Modern Pharisee." As we read this volume of homilies we were not left in doubt as to the author's earnestness and sincerity. His motives from all appearances are high and worthy and we accept them at face value. We were disappointed, however, in observing the author's confused state of mind. With no desire to be critical we must be frank to say that apparently he is suffering from a case of intellectual indigestion. We trust it is an acute rather than a chronic case. The numerous incongruities in this volume are reminiscent of the illogical thinking of Fossdick. The author reminds us of a cow we milked in our boyhood that would give about a half a bucket of good milk and then put her foot into it before she was stripped.

On pages 32, 70, and 77 the author expresses some puerile criticisms of denominations. Evidently he has not thought through these musty criticisms. Apparently it never occurred to him that great Christian men have shed their blood for the right of maintaining the truth as they saw it and the principles of religious freedom. If Dr. MacLean had his way religious freedom would cease to exist, because it is a matter of common sense that we cannot have religious freedom and at the same time liquidate Christian denominations. Christian liberty is willing to grant denominations the right to function according to their best light. When forced organic union exists Christian liberty is strangled.

We also noticed that some of the author's statements were inconsistent as well as theologically weak. He seems to be perturbed because Christian preachers take their ordination vows seriously, but not disquieted about the current agitation to force organic union upon Christian people, which fact is sapping the life out of our evangelistic effort. We would like to see the author more interested in and tolerant of doctrinal integrity and loyalty to the truth as expressed in the great creeds of Christendom which will still serve as a guide to Christian thinking long after this generation has passed off the stage. In as much as the Southern Presbyterian Church is a confessional Church the author must be an unhappy man. He has professed in his ordination vows to believe in the Confession, and is now engaged in its disparagement—such does not make sense. If the author would forget his antipathy for creedal

Christianity his talents would be much more effective in magnifying his office.

In our evaluation of five recent volumes of sermons we have kept in mind that good style, a finished product and interesting illustrations all have real value, but the paramount test is the one given by Edward Irving when he declared that a true Christian sermon is one that constrains the listeners to exclaim: "O Lamb of God, have mercy upon me."  
—John R. Richardson.

## Where Are We Going?

By Rev. J. E. Flow, D.D.\*

In the matter of union of the Northern and Southern Presbyterian Churches we are on our way, but it is pertinent to ask, "Where are we going?" In this age of speed it is still more important to know where we are going than to know how fast we are traveling. Under any plan, the Northern Church will outnumber the Southern four or five to one. After union, any principle we may want to retain can be taken from us by a majority rule. Any other union they may want to make, they can make, even though we may be united in opposition to it.

For instance, the Northern Church is seeking union with the Protestant Episcopal Church. If such a union is effected, it will be at the sacrifice of Presbyterian principles, for no intelligent man believes for a moment that the Episcopal Church will give up its pet theory of Apostolic Succession, nor will they ever consent for a minister to be ordained by any other body than a Bishop. We believe in ordination by presbytery or the body of elders, and the Apostle Paul says that Timothy was ordained in that way. Is the Southern Presbyterian Church ready to set aside the scriptural doctrine of Government by Elders of two classes—Teaching and Ruling—of equal authority in all the courts from the Session to the General Assembly, and accept a church government that claims to come down from the inspired Apostles through Popes, Cardinals, Archbishops, and Bishops? Are the Ruling Elders in our church willing to vote themselves out of business in the government of the church? After union with the Northern Church their vote will not count, nor will their voice be heard except as a feeble complaint from a hopeless minority.

For a strong minority of sound and faithful men in the Northern Church, I have the greatest respect and confidence, but the great majority—the ruling element—is very inclusive and willing to unite with almost any church on almost any terms. They united with the New School body in 1870 regardless of their loose interpretations of our Presbyterian Standards. They united with the Cumberland Presbyterians in 1906 over the protest of Dr. Benjamin B. Warfield, who asked the



question, "Why build a big house around a divided family?" The Cumberlands were anti-Calvinists.

Once on our way, what will come next? No doubt, the Methodist Episcopal Church will be sought in union. We Presbyterians have a high regard for our Methodist brethren, but where will the Ruling Elder of the Presbyterian Church come in? They are Arminian in doctrine and we are Calvinistic. "Can two walk together except they be agreed?"

But, one of the distinguished Bishops of the Methodist Episcopal Church, Rev. G. Bromley Oxnam, D. D., President of the Federal Council of Churches, has recently made an address in St. Louis in which he advocates the union of the Protestant and Roman Catholic Churches. He speaks of the Pope as a "Christian gentleman." He finds no fault with Catholic doctrine and practice, except that he objects to their meddling into politics. The only excuse I can think of for the existence of the Federal Council of Churches is to present a united front of opposition and to throw the blazing light of scriptural truth on the soul-destroying errors and practices of the Roman Catholic Church. But, here the President, a distinguished Methodist Bishop, proposes union. To an intelligent Protestant, this is unbelievable. Is this our final destination? If so, we had better change our course at the start. We had better stop on the road and turn around while the stopping is good, or we may be like the old stage driver who was sick and in his delirium said, "I am going down the grade and I can't find the brake."

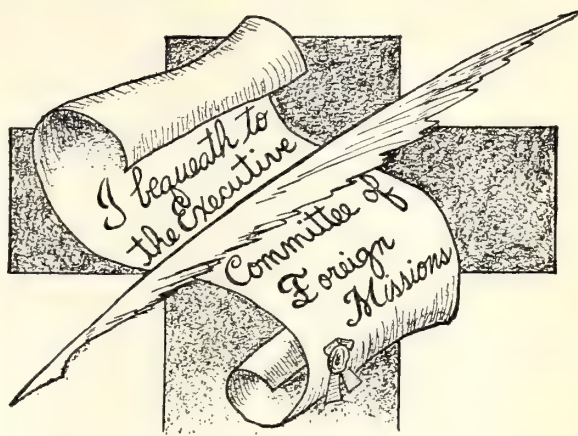
I hope many of the presbyteries will overture the General Assembly to send this plan of union, just as it is, down to the presbyteries for final action and settle it once for all, so we can give our attention to the Master's business of evangelism—the salvation of souls—and the great Home and Foreign Mission work of our church.

Many of us are getting very tired of advocates of union and boosters of the Federal Council of Churches who bring in men from outside our church, monopolizing the time that should be given our own commissioners, to discuss the great spiritual needs of our church and our great responsibility to meet the needs in our own bounds.

Our young men fighting in foreign lands were anxious to get the war over and come back home. Many of us Southern men want to get through with these contentions and get down to the work of our church and live in peace.

Whatever the result of the vote of the Presbyteries, there will still be a Southern Presbyterian Church. It may be greatly depleted and poor in this world's goods, after being robbed of its property, but it will be a church that stands for the faith once delivered to the saints, and there will be Ruling Elders in it who are not willing to sell their birthright for a mess of pottage.

\*Concord, N. C.



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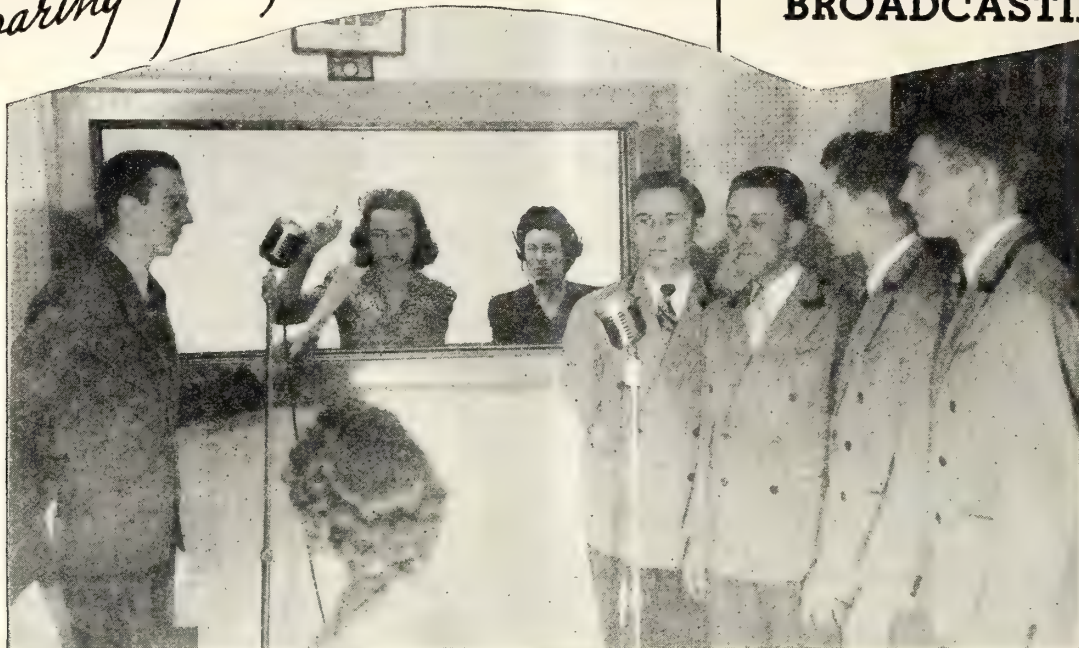
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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 1

MAY 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### The Tithe

One of the obligations and privileges of the Christian is providing the material means whereby the work of God's Kingdom is carried on. This is stewardship; the regarding of money as something entrusted to us and for the right use of which we are held accountable.

The principle of the tithe did not begin with the giving of the law to Israel but dates back certainly to the time of Abraham, and probably before. Abraham gave "tithes of all" to Melchizedek, apparently because this was a recognized procedure of that day.

In these days of the grace of our Lord we still have the tithe as a basis of giving, not of necessity but out of love for the One who died for our sins.

The writer would commend tithing to every Christian for a number of practical reasons.

1. It is a system of giving which God evidently established for man, long before the law; just as He set aside one day in seven as a day of rest, at the time of creation.

2. This system was incorporated in the law and evidently carried on over into the New Testament Church altho many did not stop with the tithe but gave much more.

3. Tithing provides a systematic method of giving which is practical and business-like. It is difficult for those who are not tithers to give in other than a hap-hazard manner.

4. The tither soon finds that he or she has funds in hand to meet the many calls for the work of the Church and the need of the saints.

5. Happy is that man who arrives at the place where he had rather go in want than use that portion of his income which he has dedicated to the Lord's work.

6. Happy is that Church whose membership includes a number of men and women who tithe. The budget is easily raised and the work of the Church goes forward more smoothly.

7. As a matter of divine arithmetic, it is a simple fact that the tither finds that the nine-tenths left will go much further than ten-tenths reserved for self. This in itself is certainly not the motive for tithing, but it is a resulting corollary which proves that God blesses such giving.

8. Finally, tithing should be done in a business-like way. A record of income ("as God hath prospered") should be kept and then payments from this fund should be recorded. A "tithe book" is the best method.

To those who doubt we urge the reading of Malachi 3:8-10, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

In this as in everything else, God is faithful. Prove Him and see!  
—L.N.B.

### 'Except They Be Agreed?'

(Amos 3:3)

It is a foolish thing to try to walk together unless we have agreed. Some men, like Enoch, Noah, Abraham, have walked with God. But no one can walk with God until the two agree.

As suggested by the margin of Revised Version, we must "make an appointment." We have to "get together" before we can "walk together."

Sin has separated man from God. Cain went out from the presence of God; the prodigal son went into a far country; all we like sheep have gone astray; Jesus saw the multitudes wandering; "aliens from the commonwealth of Israel." Men are traveling their own way instead of God's way.

There is only one Mediator between God and man, the Man Christ Jesus. "He is our peace." If sinful men ever walk with God, they will have



to have an appointment through Jesus Christ. It is "at the cross" where we must get together.

Men will never "walk together" as a happy family of nations until our hearts are united in Christ. It is useless to talk of other means of making our world "one world." People are imagining and planning many "vain things." Why not stop and read the proclamation of God in the second Psalm? It would save lots of time and expense and worry.

There are two "ways"; one is God's, the other is Satan's; one leads to life, the other to destruction. We cannot walk both ways. We will have to choose. "Stand in the ways and see and ask for the old path wherein is the good way, and walk therein, and ye shall find rest for your souls."

We must also agree on the Rate of travelling. In these days of varied means of transportation, we will have to decide on whether we want to go by plane, or automobile, or train, or to "walk." Even when two literally walk, they will have to decide on how fast they will walk, or they will soon be separated.

When we "walk with God" we must "wait on the Lord." He has His own time, His rate of travel. Some of us want to "run before Him"; some want to lag behind. We must "tarry" or "go" as He directs, and as He goes with us. Paul is a fine example of walking with God. Both his "steps" and his "stops", as someone has said, were ordered of the Lord.

We must also agree on what we will do along the way. If one man wants to pick flowers and the other catch fish; if one gets his enjoyment at the road house, and the other, the church; if one wishes to be kind and helpful to his fellow travellers, and the other is cold and selfish; in short, if one is engaged in doing evil, and the other in doing good, there can be no real companionship by the way, no real "walking together."

No! If we walk with God, we must walk "in the light," we must "walk in wisdom," we must "walk in love," we must "walk as He walked" when in the flesh.

Have we "made our appointment"? Have we set our face toward the Celestial City? Are we walking with Him, engaged in the business of the King?

(This question is a good one for two young people to ponder before a hasty marriage; for two business men to study before they go in business together; for churches to consider before trying union without unity, for nations with opposite attitudes and ideologies when they think of alliances.)

—J.K.P.

## 'What Have They Seen In Thine House?'

Is. 39:4; 2 Kings 20:15. (Compare 2 Chron. 32:31).

"The desperate need of America is two million (or more) new houses." The need is not so much for **Houses** as for **Homes**. There is a big difference.

Put the word **Christian** before Homes and our statement is doubly true. That is the great need of our country.

Hezekiah, like many other good men, seemed to have failed in his home. He certainly failed to show the ambassadors from Babylon the most important part of his home—"the wonder that God had done in the land." God had done marvellous things for Hezekiah and for Judah, but he showed the messengers all the material wealth of his house, and forgot to show the other.

May we come now to our own time, and our Homes? We are desperately in need of New Homes:

### I. Homes With A New Atmosphere

Pittsburgh is a smoky city; London is foggy; some cities are dusty; others full of disease germs. Our homes are like our cities. The atmosphere needs renovation.

A new atmosphere of Reverence and Godly Fear. Hezekiah "walked softly" after he learned that he had only fifteen more years to walk. We, too, ought to "walk softly" as in the very presence of God.

Of Faith and Confidence in each other. Faith in God to take the place of unbelief and doubt; faith in each other to cure our distrust and jealousy. To have a strong home, we must learn to trust.

Of Love and Unselfishness. Homes are being torn asunder. The tie that binds will have to be that of unselfish, serving Love.

Of Obedience to God's commands. Obedience in the setting up of the home; obedience in the management of the home. Only God can make a tree, and only God can make a beautiful home. We must follow His rules.

Of Peace and Joy. The deadly fever of the world has caught our homes. Real happiness is no longer found there. Only the quieting hand of the Great Physician can bring peace and joy.

Above all, a new atmosphere of **Prayer**. The family altar will do more to create and preserve our homes than anything else. "Go back to Bethel and build our altars," when our homes are falling apart.

### II. Homes With New Ideals

What seems to be the ideal of most American homes today? Make money, buy all the modern conveniences, improve the appearance of house and grounds. These are all good as far as they go, but,

What about the higher, nobler, finer Spiritual values. Are we really **Living**, or only existing? Is character being developed? Are we placing the emphasis where it belongs?

What about our children? Is the **soul** of the child our chief concern, or the body? If you had walked up to some of our early homes in this country, you would have found only a rough, ugly log cabin: if you had walked in, you would have found the plainest furniture and the crudest methods of cooking: but in those homes were trained some of the bravest and best men and women of the world. Are our painted and polished homes training such men today?

What about the "inner braces," those great traits of character that stand the storms? The



brace of Honesty; of Purity; of Industry; of Courage?

In a word, is our ideal the "hidden man of the heart" or the external shell in which he lives?

### III. Homes With A New Influence

The Christian Home made America. We have our fine communities because we had some fine homes to start with. We have our churches because we first had homes. Our nation is great not because of inventions, industries and magnificent public buildings, but on account of Christian homes that dot its country-side.

Our homes exert a tremendous influence, not only on the nation and all its institutions, but on the men and women who visit us in our homes. One of our greatest public men found himself slipping spiritually. Leaving his office and work he went back to his old humble home and his moth-

er, and there regained his ideals. Would that more of our men of affairs could go back and do the same thing! A former Catholic priest, turned skeptic, came to this country and "his hap" was to land in the home of a consecrated Presbyterian and his noble wife. The result was a new man and a preacher of the Gospel.

If only Hezekiah had showed those ambassadors something beside, and something far more precious, than his gold and treasures! Subsequent history might have been far different.

May we change two words in our question and then close. "What does God see in **our** homes?" We cannot hide our homes from Him. We may hide their inner ugliness from man, but not from God. He Who knows our hearts knows our homes.

We will get our 2,000,000 new houses. Will we get 2,000,000 new homes?  
—J. K. P.

## The Liberal Attack Upon The Supernatural Christ

By Rev. Wm. C. Robinson, D.D.\*

In articles appearing in the Christian Observer of March 13th and in the Presbyterian Outlook for April 8th, Dr. Walter L. Lingle paints the Auburn Affirmation as a constitutional protest against an effort of the USA General Assembly to set up new doctrinal standards. No doubt the constitutional claim caught many of the unwary ministers of the USA Church and led them to sign the Auburn Affirmation. But when Dr. Lingle goes on and cites with endorsement such a "liberal" leader of the movement as Dr. Henry S. Coffin when he says that "our objection was constitutional not doctrinal" we must demur. On the contrary it is the contention of this article that these "liberal" leaders in the USA Church had and have as their aim the opening of the doors of Presbyterian ordination to men who do not accept the supernatural Christ in His preexistent Deity, in His Virgin Birth, in His substitutionary atonement, in His bodily Resurrection and in His personal Return in glory. In support of this position we set forth the following facts.

(1). The trouble in the USA Church did not start where Dr. Lingle begins with the action of the 1910 USA Assembly in passing a resolution setting up five points as necessary for ordination. The trouble began with candidates for licensure and ordination who were unable to accept the Virgin Birth and the bodily Resurrection in New York Presbytery. Objection of these ordinations were filed before the General Assembly and an effort made to bring the recalcitrant presbytery to book. But moderate men in the USA Assembly urged milder measures and the "five points" were passed as such a compromise measure. It was hoped by conservative members of New York Presbytery that the simple enunciation of the fact that the General Assembly regarded these points as among the teaching held necessary for ordination,

without sharp action against the individuals or against their presbytery, would be sufficient to deter any additional ordinations of the kind. When the first kindly effort was not successful, the same action was repeated in 1916 and again in 1923. The USA "liberals" made no Auburn Affirmation against either the 1910 or the 1916 action, as they would have done had their interest in the matter been wholly constitutional. They quietly bided their time, getting their men ordained and into prominent churches and no doubt happy that the Assembly was content with such mild measures. It was only after the third action when they could not expect further patience from the General Assembly for their wilful defiance of the Church and when they felt themselves strong enough to strike that they drew up the Auburn Affirmation late in 1923.

(2). The Auburn Affirmation itself is not a mere constitutional protest, but it is a doctrinal attack upon the supernatural Christ. The Auburn Affirmation, Dr. Coffin's letter and Dr. Lingle's article all cite the second ordination vow without reference to the first vow on which the second depends and which gives to the second its true doctrinal import. Isolating the second from the first permits men to think that they themselves or others who give a kind of adherence to this isolated vow are doing all that is required for Presbyterian ordination. Because in the first vow we accept the Holy Scriptures as being the Word of God, the only infallible rule of faith and practice; therefore the second vow obligates us to accept the system of doctrine set forth in the Westminster Confession as being the true system of doctrine and our own faith.

Again, Dr. Lingle has dismissed the charge that the Auburn Affirmationists stigmatize such facts



as the Virgin Birth as "theories" in too facile a fashion. He has cited one only of the four sentences in which the Affirmationists repeatedly describe the five points as "theories" and he has cited that one which is susceptible of the most favorable interpretation. The first sentence which gives meaning to the whole paragraph and to the following uses of the theories is: "Furthermore, this opinion of the General Assembly attempts to commit our Church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ." Now this sentence does label the Virgin Birth a "certain theory" of the Incarnation, and it labels the statement of the Priestly work of Christ in our Shorter Catechism a "certain theory" of the atonement, and it labels the bodily Resurrection of Christ a "certain theory" of His Resurrection. Repeatedly to stigmatize the great facts of Christ's mission as "certain theories," as "particular theories," as "not the only theories allowed," as "whatever theories they may employ" is to minimize the doctrinal assertions about these facts of the faith.

The real nub of the controversy was the effort of the USA Church to make these doctrines stick as necessary for licensure and ordination. That is the sense in which the Assembly used the word "essential." This usage goes back to the Adopting Act of 1729 which gave the courts of the Church the right to decide concerning any scruple that any minister had against any statement of the Confession, as to whether such scruple concerned a matter necessary or essential to the system of doctrine and hence to ordination. There was no intention to treat these five points as of the *esse* of the faith above other facts and doctrines. And the real drive of the Auburn Affirmation was to set aside these five points as unnecessary to ordination and to allow candidates to hold to "whatever theories they may employ to explain" the Incarnation, the Atonement, the Resurrection. And concretely that means liberty to explain away the Virgin Birth, and the Atonement as a sacrifice to satisfy Divine justice and reconcile us to God, and the bodily character of the Resurrection of Christ.

(3. The declaration of nullification read by Dr. Henry S. Coffin in the face of the General Assembly of 1925 shows that his purpose was not merely constitutional but doctrinal. That Assembly examined into the case of Mr. Cedric Lehman and Mr. Henry P. Van Dusen, two candidates licensed by New York Presbytery even though they could not accept the plain historical statements in Matthew and Luke on the Virgin Birth of Christ. It declared that the Presbytery erred in licensing these two men and remanded the case to New York Presbytery for appropriate action. This act of the General Assembly was not based on "the five points" nor on the second ordination vow which the Auburn Affirmation cites without setting forth its relationship to the first vow. The act of the USA General Assembly was based on the first ordination vow, or the first question for licensure which uses the same language. The Assembly held that being unable to accept the teachings of Matthew and Luke on the Virgin Birth—an article of faith—they could not properly answer the first constitutional question asked for licensure in the affirmative. That is, they could not affirm their acceptance of the Holy Scriptures as being the Word of God, the only infallible rule of faith and practice. Therefore, their licensure

was improper and the Presbytery was directed to correct the same. But Dr. Coffin arose, took from his pocket a typed statement, and read this declaration refusing to obey the mandate of his General Assembly and declaring the same null and void. Can Dr. Coffin say that this declaration of nullification "was constitutional and not doctrinal"?

This act and the immediate support for it from Auburn Affirmationists saying that they would split the Church if the action was enforced led the Moderator to offer a compromise. The effect of the compromise was that the acceptance of the Virgin Birth was not required for ordination. Dr. Van Dusen continued in good and regular standing despite his doctrinal views on the Virgin Birth and as the successor to Dr. Coffin in the "liberal" leadership has put out a view of Christ which makes Him not the true and eternal God who became also man for us men and for our salvation, but only a human temporal person in whom God was as personally present as He could be in a man of Galilee in the period of the Roman Empire (Cf. *Liberal Theology: An Appraisal*). Other men who could not accept the Virgin Birth were ordained and also advanced to posts of honor and authority in the USA Church. Among them, Dr. Cameron Hall was a U.S.A. Board secretary until the Federal Council recently called him to a similar task in that body. Dr. Ilion T. Jones after denying the historicity and the objectivity of the Resurrection of Christ was made Chairman of the USA Committee on Theological Curriculum and later Vice-President of one of their theological seminaries (cf. *The Presbyterian Tribune*, 3/30/39).

(4. Dr. Henry S. Coffin's treatment of our Declaratory Statement of 1939 when that was regularly brought before the USA Assembly of 1941 in the Cedar Rapids Overture shows that Dr. Coffin's objection to the doctrines of the supernatural Christ are not merely constitutional but doctrinal. Our statement does not use the word "essential" and is couched exclusively in terms of the Confession and Catechisms which the Church accepts as standard expositions of the teachings of Scripture in relation to both faith and practice. Cedar Rapids (USA) Presbytery asked their General Assembly to concur with ours in the following language, to wit: That the General Assembly declare that it regards the acceptance of the infallible truth and Divine authority of the scriptures, and of Christ as very and eternal God, Who became man by being born of a virgin, Who offered Himself a sacrifice to satisfy Divine justice and to reconcile us to God, Who rose from the dead with the same body with which He suffered, and Who will return to judge the world, as being involved in the ordination vows to which we subscribe.

Dr. Lingle states that our US General Assembly voted down the effort to put through doctrinal tests similar to "the five points" in the Assemblies of 1923, 1924 and 1928. This statement leaves the impression on many readers that we have never passed doctrinal tests. But our Assembly of 1939 unanimously passed the resolution given above, it reiterated the same interpreting it as an *in these* deliverance in 1940, and re-endorsed it in passing the Lilly Resolution in the 1942 General Assembly.

What did Dr. Coffin as Chairman of the USA General Assembly's Committee on Bills and Overtures do with the Cedar Rapids Overture? To have adopted the overture would have been to have



condemned his earlier act of nullification and the candidates he had engineered through the USA Presbyteries. Accordingly, Dr. Coffin entirely rewrote the Cedar Rapids Overture and professing to affirm it made it say the opposite of what the overture asked. He rewrote it so as to make it say that the ministers and elders of the USA Church are loyal to their ordination vows, thus making the action requested unnecessary.

Dr. Coffin could not attack our declaratory statement as he did the five points on the alleged ground of constitutionality and so he turned it completely around and professing to accept it completely rejected it. If this is not a fair statement let Dr. Coffin and his colleagues even now pass our Declaratory Statement by their General Assembly, write it into the printed Plan of Reunion and sincerely stand for the faith of the Son of God which it is designed to safeguard and we are willing to let bye-gones be bye-gones and unite with them. We do not enjoy having thus to rake over the ashes of the past—but we are set for the defense of the Gospel.

(5). The current attack upon our Southern Presbyterian ordination vows as they are written into the Plan of Reunion by the "liberal" **Presbyterian Tribune** shows that the "liberal" leaders are not interested in constitutional matters. When the Plan of Reunion was published with our ordination vows in them containing the promise that whenever one finds himself out of accord with the system of doctrine in the Standards he will of his own initiative notify his Presbytery **The Tribune** vigorously objected. We deeply regret that the joint committee of the two churches has accepted the "liberal" objection and has stricken out this section of our ordination vow from the printed Plan of Reunion. Can Dr. Lingle or Dr. Coffin say that this action is also only constitutional and not doctrinal? The "liberals" are in the prominent places in the USA Assembly and they have no intention of putting their necks under a vow which would make every man who does not accept the supernatural Christ moment by moment a liar until he notifies his Presbytery and thus risks deposition. Their position is understandable but it is doctrinal and not merely constitutional.

(6). The Claim of Dr. Coffin that "there was no one of us who prepared that Affirmation who does not accept **con amore** the Confession of Faith as containing the system of doctrine taught in the Holy Scriptures, and who does not accept the Scripture as the Word of God the only infallible rule of faith and practice" is not substantiated by Dr. Coffin's writings. A full study of these writings in their contrasts to the Presbyterian doctrines has been presented by Dr. S. G. Craig of the USA Church. I shall point out only one item of this contrast.

In his **The Meaning of The Cross**, pages 118-121 Dr. Coffin writes: "Certain widely used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His obedience and suffering. But a forgiveness which is paid for is not forgiveness . . . There is no cleansing blood which can wipe out the record of what has been . . . The Cross of Christ is not a means of procuring forgiveness."

In the sharpest possible contrast to Dr. Coffin's Socinian doctrinal attack upon the atonement stands the teaching of our Confession: "Christ, by

His obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real and full satisfaction to His Father's justice in their behalf. Yet in as much as He was given by the Father for them, and His obedience and satisfaction accepted in their stead, and both freely, not for anything in them, their justification is only of free grace, that both the exact justice and rich grace of God, might be glorified in the justification of sinners."

In full accord with the Confession and in strict opposition to Dr. Coffin, the Word of God says: "Being justified freely by His grace through the redemption that is in Christ Jesus whom God set forth a mercy-seat."

We would close our statement with our invitation to Dr. Coffin and the other "liberal" leaders to unite with us in the Cedar Rapids Overture as that overture was presented to the USA Assembly of 1941. If Dr. Coffin is sincere in saying that his objection was constitutional not doctrinal, let him lead his "liberal" wing of the USA Church to accept our Declaratory Statement which has substantially the same doctrines as the five points but which is so stated that it is not open to the "constitutional" objections that the Auburn Affirmation brings against the five points, let the Joint Committee put this into the Plan of Reunion, restore to the Plan our Southern Presbyterian ordination vows and the other difficulties can be ironed out and the Plan of Union accepted.

\*Columbia Theological Seminary, Decatur, Ga.

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# The Proposed Plan Of Union

## LET US SEEK A MORE EXCELLENT WAY

By Rev. G. T. Gillespie, D.D.\*

Negotiations looking to closer relations between the Northern and Southern Presbyterian Churches have extended over a period of many years. During that time these two largest groups of Presbyterians in America have lived together as good neighbors on cordial and friendly terms, and have co-operated in many worthy enterprises. In 1918 after many months of study and conference by ad interim committees, a plan was worked out for uniting a number, and possibly all, of the Presbyterian bodies in the United States into a Federal type of union in which the identity and autonomy of the several groups would have been preserved, but in which real unity and efficient co-operation would have been realized and wasteful duplications would have been eliminated.

This plan failed because of the opposition of certain leaders in the northern church and some in our own church who were not willing to support anything less than full organic union.

The plan now before the church provides for full organic union, or reunion between the Presbyterian Church U. S. A. (Northern) and the Presbyterian Church U. S. (Southern). It represents the labors of a joint drafting committee of the two churches extending over a period of several years. It has been prepared with painstaking care by a group of able and earnest men, and deserves the same earnest care and consideration on the part of the whole membership of the church.

Because of the vital issues involved and the deep sentiments which are aroused it is naturally hard for most of us to approach discussions of this kind in a calm and judicial spirit, but just because the issues are so vital it is doubly important that all of us should seek to lay aside, in so far as we can, all prejudice and passion and with open minds and humble hearts, facing the facts fairly and squarely, seek to know the truth and the will of God.

I am sure that I can hardly hope to add anything new to what has already been said and written on this subject; the most I shall attempt is to summarize observations and convictions which I share with many others.

**I. Certain General Considerations.** The movement for union or reunion of these two Presbyterian bodies out of which this proposed plan has arisen involves certain general assumptions or questions which it is needful to consider if we are to have the proper perspective for critical examination of the plan.

**1. Church Union and Christian Unity.** In the first place, the agitation for church union seems generally to proceed upon the assumption that church union is essential to Christian unity, and therefore its realization is the imperative duty of all Christians, and those who oppose it are to that extent disloyal to the spirit and teachings of Christ.

It is important that we should do some straight thinking about this matter. It is true that love is the first instinct of the newborn Child of God and the desire for fellowship with other Christians

is the surest proof that one has been born into the family of God. Our Lord on that last memorable night laid upon His disciples the obligation of love as a distinguishing mark of discipleship, and made the burden of His great intercessory prayer "that they may all be one."

It is abundantly clear however from a study of this whole prayer and from our Lord's teachings in other connections that He was not praying for mere outward or formal union but for an inner, spiritual unity, like that between the Father and the Son, and moreover it was to be unity based upon truth and upon a common understanding of the word of God for in the same connection He prayed, "Sanctify them through Thy truth, Thy word is truth."

Accepting that interpretation we may rejoice to believe that our Lord's prayer has been answered through the ages, and is still being answered, and that in spite of outward differences and divisions, peoples of every name and race and kindred and tongue are united in Christ into one great spiritual brotherhood of faith and love and hope, until that glad day comes when the Good Shepherd Himself and none less shall gather all of His sheep into "one fold." To those who accept this view, the separation of Christians into groups based on geography, language, racial characteristics, polity, forms of worship, or other minor differences, is a matter of secondary importance so long as there is true catholicity of spirit, mutual respect and tolerance, and a sincere desire to preserve "the unity of the spirit in the bond of peace." Under this system, which is the basic principle of protestantism, Christianity has achieved its highest development and its most superb moral and spiritual triumphs, and we have approximated if we have not attained the Christian ideal of "Unity in essentials, liberty in non-essentials, and charity in all things."

On the other hand, there have been many able and earnest men, and there may be some such today, who have identified Christian unity with church union or uniformity, and who have considered the outward union so important that almost anything, even truth itself, might be put in a secondary place if only ecclesiastical unification might be achieved. As we know, this clamor for a united church which could speak with authority led to the rise of the papacy and to the Catholic conception of one universal, indivisible, infallible church, outside of which was no authority and no salvation. For a thousand years this false ideal of Christian unity prevailed almost unchallenged, but as every student of history knows, it prevailed because the people were kept largely in ignorance because freedom of speech, freedom of worship, and freedom to read and interpret the Bible were denied, and because all the powers of the inquisition and the civil government were invoked to shackle the minds and consciences of men. Church unification was accomplished and preserved it is true, but we call that period the Dark Ages. Is it possible that we would be willing to exchange protestantism with all its divisions and shortcomings for that sort of unity bought at such a price?



Is it possible that some of those in our own protestant churches today, who seem to regard union with other groups as the "Pearl of Great Price," and who for the sake of gaining it are willing to make any necessary sacrifice, may have a distorted sense of values, and like Esau of old, may unwisely sell their birthright for a mess of pottage?

## 2. Why Limit Negotiations To One Church?

A second pertinent consideration is, why has a plan been submitted which proposes union with only one of the churches holding the Presbyterian system, whereas the Committee on Co-operation and Union was given specific injunction by successive Assemblies, "to explore and search out ways and means of bringing into one body all branches of our Presbyterian family?" (See Minutes of 1940, page 67).

Since there are a dozen or more denominational groups in America holding the Presbyterian or Reformed System, including the United Presbyterian Church, the Associate Reformed Presbyterian Church, the Dutch Reformed Church, and others with which we have much in common and with whom we have long sustained close fraternal relations, it would seem to be the part of common sense and Christian statesmanship to enlist the counsel and cooperation of a number of those groups instead of limiting our negotiations to the largest church and thus forfeiting the opportunity of enlisting the cooperation of the other groups, perhaps for all time to come.

If the explanation be offered that the other groups were not willing to enter into negotiations on the basis proposed with the Northern Church, then since most of these other churches are in the area served largely by the Northern Church and in much closer competition and contact with it than we are, does not that in itself raise a rather serious question as to the advisability of our "rushing in where angels fear to tread." On the face of it, the union of one small church of a half million members such as ours with an organization of four times the membership, means that the small church is swallowed up in the large one and completely loses its identity or remains a minority group with little power to preserve its own traditions or to influence the policies of the enlarged church. It is simply a case of the "lion and the lamb lying down together," but with the lamb inside the lion. On the other hand if several of the smaller groups could be induced to join in the movement, then the smaller groups acting together might be able in large measure to balance or offset the overweening influence of the larger church. Moreover, if union between the Northern and Southern Churches should be consummated there would still remain much duplication of effort and ground for hurtful competition in areas throughout the nation where these other groups are strong.

**3. Federal Union vs. Organic Union.** Still another pertinent and highly interesting question arises, viz., why was the principle of federal type of union which has been long and widely advocated throughout the Southern Church abandoned in favor of the plan for organic union which has always stirred up violent opposition both in our own and other churches of the group?

The Federal Union Plan has much to commend it. The analogy of our Federal government shows that it provides the protection which the smaller groups need, while it solves the major problems

of cooperation, and lays the foundation for fuller cooperation and more efficient organization as mutual confidence and a sense of solidarity develops among the groups. It is hard to see how any group, large or small, that is sincerely interested in promoting real unity among the churches of the Presbyterian family could long oppose such a movement.

Surely such a plan which would be just to all the interests involved and which would tend to unify all of our Presbyterian forces and promote brotherly love and peace rather than division and strife would seem to be at least one **more excellent way** worth working and waiting for.

## II. Specific Objections To The Proposed Plan.

Turning now to a critical examination of the proposed plan on its merits let me say quite frankly that in my judgment the drafting committee has shown great skill and a very high degree of fidelity in coordinating the standards and organization of the two churches, and on the whole it appears admirably adapted to effect a complete organic union, which was obviously the guiding objective of the joint committee.

From the point of view of those in the Southern Church who oppose organic union and doubtless for many of those who favor it immediately or ultimately, the plan has some serious defects which if they could be corrected before the final draft is submitted would undoubtedly allay much of the violent opposition, and would possibly assure it much greater chance of adoption.

### 1. Depreciation Of The Office Of Ruling Elder.

Following the example of the Scotch Church and the able leadership of Thornwell and Palmer the Southern Presbyterian Church has consistently magnified the office of Ruling Elder as the keystone in the arch of Presbyterian polity. According to this view the scriptures describe a single order of rulers in the church who are called presbyters or bishops. The only distinction is to be found in the fact that some function only as rulers, while others, in addition to ruling, "labor in word and doctrine." Ordinarily the function of ruling is exercised in parliamentary assemblies or church courts, in which the ruling elder participates on a parity with the teaching elder, commonly known as the Minister of the Word. It is but simple truth to assert that this simple fact of the parity of the eldership has lent a dignity and character to the office of elder which has made it one of the distinctive glories of Presbyterianism. In the proposed new Form of Government, there is apparently a deliberate effort to magnify the importance of the office of Minister with a corresponding depreciation of the office of Ruling Elder; for example:

Chapter 7, **Form of Government**, Paragraph 2: "The ordinary and perpetual officers in the church are Bishops or Ministers; the representatives of the people usually styled Ruling Elders, and Deacons."

Chapter 8, **Form of Government**, Title—"Bishops or Minister." This evidently implies that the term Bishop is synonymous with Minister, but not with Elder. This is contrary to the usage of scripture, and particularly with Paul's charge to the Elders of the Ephesian Church when he says, Acts 20:28, "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you Bishop."



Chapter 15, **Form of Government**, Paragraph 7, provides that ordination of ruling elders or deacons shall be performed by the laying on of the hands of the minister. In that same way in Chapter 21, paragraph 7, the elder is excluded from participating in the ordination of ministers; all of which is in conflict with the fundamental principle set forth in the scriptures, that ordination is by "the laying on of the hands of the Presbyter." All of this seems to disparage or degrade the office of elder in comparison with that of the minister, and is significant of a trend which looks toward the setting up in the church of a gradation of holy orders after the episcopal pattern. Inasmuch as the Northern Church has already been negotiating with the Episcopal Church concerning union, perhaps this is a concession to their point of view, and may be paving the way for an easy transition from the Presbyterian to the prelatical form of government, in days to come, when the unification movement gathers momentum.

**2. The Ordination of Women.** The proposed plan contemplates the ordination of women, not only to the office of Deacon but also to the office of Ruling Elder, and implicitly or potentially to the ministry itself. Such admission of women to the eldership or ministry necessarily involves the right to an equal status with men in all church courts and consequent eligibility for the Moderatorship of such courts above the Sessions. However worthy and deserving of all honor saintly women may be, (and there are many of them), their admission to the constitutional offices of the church, as we understand, is not only not authorized in Scripture, but is in direct conflict with the plain teaching of the Apostle Paul and the practice of the early church, and therefore contrary to the pattern of government which we believe was unmistakably within the designs of our Lord for His Church. Moreover, under the proposed plan, women at large, whether merely lay members or ordained as elders, are to have a place in the proposed General Council, an innovation wholly contrary to the genius of our church and utterly alien and unknown to Apostolic Christianity. Is it possible that the people of our church are ready for any such radical innovation?

**3. Regional Synods.** Another radical change in organization is the proposed plan for Regional Synods, as provided in Chapter 13, of the new **Form of Government**, and in **Concurrent Declaration No. 10**, page 13. The present plan followed by the Assemblies of both churches is to have the boundaries of Synods conform for the most part to state lines. This would seem to be a logical arrangement, as the divisions are based on proximity and a community of interest already well established, whereas the proposed novel plan would set up larger and more or less arbitrary groupings, in some instances extending over so wide a territory as to be unwieldy and difficult of administration. For example, in grouping together into one Synod of the areas comprised in the States of Kentucky, Tennessee, Alabama, Mississippi, and Louisiana, what advantage would be gained to compensate for the loss of the bonds of neighborly interest and sympathy which now bind the existing Synods into efficient units of administration and co-operation? In any event, it is believed that, in actual operation and in the course of no great length of time, such Regional Synods would inevitably develop increasing tension, dissidence, and disunity, rather than the reverse.



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**4. The General Council.** The General Council, provided for in Chapter 28, of the proposed **Form of Government** (pages 132-135), is a device contrary to the genius, traditions, and undeviating practice of the Southern Church. Such a centralized agency infallibly tends toward a disproportionate and oppressive concentration of official power in the hands of a few and not only detracts from the dignity and impairs the rightful authority of the General Assembly but leads to the usurpation and abuse of control of the policies and administrative machinery of the church by what is tantamount to a self-perpetuating bureaucracy. An oligarchical body of this kind robs Presbyterianism of its crowning virtue and most distinctive attribute, which is the right of chosen representatives to meet, at reasonably frequent intervals, in free deliberative assemblies and there consult and act together, under the sole guidance of the Holy Spirit, untrammelled by the fear or favor or machinations of men.

**5. The Right Of Self-Determination And Rights Of Property.** Under the proposed plan, no provision is made for recognizing or protecting the right of local self-determination or for safe-guarding the property rights of congregations, presbyteries, or synods, which might not elect to enter or be absorbed by the new consolidated organization. Undoubtedly many such cases would arise, as has happened in the experience of every such ecclesiastical merger in the past. In order, therefore, to prevent injustice and avoid the unseemly strife, bitterness, and costly litigation such as that which attended the organic union of the Cumberland and Northern Presbyterian Churches and the similar union between the Northern and Southern Methodist Churches, it would seem to be the dictate of common sense as well as of Christian comity explicitly to recognize and expressly to state somewhere in the proposed "solemn treaty" so-called (page 4), or "solemn contract", as it is elsewhere called (page 8), by or pursuant to which the contemplated organic union is to be formed, that, regardless of decisions, whensoever rendered, by ecclesiastical or civil courts, individuals, congregations, presbyteries, and synods and each of them have and shall have and retain the absolute right of self-determination, and if they or any one of them decides, after due consideration, to remain outside of the new consolidated church organization, they shall none of them be forcibly or coercively deprived of their property or property rights or of any part of same, because of such decision to stay separate and apart from the new consolidated church.

In addition to all this, common justice and fair dealing, no less than Christian ethics, demand that the minister who elects to remain outside of the new consolidated church should not be deprived of his equity in the Ministers' Annuity Fund or of his right to continue membership therein, if he elects so to do.

**6. Doctrinal Differences.** I have deferred to this point discussion of doctrinal differences which usually bulk largest in the minds of most of those who oppose union.

With respect to the creedal statements as set forth in the Confession of Faith, Larger and Shorter Catechisms, the changes proposed are comparatively insignificant and might be accepted without difficulty by the most conservative member of either church.

But the real difficulty arises from the widely differing attitudes which prevail in the two churches concerning the interpretation and administration of the standards by the ministers and courts of the churches.

In the Southern Church the prevailing attitude has been that sound doctrine is a matter of first importance, and that ministers and other officers of the Church are to be held to a strict accountability to their ordination vows to accept and uphold the standards as containing the system of doctrine taught in the Scriptures.

Without presuming to sit in judgment upon the right of our Northern brethren to administer their doctrinal standards as they see fit, or without presuming to bring a railing accusation against a sister church, it is nevertheless clearly apparent that there has been a very decided trend toward loose construction and lax administration of their doctrinal standards in recent years. A number of their presbyteries regularly license candidates who question or deny important doctrines of the standards; ordained ministers in their writings and public utterances openly ridicule the standards as obsolete and repudiate such basic doctrines as the plenary inspiration of the Scriptures, the Virgin birth, the blood atonement, and the bodily Resurrection of Christ; and yet in the face of this open rejection of fundamental teachings of the standards presbyteries, synods, and assemblies appear to be unconcerned and take no steps to apply disciplinary or corrective measures.

In civil affairs we are familiar with the principle that a statutory or constitutional provision has only such meaning and authority as the courts attach to it by their decisions and application of sanctions. By the same token the doctrinal standards of a church may mean much or little according to the interpretation and value placed upon them by the Church Courts. Even though, therefore, there might be complete agreement on the statements of doctrine, when we come to compare the record of the two negotiating churches in their attitude towards the administration of their own doctrinal standards we cannot fail to discern a radical difference in viewpoint and practice and we are bound to ask, "How can two walk together unless they be agreed?"

**Conclusion.** In conclusion, let me say with all sincerity and humility that I am proud of the history, traditions, and achievements of the Southern Presbyterian Church.

I have no apology to make for those noble men who under the leadership of Dr. Ben Palmer and Dr. James Henley Thornwell withdrew from that church, which they believed had usurped the crown rights of the Redeemer in introducing into the church court a purely political question, when the General Assembly meeting in Philadelphia in 1860 passed the notorious "Gardiner Spring Resolution," declaring that the highest loyalty of every church member was due to the Federal government rather than to the state of which he was a citizen.

I do not wish now to take any step which might seem to discount or reflect upon the wisdom of those who set up at Augusta, Georgia, in 1861 the banner of a new church on which was inscribed "The Headship of Christ" and which was to stand consistently through the years for "The Spiritual Mission of the Church."



I rejoice in the sure and steady growth of our church, and the substantial and distinctive contribution which it has made to the moral, intellectual, social and spiritual progress of the South and of the Nation.

I find genuine satisfaction in the graphic comparison presented in a recent article in the *Christian Observer* by one of our leading laymen, showing that the record of the Southern Church in rate of growth, per capita giving, and every other test by which the vitality and efficiency of a church can be measured, does not suffer by comparison with that of the Northern Church, or, for that matter, of any church.

I glory in the catholicity of spirit which is one of the unique characteristics of the Southern Presbyterian Church, which extends the hand of Christian fellowship to every group of believers, whether North or South or East or West, and which stretches out the hand of Christian charity to all the peoples of the earth.

I glory most of all in our church's loyalty to the Bible as the fully inspired word of God, the infallible rule of faith and practice, as interpreted in the Westminster Standards, and in a ministry

which has not been ashamed or afraid to declare the whole counsel of God, and to preach Jesus Christ and Him crucified as the only hope for a lost world.

Winston Churchill in one of the great crisis hours of history, in giving an account of his stewardship to the British Nation, said;

"I did not become the King's First Minister for the purpose of liquidating the British Empire."

Nor can I believe that those of us into whose hands has come this rich heritage of faith and upon whose shoulders rests the responsibility of this momentous decision, have been commissioned of God to liquidate the Southern Presbyterian Church.

In God's name, then my Brethren, and in the spirit of those immortal words of Lincoln, "with malice toward none, with charity for all, with firm reliance on the right, as God gives us to see the right, let us strive on" to find that "more excellent way," which is **HIS WAY**.

\*President of Belhaven College, Jackson, Miss.

## How Does Our Spiritual Fibre Break Down?

By Donald B. Gordon\*

It is a reasonable assumption that among the numerous social outcasts and problems adults of the present day there are very few who have become that way suddenly. To reach an advanced stage of spiritual breakdown one usually goes through a period of evolution nearly as long as that required for attaining an advanced state of Christian righteousness. For this reason it is important for most of us who constitute the ethical middle class to watch the direction in which we are growing. The speed of change is not of primary concern.

How does this spiritual fibre break down? I believe that we can trace it for ourselves.

It may begin at any age. For the purposes of this treatment, however, let us consider only the evolution of the adult case, especially in the years from twenty-five to thirty-five.

An initial letdown often appears when the new household is formed. Disregarding the precepts learned in their Christian childhood, or forgetful of how to review them, the newly-married couple looks to the current periodicals. Here they find articles by the dozens written by amateur philosophers who write almost identical plans for making marriages secure. The young couple is advised to throw aside prejudices, make compromises, give and take in matters of religion, and settle down to an easy going life without very exacting duties about anything. They are given a miscellany of do's and don'ts on how to run the well-ordered household. But the marriages are not made secure by all this advice because no writer can tell a varied multitude of newlyweds how to do any-

thing specifically rigorous about individual conduct, especially spiritual conduct. But the enthusiastic couples naturally suppose that anyone who can write for a nationally circulated magazine must have all the practical "know-how" about matrimony, and consequently they blunder along on the counsel of these advisers instead of consulting a minister. Among the omitted points in this counsel are such traditional disciplines as Bible reading, family prayers, and study of the catechism. These strictest disciplines are the first to be relinquished.

Next to go are the sanctity of the Sabbath, personal humility and self-denial—all rather exacting requirements in the Christian nurture. In their place comes a sort of busy idleness, week-end trips and daily social activities which consume time out of all proportion to their value as rest and recreation.

In the next stage the young man or woman begins to ask for a more tolerant Church and a religious confection that will be attractive to all aspirants, and without the uncomfortable restrictions of precise creed or practice in personal conduct—only the obvious and easy obligations of honesty and loyal friendship. If the Church does not see fit to make these concessions, the couple whose membership in it now hangs on the fringe will probably murmur that there are hypocrites in the group. After all (they will contend) church members sin too, don't they? The young man and his wife begin to attend less regularly, diminish their financial support and withdraw from church activities.



After a few years of married life, the breadwinner's job probably begins to demand more energy and more overtime work. With overtime work comes more income, then more gadgets, more laziness at home, more concern for material show, and more of revelry, opulence, and self-indulgence. His picture of the ideal life is a composite of parties, wit, charm, and "gracious living," that is, a life depicted in the advertisements which show men of distinction, highball in hand, lounging in easy chairs, with plastic FM radios and three shelves of colorfully-jacketed best sellers in the backdrop.

Several years later, when life is going better materially and not too well spiritually, the young executive is transferred to another locality where his firm is opening a branch. To adjust himself in the new community he must carefully do all that his associates do or want him to do. He must not allow what residue of morality remains after several years of conscience-battering to constitute a social or business obstacle. Whenever the circumstances require he will relax in his behavior a little more. The really important matters, he tells himself, are affability, shrewdness, tact, and "playing ball." These principles of salesmanship and self-elevation recall to him the course in Advertising which he took in college when he should have been taking a course in the Minor Prophets.

The uprooting and transplanting of his family, instead of giving him an opportunity to make a fresh start for the better, permits him to sacrifice more of the spiritual fibre with which he started. He will discard, but perhaps slowly and with a twinge of conscience, whatever stands in the way of his promotion.

No heavy reading of authors like Blake, Lewis, or Weatherhead will have a place in his time budget. Instead he feels obliged to limit his personal improvement, in his few hours of relaxation at home each week, to the late at night reading of crime novels in which he will be instructed in the deceptive ways of the underworld, its murders, poisons, daggers, and ingenious manners of torture. Then to bed to rest up for another day of contracts, leases, briefs, mergers, and big deals.

At this point he believes that Christianity is all right, but that it must not encroach upon the really vital matter of business. If, as often happens, some segment of his social milieu demand a show of religious principles, he can always mouth such virtue words as "tolerance," "charity," "right living," and "truth." But his allegiance is gradually progressing from Christianity to business ethics, to loyalty to a trade association, to becoming a "yes-man" of the junior executive type. He shows no direct animosity toward Christians, but very likely he shows indifference, and he regards most clergymen and earnestly devout people as a sort of naive, semi-competent heterogeneity who somehow could not make the grade in the real world that he moves in—the only one he is sure exists. For him religion is the fantasy world of those who cannot face reality, and he supposes that little minds read the Bible because they cannot fathom Marcel Proust or Thomas Wolfe. At this point begins an estrangement between the plodding, conservative church members and the bright young intellectuals who have seen the latest New York play or have met some cinema star in a night club. The two groups pursue divergent paths from now on, the church group regarding the world as an earnest but stumbling society of troubled souls, while the ur-

bane "go-getters" see the world as a gay carnival in which over-tired executives enjoy a playground of prominent places, faces, jewelry, entertainments, picturesque speech, columnists, artists, critics, advertising, fads, and luxury. At the end of several years, these two groups whose paths bifurcated at about the age of thirty are hardly able to talk in the same language, even if they wish to talk to each other.

The church segment now reinforces its belief that the solid values of life are simplicity, faith, self-abnegation, and that church members are the backbone of the country. The errant brothers strengthen their belief that the solid values of life are ruggedness, initiative, and economic supremacy, and that aggressive individualists are the backbone of the country.

Before long, the floundering wizard of the transient and mundane sphere of activities, who will not "believe" anything not proved as a fact, will begin to grope around in the mysticism of fortune telling and magic. Grasping at every wisp labeled "modernism", unable now to form precise philosophical opinions for his inner guidance, he will have recourse to polls of public opinion and sway with every wind. At this stage he may even write for some magazine an article entitled, "Whither are we Groping," in which he will really be trying to answer the question for himself. In this article he will stress these points: (1) We must study our possibilities, (2) We must be on the alert for changes, (3) We must re-orient our thinking and get our bearings for the post-war era. And when he has read these same meaningless generalizations in a half dozen other periodicals to which he subscribes, he will feel secure, and his own growing constituency of "yes-men" will back him up. But he will not consult any church publications. Probably he will not know where to borrow one.

At every opportunity he will vote, as councilman, club member, or taxpayer to relax the stringent (hence outdated) laws and regulations that cumber our lives. As a jurymen he will vote to restore the maiden name to some misguided and hasty divorcee; he will write letters urging the revocation of Blue Laws; he will speak out to index the preaching of the existence of Hell from modern pulpits; he will back a movement to have required courses removed from the curriculum of Ivy College.

And while he is joining in the widespread collective push to make life spiritually easier, he will be softening up his personal moral fibre. By taking refuge in the judgments of others he will renounce his duty to stand on his Christian convictions. He will not like to be alone. Solitude will bore him: His prayer life and meditation will be forgotten. Inwardly he will be unhappy.

Of course, if he is financially successful he will be able to surround himself with garish garments that conceal his unhappiness and despair. He will smile or boisterously laugh to give the appearance of a happy man, or to make his family happy. But to himself he will admit being full of hopelessness and dissatisfaction. And if a day of crisis should come, it is not certain that he will be able to withstand the shock, for his spiritual stamina is critically low. His next move may be a tragedy that will make the front pages.

It is clear that this breakdown has not been sudden. The older man or woman standing on the



brink of disaster has come a long road from the age of the college man or the newly-wed. But the progress to his impending tragedy has been steady and predictable, even if it has been unrecognized. His failure has evolved through a hundred acts of repudiation of his duty.

The laws of human conduct which we must take very often on faith, revelation, or testimony, are fully as inscrutable as those transcribed in statute books in the world of jurisprudence, or those in manuals of the physical sciences. They ought not

to be neglected merely because they are expressed in poetic scriptures, or subject to slight variation of interpretation. We know that the mind and soul are delicate instruments in need of constant nurture. Let us therefore be attentive to the direction in which we are moving spiritually. The strengthening or breakdown of our spiritual fibre depends on the kind of attention we give to it.

\*Elder in the First Presbyterian Church, Fulton, Mo. (Registrar, Westminster College.)

# The Commission On The Minister And His Work

By Rev. Daniel J. Currie\*

"The Athenians and the strangers that were there spent their time in nothing else, but to hear or tell some new thing." The Athenian mind is with us still. Novelty has its appeal. If dissatisfied, we change. But change may not mean progress. It is said that a Confederate soldier asked his colored man, "What of the battle?" He replied: "I don't know, boss, but I'm afraid our men are advancing backward."

Changes are everywhere, even in the Church, our Church. Think a minute. Worship is growing formal. Rotation in church officers is optional. Pastors must retire at seventy, even if efficient. Our Confession of Faith and Catechisms have been revised. The Ministers' Annuity is to replace Ministerial Relief. Some write "Church School" for "Sunday School." Some want term pastorates. Along with the rest we have the Commission on the Minister and his Work. It looks like a real case of **new-itis**.

Changes sometimes have their background in the spirit of their day. The financial crash of 1929 brought a depression both in state and Church. Restlessness followed and the Church did not escape. Pastors wanted new pastorates and pastorates wanted new pastors. For several years the Assembly dealt with "changes in pastorates." The question was how to make them effective. The 1936 Assembly appointed an adinterim committee to study the subject, especially the minister and his work. That committee reported at length to the Assembly of 1937, making several proposals and offering an amendment to the Book of Church Order. The Assembly gave its approval and sent it to the Presbyteries. Of the 88 Presbyteries 47 (just two more than the majority) gave their approval. And the 1938 Assembly again approved and enacted the Commission on the Minister and his Work as a law of the Church. This is the history of this new amendment to our Book of Church Order.

In making its report in 1937 the committee stated:

1. That its proposals were of "far-reaching consequences." And they were.

2. That it had "been careful that the familiar principles of Presbyterian Government should not be violated." How careful?

3. "We do not believe that a **too radical** departure from the practices which have been found **effective** over a long period of years would be wise." Note "too radical". These frank admissions of the committee are worth remembering.

The Commission on the Minister and his Work should be thoughtfully considered.

1. It is plain that the language of the Commission is not plain. It is vague, obscure, indistinct. Presbytery has overtured the Assembly asking for explanation and clarification of its wording.

2. It necessarily follows that the Commission itself is complex, impracticable, unworkable. Consequently some Presbyteries may use the Commission only in part while other Presbyteries may omit it.

3. The Commission is given undue and unnecessary power. It is given authority which, except by special reference as occasion requires, should be retained by the Presbytery. It also infringes on rights which naturally belong to the churches. A study of the Commission itself makes both of these statements to be true.

For the Presbytery to refer certain matters that need adjustment as occasions may arise from time to time is a very different thing from having a continuous commission (as is the Commission on the Minister and his Work) to deal with such matters as they may occur. Both history and practice in our Presbyteries fail to show that such occasions occur frequently enough to justify the need of the Commission.

Take this illustration. The authority of Presbytery to visit churches and redress evils that may be there (Book of Church Order Paragraph 76) is by paragraph 76a practically given over to the Commission on the Minister and his Work. Have we such church troubles that it is necessary to have a continuous Commission ready to settle these troubles? I have observed the life of our churches a good many years, and I do not feel it so.

Despite the statement in section (7) of paragraph 76a of the Book of Church Order—that this commission is in accordance with the definition of a commission in paragraph 92—the Com-



mission on the Minister and his Work is not in keeping with the spirit and purport of a commission. Plainly the language of paragraph 92 contemplates the appointment of a commission to deal with business from time to time, while the Commission on the Minister and his Work is really an adinterim Commission. It is indeed something entirely new in the working of our Church.

The Commission has power to thwart the will of the Presbytery that appoints it. Paragraph 76a section (2) reads: "The Presbytery shall establish Stated Supplies—**after recommendation** of Presbytery's Commission on the Minister and his Work." If the Commission does not give its recommendation, then Presbytery may not establish such relationship. Is that Presbyterianism?

The assigned function of the Commission in connection with the work of a church in securing a pastor, stated supply, or even temporary supply, makes that work very tedious, trying and difficult. According to the duties assigned the Commission as soon as a church becomes vacant, the Commission must come in and take part in each step toward securing a minister. The session must call on the Commission, even if only a temporary supply is needed for a few Sundays service, for "aid and advice." Paragraph 76a section (2).

And when a temporary supply is secured, he may not become Stated Supply or Pastor there, though he may be just the man the church needs and wants. 76a, (2).

When a vacant church needs a pastor, the Commission not only has "the privilege of nominating suitable men to the committee" of the church,

but the committee must have the advice of the Commission as to "the merits or suitability of any man whose name it expects to put before the congregation." 76a (3). This means that the Commission really determines what pastor a church may secure. Is this Presbyterianism? It is not said that any Commission would do such a thing, but as once a President "packed the court," so a Commission **might** pack a Presbytery with pastors of like minds as their own.

And think of this!! If names of ministers are sent to the committee of a vacant church as prospective pastors, all such names must be turned over to the Commission with information as to where such names come from!! Yes, just think of that!! (Paragraph 122 "enacted by the Assembly in 1945").

D. As we think of these things we must ask again, Has a local church no rights of its own without being supervised at every step in the choice of their pastor? Presbyterianism such as our fathers knew and practiced had regard for individual members as well as individual churches.

E. One can hardly face these and other facts squarely and fail to realize that our Church is far, very far, from what it was a few decades ago. How can one face the facts of the Commission and its functions as they are and not realize that it is both radical and unPresbyterian? Presbyterianism means a Church Government by a gradation of courts. But if those courts forget the natural rights of the governed, we are not, as we claim, a Christian Democracy but a form of Prelacy.

\*DeFuniak Springs, Fla.

# Reports To The General Assembly

(Others To Be Printed In Next Issue)

## Report Of The Permanent Committee On Co-operation And Union

The General Assembly's Permanent Committee on Co-operation and Union would submit the following report:

Since the 1945 General Assembly our Drafting Committee, in conjunction with a similar committee of the Department of Co-operation and Union, Presbyterian General Assembly U.S.A., has been working diligently on the revision of the Proposed Plan for reunion between our two Churches.

Many valuable suggestions relative to this work have been received in the light of which there have been made a large number of changes in the Proposed Plan, some of them basic.

We had hoped to present to this 1946 General Assembly the complete Plan. However, the Joint

Drafting Committee (U.S.A. and U.S.) has not found it practicable to finish the work of revision in time for presentation of the revised and completed Plan at this time. We quote their action as follows: "That it is the sense of this Joint Drafting Committee that it will not be practicable to complete and present the final Plan of Reunion to our forthcoming General Assemblies in May, 1946."

We shall put forth our best endeavors to present the revised and completed Plan to the 1947 General Assembly and feel quite sure that we shall be able to do so.

At this time we report encouraging progress.

Respectfully submitted: Permanent Committee on Co-operation and Union, by Dunbar H. Ogden, Chairman.



## Report Of The Permanent Committee On The Sabbath

It is the conviction of this Committee that the Law of the Sabbath was ordained by God in the time of man's innocency, was incorporated in the Code of Moral Laws proclaimed by God and written by Him upon tables of stone and recorded by inspiration in the Holy Scriptures; that it has never been abrogated in either the Old Testament period, or by Jesus or the inspired writers of the New Testament. The Law, in its essential elements, is a Moral Law and is universal and perpetual, binding upon all people alike, believers in Christ and unbelievers. Revelation, reason, the results of scientific experiment, and economic and social investigation prove conclusively that the worship of Almighty God and the weekly rest from toil at least one day in every seven fulfil the imperial demands of both the body and soul of man.

But notwithstanding the command of God and the blessings involved in and flowing from a Scriptural observance of the Law, its violation and desecration have increased and are increasing at an alarming and destructive rate. If the pace of this apostasy continues for another generation little will be left of the high values and sacredness of this Divine institution.

In the Sixth of the old McGuffey Readers, which were assigned readings in the schools of a generation or two ago, is an article which the General Assembly might well declare "assigned reading" for all the people, young and old, of our Church. The article is entitled, "Observance of the Sabbath." We quote the greater part of it here in the hope that it may be read by the members of the Assembly, and by all our ministers, Church officers and people:

"The Sabbath lies at the foundation of all true morality. Morality flows from principles. Let the principles of moral obligation become relaxed, and the practice of morality will not long survive the overthrow. No man can preserve his own morals, no parent can preserve the morals of his children, without the impressions of religious obligation.

"If you can induce a community to doubt the genuineness and authenticity of the Scriptures; to question the reality and obligations of religion; to hesitate, undecided, whether there be any such thing as virtue or vice; whether there be an eternal state of retribution beyond the grave; or whether there exists any such being as God, you have broken down the barriers of moral virtue, and hoisted the flood gates of immorality and crime. I need not say that when a people have done this, they can no longer exist as a tranquil and happy people. Every bond that holds society together would be ruptured; fraud and treachery would take the place of confidence between man and man; the tribunals of justice would be scenes of bribery and injustice; avarice, perjury, ambition and revenge would walk through the land, and render it more like a dwelling of savage beasts than the tranquil abode of civilized and Christian men.

"If there is an institution which opposes itself to this progress of human degeneracy, and throws a shield before the interests of moral virtue in our thoughtless and wayward world, it is the Sabbath. In the fearful struggle between virtue and vice, notwithstanding the powerful auxiliaries

which wickedness finds in the bosoms of men, and in the seductions and influence of popular example, whenever the Sabbath has been suffered to live, the trembling interests of moral virtue have been revered and sustained. One of the principal occupations of this day is to illustrate and enforce the great principles of sound morality. Where this sacred trust is preserved inviolate, you behold a nation convened one day in seven for the purpose of acquainting themselves with the best moral principles and precepts; and it cannot be otherwise than that the authority of moral virtue, under such auspices, should be acknowledged and felt.

"We may not, at once, perceive the effects which this weekly observance produces. Like most moral causes, it operates slowly; but it operates surely, and gradually weakens the power and breaks the yoke of profligacy and sin. No villain regards the Sabbath. No vicious family regards the Sabbath. No immoral community regards the Sabbath. The holy rest of this ever-memorable day is a barrier which is always broken down before men become giants in sin. Blackstone, in his Commentaries of the Laws of England, remarks that 'a corruption of morals usually follows a profanation of the Sabbath'. It is an observation of Lord Chief Justice Hale, that 'of all the persons who were convicted of capital crimes, while he was on the bench, he found a few only who would not confess that they began their career of wickedness by a neglect of the duties of the Sabbath and vicious conduct on that day'.

"You may enact laws for the suppression of immorality, but the secret and silent power of the Sabbath constitutes a stronger shield to the vital interest of the community than any code of penal statutes that ever was enacted. The Sabbath is the keystone of the arch which sustains the temple of virtue.

"The observance of the Sabbath is also most influential in securing national prosperity. The God of Heaven has said, 'Them that honor Me I will honor'. There is a multitude of unobserved influences which the Sabbath exerts upon the temporal welfare of men. Like its own Divine religion, 'it has the promise of the life that now is and that which is to come', for men cannot put themselves beyond the reach of hope and heaven so long as they treasure up this one command, 'Remember the Sabbath day to keep it holy'."

We believe it to be the duty of the State to appoint and maintain a civil Sabbath free from worldly toil, worldly business and worldly sports, so that the people may have the time to devote to the worship of God and to the performance of religious duties and activities. Never in the history of our country has Sunday been more commercialized and maliciously desecrated than it is today. It should be of first concern to every true and loyal citizen to maintain the holiness of Sunday, for this is fundamental to the highest well-being of the State and society. The Continental conception of Sunday is both un-American and un-Christian.

We believe it to be the duty of the Church to proclaim and properly enforce the Divine command to observe the Sabbath-day Law as God has instructed. We summon all Christians, ministers, officers and members of the Church—men, women and young people—to abandon the compromising, defeatist attitude in respect to a Scriptural observance of the Sabbath, and surrender not the



Church's historic position, or lower its standard in reference to the proper observance of the Day.

The weekly Sabbath must be saved. The responsibility for saving it rests, by Divine command, upon the individual, the family, the Church and the State. A united front of these agencies can, under the blessing of God, save the Day. Jesus, in an aggressive and courageous manner, met the apostasy of false-traditionalism, ultra-conservatism and extreme formalism of His time on earth, and He challenges us in our time to meet a like apostasy of ultra-liberalism, selfish commercialism and worldly pleasure-seeking and to restore the Holy Day to our Lord. A holy Sabbath and a secular Sunday cannot prevail contemporaneously. They are opposites, and one is subversive of the other. An ideal life and culture, a Christian Church and civilization cannot be built out of the debris of a broken down Sabbath. Secularize the Sabbath and you paganize the people. Justice John McLean of the Supreme Court of the United States truly said, "Where there is no Christian Sabbath, there is no Christian morality, and without this our free institutions cannot long be maintained."

We very earnestly call upon all who love our Lord and who love and cherish His Day to live by and proclaim the Law of the Sabbath as Divine in its origin, unrepealed and unrepeatable, and most beneficent in its purpose and values, for the glory of God and our enjoyment of Him.

We recommend, That September 29, 1946 be designated as Sabbath Observance Day, and that our ministers be urgently requested to preach a sermon on Sabbath Observance on that day and to read this report to their congregations.

Yours respectfully: S. C. Byrd, Chairman, J. C. Bailey, C. A. Calcote, R. C. McQuilkin, J. A. Stoddard, J. M. Wells.

### Department Of Christian Relations

The General Assembly of 1945 instructed the Permanent Committee on Social and Moral Welfare to study the proposal to establish a Department of Christian Relations which was made in overture No. 49 from the Presbytery of East Hanover, to formulate a practical plan setting up such a Department and to report to the General Assembly of 1946. Your Committee respectfully submits the following report in obedience to these instructions:

#### Statement Of Principles

We would, first of all, reaffirm the principles adopted by the Assembly of 1935 contained in the preamble of that report and found in the minutes of the 1935 Assembly, Page 93ff. This statement of principles ends with the paragraph dealing with the establishment of a Committee on Social and Moral Welfare. For the sake of brevity, we give here excerpts from the statement of principles as these appear in "A Digest of General Assembly Proceedings," by Millard—see pages 144-45:

1. It is the historic position of the Presbyterian Church in the United States that the power of the Church is exclusively spiritual, that the provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. To this historic position of our Church we give our unqualified assent.

2. We believe, however, that the Church in fulfillment of its spiritual function must interpret and present Christ's ideal for the individual and for society, must warn men of the presence of sin and of its effects in individual life and in the social life, must offer Christ to the individual and to society as the only Revealer of God and the only Redeemer of mankind, must seek with the spiritual weapons at its disposal to establish His Lordship in the hearts of all men, and over every area of human life.

3. Other organizations deal with man's environment, both political and economic. The Church cannot remain indifferent to these areas of life, inasmuch as man cannot be separated from his environment, and there must always be mutual interaction between the two. Nonetheless the primary mission of the Church is to the individual. The greatest service that it can render to him, the greatest contribution that it can make to society is to bring men and women into saving relationship with God (through evangelism), and to maintain and develop the soul's fellowship with God (through worship).

4. In accordance with Christ's command the Church must also teach men to love their neighbors as themselves, and to do so in every area of life, in the social sphere, as well as in the individual sphere, in the home, in the school and in the Church, in industry and in politics, in racial contacts, and in international affairs.

5. It cannot discharge this part of its responsibility unless it deals with those actual evils in the individual life, and in the social order which threaten men's moral and spiritual development, which hinder the progress of God's Kingdom here on earth, and which produce needless suffering and distress among the children of men: unless in some definite and concrete fashion it encourages and stimulates its members to realize the ideals of Christ in their individual lives, in the life of each group of which they are participants and in the total life of the nation.

#### Reasons For Such A Department

1. The present situation in the world—confusion, tension, insecurity, unrest, frictions, gross sin.

2. Failure of many people in the Church to make their Christian profession real in practice.

3. The lack of time and opportunity experienced by many Church members in keeping informed and in deciding what to do about social and moral matters.

4. The need of immediate action in many matters of grave concern to church people.

5. Confusion in the minds of many in our church regarding some of the great issues of our time.

6. Need for giving accurate guidance to our young people, as well as to our men and women, in the area of Christian Relationships.

7. Our conviction that the Gospel applies to all of life, and that the Scriptures have a message for men and women in all their life relationships.

8. Our conviction that the only power that can save is the Gospel of Christ, and that changed men and women will change society,



9. Inadequacy of our present methods: the Committee on Social and Moral Welfare is hampered by lack of funds and by the fact that it has no full-time director or secretary. Under the circumstances it has not been possible to provide literature for groups within the Church nor to work out promotional programs coordinated with other agencies. We are not officially represented at interdenominational conferences and thus are unable to make our influence felt, or to receive full benefit from the wisdom and work of others.

#### General Functions Of The Department

1. To speak to the churches.
2. To speak for the churches when commissioned to do so, or when the Assembly's pronouncements are to be carried out.
3. To speak and act in its own name in specific situations and as an intermediary between our Church and other groups, or movements.
4. To cooperate with other Assembly's agencies.
5. To produce suitable literature for informational and instructional purposes.

In order that a Department of Christian Relations may be erected in our Church, we respectfully submit the following recommendations:

1. That the Assembly authorize the formation of a Department of Christian Relations under the control of an Assembly Committee which shall be appointed by the 1946 Assembly.
2. That this new Assembly Committee be composed of 12 members, elected in classes of four for one, two and three years. In each class two members shall be ministers, one a layman and one

a lay woman. In addition to these twelve members, it is recommended that each Executive Committee of the Church, and each Promotional Committee be instructed to appoint one of their members to act as advisory members of the Committee on Christian Relations.

3. That the Committee on Christian Relations be instructed to elect a full time secretary and to provide the secretary with an office, necessary equipment and secretarial help.

4. That the budget for the work of this Department be fixed at \$20,000, and that this amount be provided by allocating for the use of this Department 1 percent of Assembly's benevolences. Since this recommendation cannot be effective until April 1, 1947, it is recommended that the Assembly provide from some source one-half the above amount and fix the time for the inauguration of the new department for Oct. 1, 1946.

5. That the Assembly instruct the newly elected Committee of Christian Relations to prepare a manual setting forth its function, rules of actions and methods of procedure, which manual shall be presented to the 1947 Assembly for advice and approval.

6. That, pending the approval of the manual, the Committee on Christian Relations be instructed to use due care that all its actions shall be in accordance with that portion of the 1935 statement of principles, printed in part above.

7. That the present Permanent Committee on Social and Moral Welfare be discharged from further service and duties upon the appointment of the new Committee on Christian Relations.

Respectfully submitted,

Stuart R. Oglesby, Chairman.

## LETTERS

### First Presbyterian Church

Crowley . Louisiana

March 16, 1946.

Mr. Richardson Ayers,  
Alexandria, La.

Dear Mr. Ayers:

I have just read with interest your article on "The Real Issue In Union." Although, as you probably know, I am on the other side of the fence from you on the church reunion question, I am glad that you, as a layman, are interested enough in the question to study it and to express yourself about it. I sincerely wish there were many more laymen who would do the same. Too often, I am afraid, most laymen simply adopt the position of the ministers they like best without really studying the question through for themselves.

As a fellow-presbyter, I trust you will not mind my making one comment about your article. I do not believe you really do justice to the content of the Auburn Affirmation. I would be the last man to claim that this Affirmation is a fundamentalist document, but, on the other hand, its so-called "modernism" has been so unreasonably exaggerated that I sometimes wonder whether those who attack it have really taken the trouble to read it. Whether you have or not I do not know; but I am confident that you could not have read it recently and then have made the statements you did about it.

I have it before me now as I write and I have just re-read it in full. At no place can I find that it affirms the non-essential character of the five doctrines in question as you claim it does. In general it makes two main points about these doctrines: 1. That the General Assembly does not have the constitutional right to select any five doctrines and call them "essential" because this is, in effect, amending the constitution of the church in an un-



constitutional manner. I quote from the Affirmation itself:

"From this provision of our constitution, it is evident that neither in one General Assembly nor in many, without concurrent action of the Presbyteries, is there authority to declare what the Presbyterian Church in the U.S.A. believes and teaches; and that the assumption that any General Assembly has authoritatively declared what the church believes and teachers is groundless."

This is, of course, a point in Presbyterian law and procedure widely recognized by conservatives and liberals alike.

2. The second main point made by the Affirmation is an objection to the particular description of these five doctrines in the document adopted by the 1923 General Assembly. Please note that the basic doctrines involved are not denied, but rather affirmed clearly and strongly. The wording of the Assembly's statement constitutes not the doctrines themselves but theories about these doctrines expressed in a manner not acceptable even to all orthodox Christians. I quote again from the Affirmation and I underline parts of particular significance:

"Furthermore, this opinion of the General Assembly attempts to commit our church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ. **We all hold most earnestly to these great facts and doctrines; we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have redemption; that having died for our sins He rose from the dead and is our everliving Saviour; that in His earthly ministry He wrought many mighty works, and by His vicarious death and unfailing presence He is able to save to the uttermost.** Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship."

On the basis of the comments and quotations I have given I am confident you will recognize that you have not given an accurate interpretation of the Affirmation in the comments you made about it in your article.

In order that others who read your article may have this same information, I am taking the liberty of sending a copy of this letter to the Journal with the request that it be published.

Yours very sincerely,  
J. Malcolm Murchison.

From Richardson Ayres

Alexandria, La.  
March 28, 1946.

Rev. J. Malcolm Murchison,  
Crowley, La.

My Dear Mr. Murchison:

I have your letter of the 16th with regard to my article in The Southern Presbyterian Journal entitled "**The Real Issue in Union**." I am glad that you apparently agree with some of the things in that article, but I am truly sorry that you feel called upon to defend the Auburn Affirmation.

When the article was written I felt sure that I understood the meaning of the Auburn Affirmation. However, since receiving your letter questioning my knowledge of the matter under discussion I have read it again. My statements still stand just as I made them in the article. Without going into a lengthy discussion, I shall endeavor to tell you why:

1. The constitutional question raised in paragraph three of your letter is easily answered. The identical five doctrines affirmed in 1923 had been affirmed previously as essential by the General Assembly in 1910 and 1916 of the Northern Church. Further, there was nothing new in them. Every one of these five doctrines is set forth in the Confession of Faith, and elaborated in the larger and shorter catechisms, all of which are part of the doctrinal statements of the Northern Church. The constitutional question, however, is a very minor matter. **The Real Issue is one of Belief.**

2. Let us now look at the five doctrines themselves and compare them with statements contained in your letter as quoted from the Auburn Affirmation.

#### Inspiration Of The Bible

This doctrine as affirmed by the 1923 General Assembly of the Northern Church reads, "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture **as to keep them from error.**"

I now quote from the Auburn Affirmation which you had before you as follows: "**We hold that the General Assembly of 1923** in asserting that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error; **spoke without warrant of Scripture or of the Confession of Faith.**"

"**We hold—that the Scriptures "are given by Inspiration of God to be the rule of faith and life."** In plain language this means that the Bible is **not the Inspired Word of God**, because, if full of errors as the Auburn Affirmation implies is possible, it **could not** be the product of **Divine Wisdom.**

#### Virgin Birth

The 1923 Declaration of the General Assembly reads, "It is an essential doctrine of the Word of God and our standards that our Lord Jesus Christ was born of the Virgin Mary."

The Auburn Affirmation says "**we hold that Jesus Christ was God manifest in the flesh.**"



The Gospels of Matthew and Luke set forth the **Virgin Birth** of our Lord very clearly as a fact. It is either true or false with no possible middle ground.

#### Atonement

The 1923 Declaration of the General Assembly reads, "It is an essential doctrine of the Word of God and our standards that Christ offered up Himself a sacrifice to satisfy divine justice and to reconcile us to God." The Confession of Faith supports this, and the Word of God plainly teaches the substitution of Christ as a sacrifice for our sins, yet it is called a "theory" in the Auburn Affirmation.

The Auburn Affirmation says: "We hold that God was in Christ, reconciling the world unto Himself, and through him we have redemption," not however the "theory" that "Christ offered Himself a sacrifice to satisfy Divine Justice and to reconcile us to God."

#### Resurrection

The 1923 Declaration of the General Assembly reads: "It is an essential doctrine of the Word of God and of our standards concerning our Lord Jesus Christ, that on the third day He arose again from the dead with the **same body** with which He suffered, with which He also ascended into heaven, and there sitteth at the right hand of His Father, making intercession."

The Auburn Affirmation states, "We hold that having died for our sins he arose from the dead and is our ever living Saviour." The difference here is that the Auburn Affirmation claims the bodily Resurrection is only one "theory." Certainly the Bible teaches the bodily Resurrection of Jesus very plainly as a fact and not a "theory."

#### Miracles

The 1923 Declaration of the General Assembly reads: "It is an essential doctrine of the Word of God as the supreme standard of our faith that our Lord Jesus showed His power and love by working mighty **Miracles**. This working was not contrary to nature, but superior to it."

The Auburn Affirmation states, "that in His earthly Ministry He wrought many mighty works." (**Not Miracles**).

The issue here is very clear. It is between the supernatural and the natural. Either Christ was Very God of Very God and had the powers of God as stated in the Bible or he was just another man.

You will note that the word "theories" is used four times in the Auburn Affirmation in connection with the Inspiration of Scriptures, Virgin Birth, Atonement, Resurrection and Miracles. To those of us who believe the Bible is truly the Inspired Word of God, no "theories" are necessary. The Doctrines just mentioned are **facts** plainly stated in God's Holy Word. They are **either true or false**. We believe they are true.

3. The Auburn Affirmation was written, as you doubtless know, to defend the preaching of Dr. Harry Emerson Fosdick in the First Presbyterian Church of New York City. (See Auburn Affirmation) Now what was and is his position on the five Doctrines under discussion? Let us see.

#### Inspiration Of Scriptures

Fosdick: "The passage of centuries has made untenable for us Scriptural ways of thinking."



## Keep The Memory Of Heroes And Loved Ones Alive With The Song Of CARILLONIC BELLS

Remember, not in the silence of sorrow, but in ringing, faith-filled music, those who have put on, so young, the shining investiture of immortality. Let Carillonic Bells ring out for them, stirring the air in music as golden and triumphant as the youth they wear unfading. Let bells sing their valor through the lanes and fields they knew, the streets they walked, the homes they loved, to the listening hearts of those who loved them. From any tower or building, the glowing tones of Schulmerich Carillonic Bells can sing their memorial, day after day, in a tribute ever new, with an inspiration never old. No finer memorial bells can be chosen than those constructed by Schulmerich electronic engineers. They are convenient to install, requiring no additional structure, modernly compact in size and cost. Carillonic Bells are the master-result of a quarter century of electronic science. Radiantly clear, the tones blend from deep-throated beauty to a delicate, high purity. The full sweetness of their tone far surpasses any other chimes or bells made. If you would like to have Carillonic Bells installed as a memorial for those beloved in your community, we shall be glad to send you a descriptive brochure, giving complete details. Write our Department SP-2.



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### Virgin Birth

Fosdick: "The Virgin Birth is—a biological miracle that our modern minds cannot use."

### Atonement

Fosdick: "Jesus has immeasurably heightened man's estimate of **his own worth** and possibilities—and challenged men to **claim** their spiritual birth-right as children of God."

### Resurrection

Fosdick: "I do not believe in the resurrection of the **flesh**. I do not believe in physical return of Jesus."

### Miracles

Fosdick: "Bible miracles will more and more become **unreal ghosts**, lost in antiquity: and, gradually becoming dimmer, will disappear in **utter incredulity**."

These unbeliefs are what the Auburn Affirmation was written to support. It is so cunningly

worded that its all inclusive language covers almost any shade of **belief or unbelief**.

From the foregoing we can reach only one conclusion, that is, that the five statements of **our belief** mentioned in my article are **certainly not essential** for a minister according to the Auburn Affirmation. In fact he may have as many beliefs as he can conjure up theories to explain and still be "worthy of all confidence and fellowship." In closing, I again commend to any others that may read this letter Jeremiah 6:16, "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

In view of your letter and to justify the position which I have taken I am sending a copy of this to The Southern Presbyterian Journal. With best wishes and highest personal regards, I am,

Very Sincerely,

Richardson Ayres.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For May 19: A Friend Who Learned To Believe

Scripture John 11:7-16; 20:19-29. Devotional Reading: II Timothy 1:3-12.

It is a wonderful experience to believe and **know**, like Paul—to have a faith that will not shrink—to be able to say as he does in II Tim. 1:12, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." He seemed to be afraid that young Timothy's faith might fail, and fear take possession of his heart in the face of affliction and trial, so he writes to encourage him.

A strong faith is a fine possession. It keeps us much happier as we travel. Mr. Fearing does not have a very happy journey, but he does have a **safe** journey. A weak faith, a faith that has to cry, "Lord, I believe, help thou mine unbelief," will save us, because we lay hold upon an Almighty and Loving Savior, but a strong faith makes us much more comfortable, contented, and joyous.

Not all Christians, however, are blessed with a strong faith. "Doubts and fears" assail some of the best of God's children. We were talking to one such the other day, and with tears he confessed his struggles with doubt. Satan seems to delight in torturing some people in this way.

Thomas had a despondent and melancholy disposition, fruitful soil for unbelief and doubts. He seemed to look on the dark side of everything. This comes out in our first passage of Scripture:

**Willing To Die:** John 11:7-16. The sad message had come from the home in Bethany that Lazarus was sick. When Jesus heard this He delayed going for two days. Then He suggested that they

go back into Judea. The disciples said; "Master, the Jews of late sought to stone thee; and goest thou hither again"? He told them that "our friend Lazarus sleepest; but I go that I may awake him out of sleep." He was speaking of his death and told them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe."

Thomas' answer shows a sort of dogged courage, but also his characteristic despondency: "Let us also go that we may die with Him." He exhibits very little faith in the ability of Christ to take care of Himself, despite all the evidence he had seen of His power, and the many miracles He had performed.

We take the liberty to insert one more passage here—John 14:5—which throws some light on Thomas' character. It is the question he asked Christ in the upper room. Their Friend had just finished telling the disciples that He was going to prepare a place for them, "And whither I go ye know, and the way ye know." Here is Thomas' answer: "we know not whither thou goest; and how can we know the way?" This has always been a great question for doubters (agnostics) "We know not: how can we know?"

**Unwilling To Believe:** John 20:19-25. All the disciples were thoroughly disheartened when the tragedy of Calvary took place. They were not prepared for this eventuality, in spite of the oft-repeated teaching and warnings of the Savior. These had fallen on dull ears and slow understandings.

The hopes of most of them revived rather quickly when the good news of His resurrection kept coming in. All of them except Thomas were gathered in the room when Jesus came and stood in their midst. It was a glorious meeting. But



# THEY STILL NEED CHRIST

The occupation troops in many places over the world, as well as those in training camps, still need spiritual aid. Thousands of veterans in University Centers, many living with their families in "Trailer Camps," are without church advantages. To these young people in the formative years of their lives the Council is ministering in the name of our Church.

|||||

## The Council Continues

— To —

Aid Local Churches  
Churches In Camp  
Areas

Co-operate With Other  
Agencies And  
Serve The Wounded  
In Hospitals

|||||



Service in Italy — Signal Corps U. S. Army Photo



Service On The Missouri  
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Thomas was not with them when Jesus came. We can easily see why. It was all over for him. The bottom had dropped out and a deadly discouragement had enveloped him.

When he was told of the meeting and what had taken place, he made the answer which all know so well and which has given him the name of "Doubting Thomas": "Except I shall see—and put my finger—and thrust my hand—I will not believe." This seems a most hopeless case of unbelief, but not so:

**Every Doubt Gone:** John 20:26-29. "And after eight days—and Thomas with them." We cannot help but wonder what took place during the intervening week. Did the disciples and the women all combine their efforts to try and persuade him to be present the next time they met? We feel sure that all the brotherly love they had was used to get him to come.

Shall we miss the practical lesson for us all? Two lessons, in fact: (1) We always miss a rich blessing when we are "not with them" when Jesus comes. Doubts increase in solitude and sorrow. They disappear when we get together with Jesus in the midst. Thomas spent a whole week in needless gloom because he missed that meeting. (2) If our brother, Thomas, is not with us on this Lord's Day, shall we not do all in our power to have him with us the next time we meet?

His Friend had a special message for Thomas as He had for Peter: "Reach hither thy finger—thy hand—be not faithless, but believing."

When the doubter is convinced, he is convinced "all over," and makes one of the strongest and clearest confessions of faith we have: "My Lord and My God." His Master, his Divine Master—God. But it took "seeing" to convince him. Is there not a rebuke in Jesus words; "Because thou hast seen Me, thou hast believed; blessed are they that have not seen and yet have believed?"

This blessing can be ours. Our faith is not an unreasonable faith. It is based on the best and clearest of evidence, the testimony of those who saw Him and were willing to die for their belief in Him. We also have the personal witness of the Spirit in our hearts and all the cumulative evidence of the miraculous power of the Gospel accompanied by the work of the Holy Spirit in the world since that day. We can say in the words of Peter: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Peter 1:8). Was Peter thinking of this meeting with Thomas? It looks that way.

We are glad that Jesus had a "Doubting Thomas" in the band of friends, for it encourages us in our moments of flickering faith, and it helps us to help our friends who may be doubters. If we can



get these into the very presence of our Friend where they can feel His touch and see His power even today as He works miracles of redeeming grace, we can convince them of the reality and glory of it all. There is no finer cure for doubt than to see first hand what Christ can do for sin-sick souls. A great Revival is the best Remover of doubt and unbelief.

We feel sure, too, that every earnest, sincere doubter, who is willing to **do**, will soon **know**. They, as Thomas, will be led into the clear light of day. Our Friend has infinite patience with doubters of this class.

Shall we not pray, "Lord, increase our faith"?

### Lesson For May 26: Finding A New Sense Of Values - Temperance Lesson

Scripture: Luke 12:18 - 24:30; I Timothy 6:17.  
Devotional Reading: Matthew 6:19-33.

New people ought to have a new sense of values. Worldly men have one ideal; Christians must have another.

We can never forget the picture in Pilgrim's Progress of the man with the muck rake, so busy with trash that he could not see the angel with a crown, ready to place it on his brow. It all boils down to the simple proposition: God or Gold—eternal treasure that God is eager to give, or temporal riches which gold is able to buy.

May we gather from this rather long, but exceedingly rich and interesting assignment, some of the most obvious lessons and illustrations of our topic, both of a negative and positive nature. What does this "New Sense of Values" keep us from; what does it enable us to be and do?

**It keeps us from being Pharisees** (Luke 12:1-4). The Pharisee was a hypocrite. He wore a mask, and he thought more of the mask than the man. He stressed the external, and overlooked the internal: he looked at the material and forgot the spiritual; the "hidden man of the heart." The "leaven of the Pharisees" is still at work in the world. We have plenty of Pharisees today, both in state and in church. Jesus knew the danger, and warned us against it; the philosophy of the Pharisee has been a curse to the church.

**It keeps us from FEAR.** (Luke 12:4-12). Why do we fear? Because men can hurt or kill our bodies, and take away our material possessions. But the body is not the man; the soul, the heart, the spirit, is the man. We are of more value than our bodies and our Heavenly Father cares for us.

To confess Christ before men may mean imprisonment of body, the burning of the body, but it also means the saving of the life, the soul. The martyrs had this new "sense of values" and considered not their lives dear unto themselves, but joyously went to the stake, or were thrown to the lions, knowing that they were safe in the arms of their Saviour. John now had this "new sense of values" and never feared the face of men. Have we gotten rid of fear?

**It keeps us from Covetousness**—the terrible sin and curse to the world, about which our Master warned us so often. (Luke 12:13-21).

Our Savior rebukes the covetous man who wanted Him to make his brother divide the inheritance with him, and then relates the parable of the Rich Fool, or Rich Farmer. The foolish part was that this man thought he could feed his soul on the food he raised on his farm. Instead of being grateful to God for his abundant crops and praising Him for His goodness, he was self-sufficient and self-satisfied. Isaac also was a rich farmer but he was no fool. He knew that his real riches consisted in his covenant relation and covenant blessings—his spiritual wealth. Thank God that we do have rich farmers and rich business men who have this sort of wisdom—this new sense.

**It protects us from Worry**, the besetting sin of so many of us. (Luke 12:22-32).

We forget that "the life is more than food, and the body is more than clothes." (Mont. Trans. Vs. 24) God, our heavenly Father, knows that we have need for food and clothes. He has amply provided both. He also knows that the greatest need of our hearts is to seek first the Kingdom of God and His righteousness, and then all our material needs will be provided.

It makes us see to it that we **have a better bank account in Heaven** than on earth. (Luke 12:33-34.)

"The Heart Follows the Hoard" is the heading of this paragraph in the Montgomery Translation. Do we want a treasure inexhaustible in the heavens, or a treasure here which can be destroyed, or stolen, or take wings and fly away?

It will make us **Watch and be Ready** for our Lord's return. (Luke 12:35-48).

We are servants, stewards, and we have been given a work to do, and talents for which we are responsible. How are we to spend our time while He is away? It depends on our sense of values. Will His coming find us unprepared? Will He find us indulging in the sinful pleasures and pursuits of the world?

Not if we place the right value on the work which He has given us to do, or on our own characters which we are to keep pure and clean. We have been given much: much will be required of us. Our spiritual blessings are rich, our opportunities many, our responsibility great. John Wesley "left three silver teaspoons, **and the Methodist Church**"; how much will you and I leave? Saved souls are the silver and gold of His Kingdom.

It will **enable us to stand firm and true** in the Conflict that must ensue. (Luke 12:49-53).

This new idea, or ideal, will meet with opposition; our foes will be of our own household. Just as Jesus' family thought He was "beside Himself," so some of our friends and relatives will think of us. They will call us "crazy" and try to stop our madness. We know personally of one such case, where the mother, strange to say, is making her daughter's life miserable for this reason. How many of our missionaries have had to face this problem, in some form! But our "New Sense of Values" will give us grace to stand the storm. Later some who called us "fools" will call us heroes.

Can we not read "the signs of the times"? (Luke 12:54-57). Why are those who can read natural signs in the sky so slow to discern spiritual signs?



**It will save us from the Rich Man's Peril.** (Luke 18:24-30).

The rich young ruler had just made his decision—chosen his wealth instead of Christ; put gold before God. This is the danger for all rich men; to trust in riches. Those who trust in riches will never enter heaven. The same lesson is found in our passage from I Timothy 6:17. Rich people and good people are saved in the same way that poor people and bad people are saved—by the **grace of God, by faith.**

**It will enable a rich man to be saved.** (Luke 19:1-10).

Zacchaeus was a rich man, and Zacchaeus was saved. "This day is salvation come to this house."

When Zacchaeus met Christ, he surrendered. He realized that he had found "the pearl of great price"; that all his material wealth was nothing compared to Christ. His restitution, his generosity, did not purchase salvation, but came as a result of salvation. "Forasmuch as he also is a son of Abraham"—he was saved by faith like father Abraham. Would that ALL our rich men could meet a Christ as Zacchaeus did and be saved and blessed as he was!

The temperance application might run all through this lesson. In its broadest and best meaning temperance, self-control, would help us to have this "new sense of values" and our "new sense of values" would insure temperance.

## Woman's Work

Edited By Mrs. R. T. Faucette

### CHURCH WOMAN'S CALENDAR

May 1946

May 5: Foreign Missions Day in the Sunday School.

May 5-12: Christian Family Week.

May 12: Defense Service Council Day.

May Circle Meeting: Topic, "Seeing and Serving."

May Auxiliary Meeting: Topic, "Why Are We Protestants?" with special **Birthday** offering.

May 23: Special Prayer for the meeting of General Assembly, Montreat, and the Pre Assembly meeting which opens the evening of May 22.

## Our Hearts Are Thrilled!

By Lois Garrison\*

The knowledge that we are to share in the 1946 Birthday Offering has thrilled our hearts—if the others are half as happy as we are they are happy indeed. When I told our Chinese group about it on Sunday following our Synodical meeting they could hardly take it in. They think it is wonderful. We—the whole Chinese community—do so want a new church plant.

We have had two good meetings this week—our Red Cross meeting and our Mandarin Class. A couple of the Chinese soldier boys from Camp Plauche have been coming to the Red Cross meetings and helping. They are from California. We have happy times with much laughter, and we also accomplish a good bit. Betty Hom told about it on the Junior Red Cross Radio program today, and, totaled, it amounted to more than we knew.

The Mandarin Class is very interesting. Since Mandarin is the National language of China, some of our young people wish to learn it. Most of our people speak Cantonese. There are only four tones in Mandarin, while Cantonese has nine, so there is more hope for folks like me to learn it.

Our Chinese women will meet at my home for our Circle meeting. It will not be anything like

the meetings of other circles in the churches, but we will be learning and will have fellowship together. We call it the Fellowship Circle. This meeting will be a very special one, for we are going to celebrate the sixtieth birthday of one of the women. We shall have a Chinese supper and ice cream and cake—a birthday cake with sixty red candles—red is the color of happiness. It is to be a surprise. I wish all the women of the Church could see her—the shining joy in her face. To me it is an inspiration, for I knew her when she first came to the Mission, and have seen the light come into her eyes. You should have seen her, too, when she caught her first crab this summer when we went crabbing on a picnic.

We do have such happy times together in all our groups and with all our activities. Some have said that they consider this happy fellowship one of the outstanding features of our work; we know it is worth-while.

Besides our group activities, there are the individual contacts made. We dropped into the hospital to see the wife of the Vice-Consul and her nine-pound baby boy. She and her husband arrived recently from Chungking. She cried from homesickness as she told me that she is homesick all the time. She does not speak much English, and she is so far away from her home and large family for the first time in her life. She said that she is going to bring the baby and come to the Mission. We told her about the meeting of the women, and invited her to come and bring the baby too. How eagerly she asked, "All Chinese ladies?" and how happily she repeated it, and laughed when we told her "Yes."

\*Miss Garrison is Director of the Chinese Mission, New Orleans, La.

### CHRISTIAN FAMILY WEEK

MAY 5-12

A leaflet has been prepared for use in the homes during the week of May 5-12, the material being taken from **Day to Day**. These leaflets are available for distribution, from the Executive Committee of Religious Education and Publication, Box



1176, Richmond, Va. Every home of the local church should have one of these leaflets. This week offers another opportunity to stress the importance of the family altar. The material in the leaflet has been prepared with two special days of the week in mind: May 5, which is Foreign Mission Day in the Sunday School, and May 12, which carries two interests—Defense Service Council Day and Mother's Day. It would be wonderful if every person would honor his or her mother by attending the Sunday School and worship services of the church on each of these days, making a special "over-and-above" gift for Foreign Missions and the continuing work of the Council. The thoughtful observance of Christian Family Week will bring rich results to those sharing in it, a deepened love for family relationships, renewed love for Christ and His Church, and the satisfaction of having a large part in the ministry of our Church.

### **The Woman's Auxiliary Training School Montreat, N. C., July 25-31, 1946**

The Woman's Auxiliary Training School at Montreat will open on the Thursday evening, July 25, and close at noon the 31st. Reservations are limited this year because of the destruction of the Alba Hotel by fire late in December, and the unavoidable delay in construction of the new buildings. The Mountain Retreat Association is co-operating to make the best possible provision for the largest number of women who can attend the Woman's Auxiliary Training School, as well as the other conferences scheduled for the summer season. The cafeteria has been enlarged and will be used by those who formerly had meals in the Alba dining room.

Information has been sent to Presbyterial Presidents regarding delegates, courses to be offered and suggestions for securing a representative attendance. It is suggested that those who plan to go to this School get in touch at once with their Presbyterial President.

### **Open Doors - Open Hearts Open Hands**

From the headquarters of the Church Committee for Relief in Asia, that agency administering in Asia a part of the funds given by the Protestant churches of this country to the work of the Church Committee on Overseas Relief and Reconstruction, has come this word: "All doors are now open for Christian relief and rehabilitation services in Asia. Hundreds of missionaries will quickly enter these opened doors to share with national Christian co-workers in helping Christian groups and their needy neighbors to recover from the ills of war. These Christian workers will first endeavor to meet emergency needs with food, clothing, medical services, care of little children, and economic assistance as a means to self-help. Families and homeless children will be objects of special concern. Christian hospitals with unmatched records of helpfulness will be re-established. In countless ways Christlike ministries will demonstrate a transforming Christian movement."

Dr. John R. Mott, Honorary Chairman of the Church Committee for Relief in Asia, has said:

"The populous fields of Eastern Asia are presenting today not only one of the two widest areas, but also in some respects the deepest depth of human need. This lends an irresistible sense of urgency—even immediacy—to the appeal brought forward by the Church Committee for Relief in Asia."

Let us look through some of these open doors:

China: Refugees, War Orphans. A Nation to Help Rebuild for Jesus Christ.

Thailand: Child Care. A Major Concern of Christian Relief.

Malaysia: Christian Leaders to be Trained and Helped.

Burma: Christian Nurses to be supplied in a needed Christian ministry of healing.

India: Famine Orphans to be sheltered and taught and won to Jesus Christ.

Philippines: Student Aid needed; Sunday School classes to be opened again.

Korea: Schools, Churches, Hospitals to be opened; many people to be helped as they seek to become independent.

Open doors inspire open hearts and open hands—to do His will "unto the least of these," our neighbors across the Pacific. It is a time for true greatness. We must match the needs of this time by sacrificial giving for healing the wounds and scars of war among more than half the people of the world. As you make a liberal gift to the Birthday Objective this month, you will be having a part in the relief of Christians in lands across the Pacific and the Atlantic also. 10 per cent of the first \$75,000 and all over \$75,000 goes to that same cause—War Relief. Open your hearts and your hands to the needs of Christians overseas.

### **War Relief In Brazil Too**

Ginasio Evangelico, Agnes Erskine,  
Avenue Ruy Barbosa, 704,  
Recife, Pernambuco, Brazil,  
26 March, 1946.

Dr. Vernon Broyles, Jr.,  
607 Peachtree, St., NE.,  
Atlanta 3, Ga.

Dear Dr. Broyles:

Our girls are eager to have a small part in the Relief Campaign. They are working among themselves and are planning to deprive themselves of certain foods on certain days and contribute that amount of money to help some child who is starving in Europe, Asia or elsewhere. I wish you might see their enthusiastic faces. They are going to try to interest their churches in giving too.

There has been no propaganda in the Brazilian papers, so if you could send us some pictures and information by return mail I'd be most grateful. It will be best to send it by air mail if it isn't too heavy and therefore too expensive.

Our school is a part of our North Brazil Mission. The two other American missionaries working with me in the school are Misses Charlotte Taylor and Gertrude Mason. Sincerest best wishes in the work you are doing.

(Signed): Lina Boyce.



**"The Greatest Challenge I Was Ever Given"**

By Elizabeth O. Davis\*

When Mrs. Charles Nisbet, whose husband, Dr. Nisbet, was pastor of Central Presbyterian Church, asked me to become a member of the Italian Mission Board, she supplemented her invitation by saying, "I feel it is the greatest compliment I can pay anyone." And down the years, I have realized it was not only the most tremendous compliment I was ever paid, but the greatest challenge I was ever given.

Dr. and Mrs. Bisceglia were beginners in the work here at that time, but both were eager and full of enthusiasm that their people should be taught and trained to become not only good citizens but also outstanding Christian characters. How well they have succeeded is evidenced in the different groups, both old and young, which they have influenced—the finished product they have turned out during more than a quarter of a century of untiring work.

Much of the work is done for children, beginning with a Well-Baby Station, one of the best in Kansas City and manned by young women of Central Church, the Nursery School, one of our oldest projects, Boy Scouts and Girl Scouts, Saturday Afternoon School, Vacation Bible School. Then there are the Woman's Auxiliary and the Mothers' Club, and many other activities, besides Sunday School, prayer meeting and preaching services.

The Bisceglia's had vision to see far ahead and plan and work for the future. They wanted the best for their people—asking nothing for themselves. A gymnasium was one of the goals set, and with the help of the Birthday Gift in 1938, an equal amount in gifts was added, and the Northeast Community Center was built. This houses a fine gymnasium on the second floor.

Several years before this, the name Italian Mission had been changed to Italian Institute and Central Chapel, and the old building is still known as such. The chapel is there, and much good work is still done at the old stand, but Dr. Bisceglia and his people have been praying for and giving toward a new chapel fund for several years—and when this is built in connection with the Northeast Community Center, then the work at the Center will gradually supersede that at the Institute. It looked like a Herculean task—this raising of funds, given mostly a few dollars at a time—but prayers were being offered daily, and are now rising from grateful hearts.

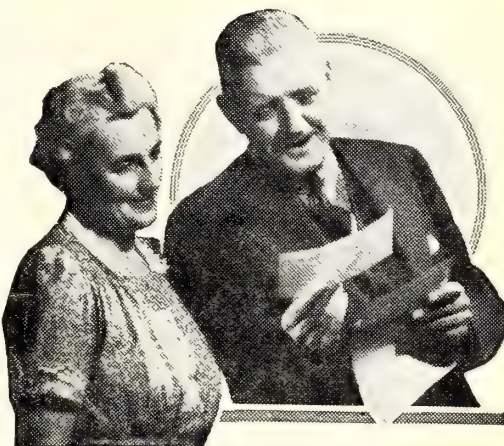
With renewed hope and courage, we are looking forward to sharing in the 1946 Birthday Gift.

\*Mrs. G. H. Davis, 1250 West Fifty-Sixth Street, Kansas City, Mo.

**Eleven Missionaries Leave Mobile For China**

By Rev. Ansley Moore, D.D.\*

Presbyterians of the Government Street Church in Mobile, Ala., and of the entire city had an unusual opportunity recently to have missions dramatized before their very eyes. Eleven Presbyterian missionaries sailed from the Port of Mobile

**ONE OF THESE  
REGULAR  
INCOME CHECKS  
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Another — Or  
Jointly*

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Wednesday, March 20, for Shanghai on the John B. Waterman, which was making its maiden voyage. This freighter was recently christened by one of Mobile's outstanding Presbyterians, the widow of the late John B. Waterman, president of the great Waterman Steamship Company.

Seven of these missionaries were from our Church. They were Misses Gussie Fraser, Lillian Wells, Rev. and Mrs. J. W. Vinson, Dr. and Mrs. Mason P. Young, and Rev. John Minter. The remaining four, Dr. and Mrs. Elleroy Smith, Misses Elizabeth McKee and Gertrude Bayliss, were missionaries of the Presbyterian Church, U.S.A.

Many activities in the form of entertainment were planned for these delightful people. All of them spoke at the evening service at the Government Street Presbyterian Church on Sunday, March 17, at which time a large number of people heard their thrilling messages. On Tuesday morning Mrs. Carrol Waterman and the minister of the Government Street Church took the entire party to the famous Bellingrath Gardens, where colored movies were made for the denominational headquarters of these missionaries with the background of the beautiful azaleas and Easter lilies. On Monday a luncheon was given by former medical missionaries to China, Dr. and Mrs. R. V. Taylor, at their lovely home on Dog River. Tuesday afternoon Mrs. John B. Waterman entertained at Cannon Gate, her beautiful home, at an afternoon reception for the elders, deacons and their wives of the four Presbyterian Churches and the missionaries. Approximately 200 people attended this reception.

One of the elders of the Government Street Church presented the missionaries with eleven pounds of chocolate candy. Another elder had potted blooming azaleas in each stateroom, and still another elder of this church sent aboard for the missionaries two crates of apples, a crate of oranges, and a crate of grapefruit.

It is not often that Presbyterians have such an opportunity to make that item marked "Foreign Missions" in the budget come alive, and the ministers of this city used this opportunity in a magnificent way. Dr. Ansley Moore was assisted in entertaining the missionaries by Dr. J. B. Carpenter of the Central Presbyterian Church, the Rev. Athol Cloud of the Spring Hill Church, and the Rev. Davenport Curtis of the Broad Street Church.

A large number of Presbyterians was at the dock when the John B. Waterman weighed anchor and set out down Mobile Bay for its six-weeks' journey to the Orient. Every ship in Mobile Bay saluted the John B. Waterman, as all had been notified that she was on her maiden voyage. This freighter was loaded to the last inch with freight, and only twelve passengers were allowed to take the voyage, eleven of whom were Presbyterian missionaries.

\*Pastor of the Government Street Presbyterian Church, Mobile, Ala.

**With this issue The Southern Presbyterian Journal begins the fifth year of its ministry. We praise God for His exceeding great blessings upon The Journal. Will you help us by remembering us in your prayers and by telling others about The Southern Presbyterian Journal?**

## Missionaries Drafted For Co-operative Work

Rev. Vernon A. Anderson, Jr., Ph.D., of our Congo Mission, Bibanga, has been asked to serve for the coming year as the Secretary of the Congo Protestant Council with headquarters in Leopoldville, Belgian Congo. The Congo Protestant Council is the Co-operative association of the more than forty Boards which are working in the Belgian Congo. This choice of one of our missionaries to serve the whole Protestant fellowship in the Congo is a signal mark of appreciation of Dr. Anderson's services as a missionary. He and his wife are removing from Bibanga to Leopoldville on the Congo River, and have been granted permission to render this service for the coming year. The work entails many social and diplomatic tasks so vital to the progress of Protestants in Congo, as well as the daily recurring problems of comity between the missions themselves. While most of this work is done at Leopoldville where the important contacts with the Belgian Government must be made, a considerable amount of travel is necessary between missions in order to maintain the vital sense of unity of purpose and the ever-increasing vision of a Congo for Christ. Dr. Anderson is eminently fitted for such a task, with his scholarly mind, his ability to speak excellent French, his talent for friendly diplomacy, and his deep consecration. Mrs. Anderson, too, lends many talents to the difficult position she will fill: almost daily entertainment of missionaries and officials, maintaining social contacts, constantly fostering the spiritual glow of a home and office where the searchlight of Protestantism in Central Africa is focused.

The Congo Protestant Council works in close co-operation with the International Missionary Council in London and New York, and with the Africa Committee of the Foreign Missions Conference of North America.

Rev. Charles L. Grace, D.D., presently in the United States, has been allocated by our Executive Committee of Foreign Missions to the New York office of the Africa Committee of the Foreign Missions Conference of North America to serve temporarily in the place of Dr. Emory Ross, the Secretary of the African Committee. Dr. Ross has been granted a temporary leave of absence in order to attend the West Africa Conference of Christian and Missionary Workers to be held in Leopoldville in July 1946, and to do some very urgently required writing. During the interim Dr. Crane will have entire charge of the office at 156 Fifth Avenue, New York, N. Y.

Rev. Robert J. McMullen, D.D., President of Center College, Danville, Ky., and formerly Acting President of the Co-operating Colleges in Shanghai, has accepted the position of Executive Secretary of the Associated Boards for Christian Colleges in China. Dr. McMullen is expecting to take over this work early in the summer. He expects to go to China early in the summer to be there for two months or more before taking over his office responsibilities in New York, N. Y. The Associated Boards for Christian Colleges is the cooperative association for the support and direction of the work of thirteen Christian colleges in China. It is proposed by the Associated Boards that Dr. McMullen spend two or three months of each year in China.



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For May

### May 19: A Little Goes A Long Way

Prepared by Rev. Alfred Bixler  
Cleveland, Tenn.

Scripture: John 1:35-42. One day on the banks of the Jordan River Andrew heard John the Baptist speak of Jesus as "the Lamb of God." Out of curiosity he determined to find out more about Him. He followed Him, spent a couple hours with Him, and became convinced as to His identity. On leaving the presence of Jesus Andrew immediately found his brother Peter and led him to the Christ. Later on (Jn. 6:8-11) Andrew is found introducing a little lad, whose name we do not know, to Jesus. Then again (12:20-22) we find him trying to lead a couple of interested Greeks to Jesus. That is all we know about Andrew's service as a Christian. And it's not much. We are left with the impression that he was not very important. And yet supposing this is all he did, which is hard to believe, see what he did accomplish. He led Peter to Christ; and we do not have to be reminded of Peter's contribution to the Kingdom of God. His epistles are more widely read than the writings of any Greek orator, German philosopher, or American scientist. He led a little lad to Christ, and the little lad possessed Christ used to feed miraculously 5,000 others and countless thousands down through the centuries. A little goes a long way.

All through the pages of sacred history we find instances where the exercise of a little effort went far in the harvests that were reaped.

A little country church in Scotland had in one year only one conversion. The members of that church apologized saying, "None except Wee Bobbie, and he's so sma' he's not worth the count-in." But Wee Bobbie became Robert Moffett, "the flaming torch that illuminated the night of Africa and blazed the trail for the great and marvelous David Livingstone." A little goes a long way.

The name of Edward Kimball would hardly be known today had he not taken a little time to stop in at Holton's shoeshop to speak to a young clerk about Christ and about his soul. That day he won for Christ D. L. Moody, the most impressive and influential Christian leader in American history.

The growth of the Korean church has been phenomenal. It was not due to the efforts of any one or group of missionaries. Rather there was an unwritten law in the church to the effect that before any one was admitted into the church he had to prove the love and zeal of his discipleship by persuading another to become a Christian. The parting greeting after each Sunday's service was: "Now that the meeting is over, let us go out and engage again in personal work." The millions that are now in darkness will not come into the possession of the Light until every Christian in his own corner makes it his business to be a missionary right where he is.

When a life is captivated by the love of Christ and filled with the Spirit of God, that life becomes

a new transformed creature in Christ Jesus. Simon the rugged, vascillating blundering fisherman became Peter the gentle, persuasive staunch winner of souls. The testimony of every missionary has been that whenever the Gospel has taken hold of a life, the change that takes place becomes manifest in every aspect of that individual's life.

But the Christian message will influence the lives of men only as each Christian determines to permit the Holy Spirit to so energize him that his light will "so shine before men" both in word and everyday deeds.

There's a sweet old story translated for man

But writ in the long, long ago;  
The gospel according to Mark, Luke and John  
Of Christ and His mission below.

Men read and admire the Gospel of Christ,

With His love so unfailing and true;  
But what do they say, and what do they think,  
Of the Gospel "according to you"?

'Tis a wonderful story, that Gospel of love,

As it shines in the Christ life divine;  
And oh, that the truth might be told again  
In the story of your life and mine.

You are writing each day a letter to men—

Take care that the writing is true.

'Tis the only gospel that some men will read—  
That Gospel according to you.

### May 26: Can Each Team

### Have A Set Of Rules?

#### Introduction

One of my hard times every summer in the young people's conferences I attend is the softball game. When I was coming along up the road baseball was all we knew, so that's about all I know today. So when we get the gang together for a soft ball game all my ideas about how to play the game come from the rules for baseball that I knew in my day. And before we have gotten through the first inning I find that not only am I playing from a different set of rules, but every bunch on both sides has a set of rules that they follow at home. So pretty soon we have a mess.

Our world is pretty much in the same kind of a mess because every nation has wanted to follow its own set of rules. In the Bible we are told that sin is simply this: "All we like sheep have gone astray, we have turned every one into his own way." (Isa. 53:6). Sin is simply living life to suit ourselves. And this brings chaos, confusion, and war into our world. In the days when Israel was becoming a nation their land was in a terrible mess because "every man did that which was right in his own eyes." (Judges 21:25). When every man, or every nation, walks to suit itself and follows its own set of rules, then chaos and confusion must reign. Only when we have one set of rules that all men follow can we work together for peace and happiness.

But who is going to draw up the set of rules? Shall we get all the nations together and make a



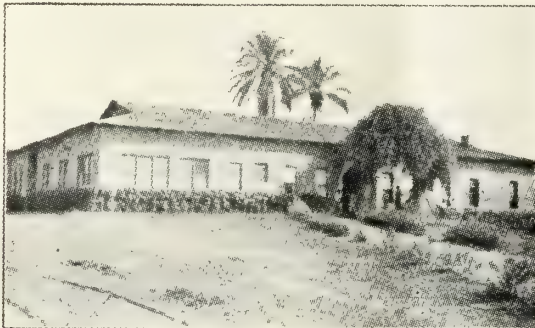


*Let the children interpret Missions  
to your Sunday School*

## Children's FOREIGN MISSION DAY

MAY 5, 1946

*Theme:*  
Children of the  
Church in  
Congo



GOLDSBY KING HOSPITAL, MUTOTO

*Offering:*

For Building and Equipping  
**The CHILDREN'S WARD**  
in  
**GOLDSBY KING MEMORIAL  
HOSPITAL**  
Mutoto, Congo Belge

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set of rules by taking the best from all nations? Can we elect an international committee and let them draft the set of rules? If we get a good set of rules how will we be able to make men follow them?

### Scripture Lesson

It is crystal clear that Almighty God, and Almighty God alone, has the authority and knowledge to answer these questions. Let's look to His Word for our answer.

When we go to the Word of God we find four great pillars of truth on which we can build our world view. These four things are what all men everywhere must have or there can be no world order.

1. **Righteousness:** Prov. 14:34. The universe backs righteousness as the sparks fly upward and

as heavy bodies fall downward. No man or nation can abide without genuine righteousness. What is righteousness? God defines righteousness in His Word in certain summaries such as The Ten Commandments and the Sermon on the Mount; He explains His righteousness in the sermons of the prophets and the exhortations of the Epistles; and He unveils His righteousness perfectly in the person of Jesus Christ.

2. **Repentance:** Rom. 3:23; Isaiah 55:6-9; Mark 1:14-15. God demands His own righteousness from all men, and no nation can build on any other foundation and nations can not live together apart from such righteousness. But the men of earth, of America as well as of other nations, neither have that righteousness nor want that righteousness. Therefore, until the men of earth come to repentance, a complete change of mind and heart that changes the life, God can not use men.



3. **Regeneration:** Rom. 6:19-25; John 3:3; 1 John 5:1; 2 Cor. 5:17; Phil. 4:13. Even though a man change his mind and heart in repentance he is still dead in sins and powerless to do the good he knows he ought and to avoid the evil he knows he should. To such a one God offers the forgiveness of sin and everlasting life in Christ, and when a man receives Christ He is born from above, has everlasting life, and has the power to live according to the righteousness of God.

4. **Responsibility:** 1 Peter 2: 11-17. As Christians we are responsible before God to fulfill our every responsibility toward society and our fellow man in such a righteous, gracious way that they can not accuse us of any evil or neglect.

As we look at those four propositions we know that all men admit that our world can only be built on righteousness in the human heart and that every man is responsible to God for his own influence, but the great majority either have never heard, or have rejected, repentance and regeneration. But God has proved life and power for our righteousness and we can only have them by repentance and regeneration. As a Christian church our job is not to set up the rules, nor to try and

make non-Christian men live by Christian rules. Our job is to reach men and women with the Gospel so that their lives shall count for righteousness because by their repentance and faith they have been regenerated in Christ and with the power of an endless life they are facing all their responsibilities to society. When the church forgets its message of repentance and regeneration for all men it has betrayed God, denied its Gospel, and ceased to be a church and has become just another political party.

#### Suggestions

The world must have one set of rules, and the rules are no good without the power and will to keep them. In the Word of God alone do we find the rules, and in the living Christ alone do we find the power to keep them. Make your program a study of these foundation principles. Search your hearts to be sure that your own lives have been regenerated and are no longer defeated but powerful. Discuss where our church may be failing to emphasize these great truths and what you can do to give them their proper place in the life of your church and community.

## Young Readers' Page

### God's Four Year Olders In China And America

One day little ViWo, a four-year-old Chinese girl, had twenty cents. It was the most money she had ever had in her life and she was so proud of it that she didn't know what to do. She showed it to everybody who came in. She talked about it so much that finally I asked her one day, "Well, ViWo, what are you going to do with that money are you going to buy candy with it?" She shook her black hair and her equally black eyes sparkled, "Oh, no, this money is too precious to use on candy." "What about chewing gum," I said. The Chinese call chewing gum 'rubber candy' because it chews like rubber and is sweet like candy. Back came the quick response, "I certainly am not going to waste my good money on rubber candy!" "Well, what about fruit, that's good for you," I asked. "This money is even too precious to use on apples and oranges," she replied. "Well what are you going to do with it," I asked and back came this reply, "Jesus died for me and this money is too precious for anything else. I'm going to give every bit of it to Jesus." And the very next time she went to Sunday School every bit of her 20c went into the collection plate so other little boys and girls could know about Jesus.

David was a little four-year-old American boy with lovely golden red curls all over his head. He became very much interested in China and the Chinese children through the visit of a missionary in his home. A few days later this same missionary was talking with him over the phone and asked, "Are you coming to China when you get to be a big boy, David?" Back came this word over the phone, "I'm coming just as soon as the war is

over. I can't come now because the big guns might shoot my boat down but I am going to send you my money right now." He left the telephone and greeted his mother with this, "Mother, I'm going to give every bit of my money but I don't want to give it to the war, I want to give it to the Chinese children." "That's fine," the mother replied, "but why do you want to give your money to the Chinese children." "Because," said little David, "I don't want a single little Chinese boy or girl not to know about Jesus and I don't want a single little Chinese boy or girl to be hungry." And so little David got his bank in which he had been saving his money for months and its key and opened the bank. The pennies rolled out on the floor and David began picking them up. He put them in piles of five and when he had fifty his mother wrapped them carefully. He had \$2.08 in all, most of it in pennies. After he and his mother had had a prayer and a song together, giving the money to the Lord to use, David's Daddy brought the money to the missionary and it started on its way to China to help all of the little Chinese boys and girls to have food to eat and to know Jesus.

### A New Peace

Tzo Mae Shaw was a young girl about twenty years old—little and very smart—, when I first knew her about twelve years ago. She had just accepted Christ as her Saviour and came often to our home to study about him who had come to mean so much to her.

Her home life was not too happy after she accepted Christ. She, herself was not persecuted, but there was gambling and such things going on in her home. At China New Year, the happiest time of the year for most Chinese, she came to the



missionaries' homes to spend most of the day, because of all the heathen things that were going on in her home.

Mae Shaw and I went calling in many homes to tell the people of Christ. We went regularly to the jail to talk to the women. I liked the way she talked and preached, always most earnest and always making the message clear and simple.

Her mother and her aunt, who loved Mae Shaw very dearly, were not Christians. Mrs. Tzo came often to the church but the aunt never came. One day I went to their home to get Mae Shaw to go calling with me. I got to talking to the mother. I asked her why she did not accept Jesus as her Saviour, as her daughter had done. She said, "I am a Christian." And I said, "Why doesn't it show in your face if you are a Christian?" Mae Shaw whispered to me to ask her mother if she prayed. So I did and Mrs. Tzo could not answer that. She knew she did not pray.

In 1940 our city, Taichow, was bombed and Mrs. Tzo was so very frightened. She became sick and went to the hospital for a week. I did not blame her for being so frightened. A bombing is a harrowing experience for all, but particularly for those who do not trust in Christ.

In about six weeks our city was bombed again and this time much more severely. Mrs. Tzo came to me and with a radiant face said, "I wasn't frightened at all this time." Only one thing could have happened to her. Mrs. Tzo had given her heart to Jesus during those weeks and He alone had taken all fear out of her life. For Jesus is perfect love and perfect love casteth out fear.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "G":

(1) He stands in the presence of God; (2) One of Jacob's sons; (3) What godliness with contentment is; (4) Where the strangers were scattered; (5) Where Cana and Capernaum are; (6) Where Haman died; (7) A city of the Philistines; (8) His greed made him a leper; (9) A doctor of the law; (10) What the heavens declare; (11) What blind guides strain at; (12) Where Israel dwelt, in Egypt; (13) Paul was not ashamed of it; (14) God gives it to the humble; (15) What Nebuchadnezzar ate, in the field; (16) Her king was a "rough goat"; (17) Between Abraham, and the rich man who had died; (18) He "cared for none of those things."

Answers: (1) Gabriel; (2) Gad; (3) Great Gain; (4) Galatia; (5) Gallilee; (6) Gallows; (7) Gath; (8) Gehazi; (9) Gamaliel; (10) Glory of God; (11) Gath; (12) Goshen; (13) Gospel; (14) Grace; (15) Grass; (16) Greece; (17) Great Gain; (18) Gad.

## General Church News

### 115-Year-Old Presbyterian Publication Reorganized

Philadelphia, Pa. (RNS).—Reorganization of The Presbyterian, 115-year-old weekly, was announced here with the naming of a new editor, issuance of a new charter under Pennsylvania state law, and appointment of an enlarged board of directors. First issue of the new magazine is expected to come out October 1.

Editor of The Presbyterian will be the Rev. Dr. Jarvis Morris, until recently president of the Polytechnic Institute of Puerto Rico. He will take up his duties July 1, succeeding the Rev. Dr. Stewart M. Robinson, who has been editor since 1934.

Dr. Robinson is secretary of the new company and a member of the editorial committee which is headed by Dr. John A. Mackay, president of Princeton Theological Seminary. Officials of the new board of directors include: President, Howard Lowry, president of Wooster College; vice-presidents, Dr. Mackay, President J. Harry Cotton, of McCormick Seminary, Chicago, and Dr. Benjamin J. Bush, now representative of the Presbyterian Board of Foreign Missions in Europe.

The reorganized journal will continue to be an independent publication. According to the management, "it will remain ecclesiastically free, both in loyalty to its own tradition and because the promoters believe that, at the present state of life and thought in the Presbyterian and other churches, an organ uncontrolled by Church officialdom will best promote the supreme interests of the Church itself as well as the cause of Evangelical Christianity."

### Federal Council Asks General Amnesty For Conscientious Objectors

New York, N. Y. (RNS).—President Truman has been urged by the Federal Council of Churches here to issue a proclamation of general amnesty for conscientious objectors serving prison terms because of their religious convictions.

The appeal, which conveyed a resolution adopted by the executive committee of the Council, said "we also hope that there may be restored to them and other conscientious objectors who have completed their terms, full civil rights."

Bishop G. Bromley Oxnam, president of the Federal Council, issued the plea in a letter to Mr. Truman.

Although most churchmen do not share the views of CO's concerning war, the letter said, "they are fully sensitive to the vital importance of preserving freedom to believe and to act according to the deepest convictions of the individual conscience."

"Since these men are not felons in the ordinary sense of the word, we are convinced that a presidential amnesty in their behalf would be in keeping with our American ideals of democracy and individual freedom."



## Foreign Missions Conference

By Dr. H. Kerr Taylor\*

The Foreign Missions Conference in Montreat Thursday evening, August 8, to Wednesday evening, August 14, 1946, is a very popular feature of the summer conference program. Never before have world affairs pressed upon us in the way they are doing today. It is in the free and informal interchange of opinion with men and women from all over the world that an unusual opportunity is provided for the sharing of information to guide us in our thinking and in our living in the modern world.

Rev. John N. Thomas, Ph.D., D.D., Prof. of Systematic Theology in Union Theological Seminary, Richmond, Va., will have charge of the Bible Hour each morning. Dr. Thomas is one of the most popular Bible teachers who come to Montreat. A rich treat is in store for all who hear this series. He will also preach on Sunday evening, August 11.

Foremost among the outstanding speakers on this year's conference program will be Dr. Walter H. Judd, former missionary to China and now a member of Congress from Minnesota. Dr. Judd is one of the best informed men on the present world situation in public life today. Montreat is exceedingly fortunate in having him on its program.

Another speaker of note will be Dr. Kenneth S. Latourette, the Professor of Missions in the Yale Divinity School, New Haven, Conn. Dr. Latourette is an author of note, and is an authority on the world mission situation today.

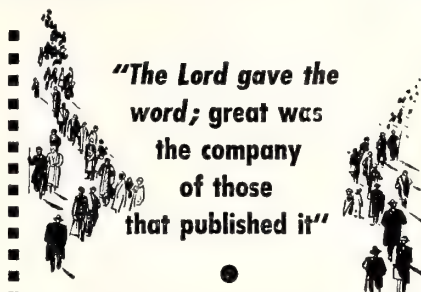
Rev. C. Darby Fulton, D.D., Executive Secretary of the Executive Committee of Foreign Missions of the Presbyterian Church, U.S., who has spent over seven months during the past year in Brazil and Africa will give an account of his findings in those areas of the world. Dr. Fulton adorns any program on which he has a part. Many will hear this report with the greatest of interest, and his presentation of the work in these fields will form an address of timeliness and power.

Dr. and Mrs. Frank W. Price, who have spent so many years recently in China during the war will be on hand. Dr. Price is remembered as the one who was sent to this country as the personal representative of Generalissimo Chiang Kai-shek to the San Francisco organizational conference of the United Nations Organization.

Other speakers from all over the world will include: Dr. Frank Baker and Dr. and Mrs. J. M. Sydenstricker of Brazil; Dr. Hoyt Miller, Rev. and Mrs. J. K. Hobson, Rev. and Mrs. (Winifred Kellersberger) Lochlan C. Vass, of Africa; and a large number of others.

A very integral part of the Foreign Missions Conference in recent years has been the series of classes for young people, with an earnest presentation of the need for new recruits. This part of the Conference will have large emphasis this summer. And there will be special consideration for the interests of men.

\*Educational Secretary and Director.



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### Student Body Election - Louisville Presbyterian Seminary

Mr. Elbert A. Smith, Jr., of Palatka, Fla., has been elected president of the Student Body of the Louisville Seminary for the year 1946-47. Other officers elected at a recent meeting of the student body were Edward Lewis Tullis, Louisville, Ky., Vice President; Ernest Crawford, Maryville, Tenn., Secretary; and John Vanlandingham, Molino, Mo., Treasurer.

Mr. Smith, a graduate of Centre College, has served, during his student days at the seminary, as an assistant at the First Presbyterian Church, and is now student pastor of the Otisco church in the Todd-Dickey Parish.

Mr. Tullis graduated from Kentucky Wesleyan College and during his seminary days has served as the Associate Pastor of the Fourth Avenue Methodist Church.

Mr. Crawford, a returned war veteran, is an alumnus of Maryville College. Before entering the service he served as Assistant to the Pastor of the Flora Heights Presbyterian Church, and at the present time is Youth Director of the Warren Memorial Presbyterian Church.

A graduate of Westminster College, Mr. Vanlandingham is Student Pastor of the Penn Run Presbyterian Church.



## FIRST PRESBYTERIAN CHURCH

### Jackson . Mississippi

The Fellowship League of the First Presbyterian Church is assisting in the organizing of a Presbyterian Student Group at Millsaps College, which will be the first movement of this kind in the life of the college since its organization more than fifty years ago. On the night of April 9th a College Dinner was given at the First Presbyterian Church to which all members of the Presbyterian Church attending Belhaven College and Millsaps College were invited.

The annual Every Member Canvass of the Church was held on Sunday, March 10th, the result was as follows:

Budget for Current Expenses .....	\$ 21,928.79
Amount Pledged .....	23,371.00

Budget for Benevolences .....	\$ 16,500.00
Amount Pledged .....	17,714.00

At the regular church service on the night of April 7th, the officers of the Junior, Pioneer, Senior, and Fellowship Leagues were installed.

The report of the Church to Presbytery showed the following:

Amount Given to Benevolences in 1945-46 .....	\$ 42,834.00
Amount Given to Current Expenses in 1945-46 .....	24,564.00
Amount Given to Building Fund in 1945-46 .....	42,860.00
Total .....	\$110,258.00

The total membership of the Church given in the above report was 1376.

The Visitation Evangelism group continues to have its monthly meeting. This group visits newcomers to the City and Presbyterians who are not affiliated with a Church in Jackson.

Twenty-six of the young people of the Church attended the District Rally held in Vicksburg, Miss., on March 31st.

The pastor of the Church, Rev. R. Girard Lowe, has just returned from Brookhaven, Miss., where he conducted a week's series of evangelistic services, during which time there were ten accessions to the Church in that city. At the conclusion of each service in his own Church Dr. Lowe gives a special invitation to those present to unite with the Church, either by confession of faith or by letter, and there is scarcely a Sunday when one or more do not unite with the Church.

### New Outposts At DeLand, Fla.

DeLand, Fla.—The First Presbyterian Church desires to pay tribute to Miss Mary Hardin Vaught, Chapel worker of the Synod of Florida. She came to us for a few weeks and left us with three fine organized chapels. She can put more people to work in the shortest time of any woman we have seen. The personnel of the three chapels are as follows: Chapel No. 1 Perkins Highway. C. T. Chatha, Elder, Superintendent and teacher of the men's Bible Class. Mrs. C. T. Chatha, Secretary, Robert Malette, Assistant Secretary-Treasurer;

Mrs. Charles Marchinton, Pianist. Misses Vivian Rasmussen and Lorena McFie, Teacher of Junior-Intermediates. Mrs. J. M. Smith. Teacher of Beginner-Primaries, Mrs. C. L. Cazer.

Chapel No. 2, Lake Winnisimett. Mr. C. G. Oates, Elder, Superintendent and teacher of the men's Bible Class, Secretary-Treasurer, Mrs. George Lane; Pianist, Mrs. G. J. Meyerink. Teacher of Junior, Intermediates Mr. and Mrs. Joe Lane. Teacher of Beginners, Mrs. Meyerink and Vergie Melton.

Chapel No. 3. Beresford. Rudolph Roseborough, elder, is Superintendent and teacher of the men's Bible Class; Miss Eva Hopewell is Secretary-Treasurer; Pianist, Mrs. Irving Fisher; Teachers of Intermediate-Junior are Mrs. Irving Fisher and Mr. James West. Teacher of Beginner and Primaries is Mrs. G. N. Hunter.

Miss Vaught also worked up a list of competent substitutes available for all three chapels. They are Elder Lloyd Everett, Vincent Gould, Mrs. Vincent Gould, Mrs. A. S. Conley, Mrs. Melvin Jones and Mr. Allan Necker.

Surveys were made in one other place and a chapel could have been opened and a request from a fifth place, but workers could not be secured.

The eager response that has come from the chapel workers wherever they have gone is an indication that this is the method of evangelism for the outlying areas. If our church could put right away into the field, not just one chapel worker to a synod but at least one for each Presbytery, and in the larger Presbyteries two or three; if the chapel worker could spend two or three months in each place, watching over the chapels until they are strongly established, it would be fine.

We also desire to express our appreciation for the inspiration that Dr. Henry W. McLaughlan gave us in his visit to us and to Dr. Hugh Powell, Synod's Director of Religious Education, for his fine work of rallying our forces together.

The First Presbyterian Church, of which Rev. James Milton McKnight is the pastor, has taken on the support of a second missionary on the foreign field and opened up three chapels in the home mission fields.

### Congaree Presbytery Spring Rally

Ridgeway, S. C.

Aimwell Church was host to 244 young folks of Congaree Presbytery on Sunday March 31 for their annual Spring Rally. Miss Frances Lindler, of Columbia, President, presided. Miss Alice Mullis, of Columbia, acted as secretary.

The theme of the Rally was, "Practical Evangelism." Miss Mary Dona Ardrey, of Winthrop College led in group singing. The Theme for the new year, in scripture, music and picture was presented by the President. Rev. Gault Robertson of Aiken led in prayer. The Pioneer group then were dismissed to the Methodist Church, where they enjoyed their own program.

Charles Turner, President of the Synod's Young People's Council, now a student at Davidson Col-



lege, presented the Year Books and assisted in the discussion period. Miss Anne Taylor, Vice-President of the group presented the, "Presbyterian Youth," as a publication which would help any group in the planning of programs and social times.

The annual election of officers was conducted. The following young folks were selected: President, Anne Taylor of Ridgeway; Vice-President, Otis Livingston of Columbia; Secretary, Bobby Lou Steadley of Columbia; Treasurer Thomas Wilkes of Lebanon Church, near Winnsboro.

A budget for next year was presented. The various contests and scholarships were presented. Statements were made concerning summer camp and Leadership School.

Roll call by churches was made and the banner for the largest attendance was won by the young people of Shandon Church, Columbia, S. C.

A discussion followed in which young people described the various ways in which they might have a part in evangelism in their own community. Assisting in this were: Rev. E. Bert Wilkinson, Mrs. W. R. Goodson, Rev. Harry F. Peterson, Dona Ardrey, Jimmy Stephenson, Helen Hogue, Charles Turner, Joe Hardin and Wallace Hinnant.

The Rev. C. A. Calcote of Newberry spoke concerning, "Outpost Chapels and Sunday School Extension," a project in which his church has achieved much success.

Music was furnished by a quartet from the Ridgeway League with Mrs. A. R. Nicholson at the piano.

Following supper, which was enjoyed on the church lawn, the group met in the school auditorium of the High School for the showing of the picture, "The Prodigal Son."

The Rev. E. Bert Wilkinson conducted the Installation service for the new officers as well as the Highway Chairman, following which the Rev. Claude McIntosh dismissed the group with a benediction.

Ellen D. Goodson.  
Assistant Advisor.

### WINNER OF GRADUATE SCHOLARSHIP

The annual Graduate Study Scholarship provided by the Alumni Association of Austin Presbyterian Theological Seminary was awarded in the Seminary Chapel to Daniel A. Baker, a member of the graduating class of June 1946. The selection is made annually on the basis of Christian character, scholarship, personality and ability. The scholarship carries with it a cash award of \$500.00 enabling the recipient to pursue graduate studies in the Seminary of his choice. Mr. Baker has decided to study at Princeton Theological Seminary during the session of 1946-47.

Mr. Baker is a native of Crockett, Tex., and was graduated from the Crockett High School. He attended Austin College at Sherman and received his B. A. Degree from the University of Texas. While in Austin Seminary he also supplied the Churches at Leon Springs, Pleasanton and Turnersville occasionally. He will receive the Bachelor of Divinity degree in June.



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## A CALL FROM BLUESTONE PRESBYTERY

We are facing a situation which should be of real concern to the whole church. If you cannot come and help us, will you not pray for us? Our Presbytery lies along the southern half of the State of West Virginia. Coal camps congest our highways. At least 75 percent of the population is dissociated from active membership in any evangelical church. Through years of sacrifice Presbyterianism has built up a foothold in many places for Christ. Today we are in danger of losing the ground which has been won. We have six vacant fields. These are not in dying communities, but churches, with manses, paying from \$2,000.00 to \$2,400.00 per year in salary, and located in growing communities. In spite of all that the Home Mission Committee can do, and the Committee on the Minister and His Work, we can locate no one who is interested in meeting these needs. We cannot feel it is God's Will for our church to re-trench in this area which admittedly is the most needy and the most godless and the most difficult in our southland. Will you not help us?

C. H. Patterson, Chairman of Home Missions of Bluestone Presbytery, Westminster Presbyterian Church, Bluefield, W. Va.

### Presbyterian Foundation

About four years ago an elder left the residue of his estate to the Presbyterian Foundation, Charlotte, N. C., to be administered to the causes of our Church. Last year Christian Education and Ministerial Relief received \$292.00; Assembly's Home Missions \$627.00 and Foreign Missions \$1,170.00 from the earnings of this bequest. This man loved the church and provided for his contribution to be carried on. How wise and prudent! What an example for others to follow. —C.T.W.

### Foreign Mission Receipts Show Increase

Just as we go to press we have a telegram from Mr. Curry B. Hearn Treasurer as follows: "Foreign Mission Receipts this year \$1,189,435.47, last year \$1,141,747.51. Gain \$47,687.96. Elders and Deacons Special Contributions included in both years." Surely our whole Church will rejoice in this splendid record.

## Time Of Synod Meeting

By Rev. W. E. Horrop, D.D.\*

The question of the time of the meeting of the Church courts is one that is continually arising, for instance several Presbyteries are considering whether or not they should have two, three or four meetings a year, and a number have two while a considerable number have four meetings a year.

At times there has been a discussion of the Church year and times of the meeting of the Assembly, but no change has been made to better correlate the program of the Church.

Why is the Synod meeting held in the fall, five to six months after the beginning of the Church year, and four to five months after the meeting

of the Assembly? Why not have the meeting of Synod in June or early in July, within thirty days or so after the Assembly? There are a number of decided advantages.

In the first place, the program adopted by the Assembly would shortly go to the Synods, rather than being delayed until five or six months of the year were gone, before Synod took that program and adopted and approved it.

The Home Mission Emergency Fund Campaign is a point in question. Plans can be made by the Home Mission Committee in the Synod for this campaign, but they are only tentative until Synod meets and approves them, and then the Campaign comes in a few weeks, leaving very little time for promotion of the program of Synod for the Campaign.

The same was true of the designation of last year as Chapel Year. After six months of the year is gone, Synod is meeting and approving a program and making plans for co-operation in an Assembly program which only has six months yet to run. The same will be true with the designation of this year as Stewardship Year. Whereas, if the Synod met in June, these programs would come directly from the Assembly to the Synod, be adopted and approved and go to a mid-summer meeting of a fall meeting of Presbytery, which could then be held early in September, rather than in October.

In the second place, the pastor makes his plan for the fall program and inaugurates it, then there comes the meeting of Synod to interrupt for four to five days, if he is the Chairman of a Committee and has to prepare a report, and the program lags because of his absence. With a June meeting of Synod he could project his program for the fall in the light of the actions taken by Synod and possibly Presbytery.

In the third place, the time of greatest activity in the rural and small church is in the summer and early fall, and an earlier Synod meeting would mean that programs approved and recommended could be integrated into the program of the local Church before the time when bad weather and bad roads curtailed their activity.

\*Executive Secretary, Synod of West Virginia, Charleston, W. Va.

## A Woman Who Took Advantage Of Her Opportunities Day By Day

By Rev. Hayes Clark\*

There are still some of those dear patient souls who are not discouraged by slow progress nor wearied by long and trying labors. Many people have labored at hard jobs in churches, knowing that in due season they would receive some small word of appreciation. The lady of which I shall tell has had few to know of the many years of quiet service she has rendered as the children of many churches have gathered in her home through the years to study and to recite the Catechisms.

As I talked with this lady some years ago, she asked me to bring her as many children as I could



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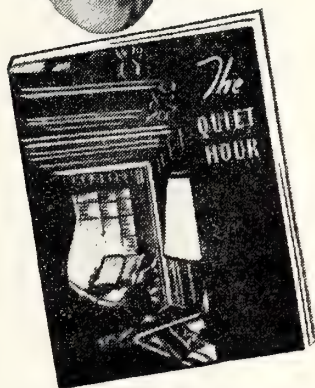


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so she could help them learn the catechisms. We both felt then and we both still believe that the quickest and most lasting way to teach the great teachings of the Word of God is through the Catechisms of the Presbyterian Church. To encourage the children to work hard she would have little treats for them when they finished their lessons each day. Then she would give 50c to those who recited the Child's Catechism and \$1.00 to those who finished the Shorter Catechism. This grand old lady continued to give of her meager income even after she became a widow. She told me once that she was often practically empty handed but

never was she "broke" when someone recited a catechism to her.

Many of those with whom we were working had never been to Sunday School and, hence, were far behind in their spiritual training. Two or three afternoons a week I would load up my car and bring the children into this lady from the outlying areas about a splendid Southern city in which I was doing mission work. Some were eager to work and would spend every spare moment during their school days to learn a few more answers. Others with all kinds of temperments would come and try her patience at times and they seemed more



interested in receiving the treat than in learning of God's love. The teacher, well experienced in the ways of children, was eternally patient though she was beyond her 70th. birthday. Under her enthusiasm and encouragement, my wife recited both the Child's and the Shorter Catechism during the fierce heat of the summer. At that time my wife was looking after two babies under two years of age. She had been a Methodist and had never seen the Catechisms before. This is told not to throw roses to my wife but to show the personality of the teacher who was eager for all her friends to have the benefit of these systematic teachings of the Word of God.

This lady who did her work for the Lord as each opportunity presented itself has continued to do this labor of love. About a quarter of a century ago, she was in bed for sometime and she had her Catechism classes to come by and gather around her bed to recite. Nearly 100 were studying the Catechisms then so the classes had to be held in small group so they could get into her bedroom.

She has seen many begin the good work of learning the answers and then drop out and the time spent with those would seem all but wasted. But this true saint of the Lord would say something like this: "That seemed like a little for my God but He will use it for His own purposes. You know, He is right with me and I'm just doing the work He wants me to do. I shall leave the results with Him."

This "Catechism lady" had many disappointments. I want to tell you of some of the joys that came to her. Two of these came while I was in the community. One little girl of 8 or 9 from a family of underfed and under clothed folk came by one afternoon to see Mrs. M. about 3 o'clock. She wanted to get a Catechism so she could learn of God. No one thought she would ever finish it but she was back the next morning by 8 o'clock all smiles ready to recite the Child's Catechism that she had learned in that short while. Another of Mrs. M's pupils finished the Larger Catechism and recited it to her pastor. It took her three hours to say it. Perhaps, the greatest joy came when the colored grocery boy recited the Catechism to her. She would let him recite a few questions each time he brought groceries. Day by day as she had opportunity she would help him and he tried patiently until the great day came and he recited perfectly the entire book and was given a New Testament.

I believe there are many semi-invalids and shut-ins that could have good fellowship and do great service to God and to mankind by having Catechism classes in their homes. Certainly the nation would be better if these great books became a part of our youth. To overcome moral delinquency we must inculcate great thoughts and great moral concepts. This lady who took advantage of her opportunities has made her city better.

\*Greenville, N. C.

## The Trinity In The Old Testament

By Rev. G. Coleman Luck\*

It has been generally considered that the Old Testament reveals only the unity of God, and that the revelation of the Trinity is not given except in the New Testament Scriptures. Israel, as a nation, has proceeded throughout the past on such an assumption, and, rejecting the New Testament, has denied the Trinity. Several years ago, the writer was standing in front of a Mission, and he invited a Jewish lad who was passing by to attend the service then going on. This he refused to do, asserting that he only served one God, and intimating that the Christian served more than one. Such we assured him to be not the case, as we too serve but one God—the Jehovah of the Old Testament. However while that God is one in Essence, He is three-fold in Person—Father, Son, and Holy Spirit. While this triune nature is primarily a New Testament revelation, nothing could be farther from the truth than to consider it exclusively so. During the early history of Israel, when polytheism was the besetting sin, necessity demanded that in the Old Testament emphasis should be placed upon the unity of God, with intimations as to the Trinity. During the present age, such an emphasis was not required, so the New Testament emphasized the Trinity, with intimations as to the unity. But although the Old Testament does emphasize the unity of God, the Trinity is at the same time very plainly taught.

While the word **Trinity** is not a Biblical term itself, the doctrine for which it stands is entirely

Scriptural, and by nature is beyond the power of man's discovery, being of necessity a revelation of God Himself. It is very clearly taught in the New Testament (Matt. 28:19; John 14:16; etc), so we will not refer to the New Testament further, except in certain instances for the purpose of comparison and greater enlargement. The Old Testament both indicates the fact of the Trinity in the Godhead, and distinguishes the work of the various Members.

### I. The Trinity As Revealed In The Names Of God


The first and most obvious intimation of the Trinity in the Old Testament is to be found in the fact that there are three primary names of God used. These names are **Elohim** (sometimes **El**, or **Elah**), **Jehovah**, and **Adonai**. Another striking fact is that there are three compounds used with **El** (**Elohim**)—**El Shaddai**, **El Elyon**, and **El Olam**—and three compounds used with **Jehovah**—**Jehovah Elohim**, **Adonai Jehovah**, and **Jehovah Sabaoth**. Thus we find three groups of three each in these oft used Old Testament names of Deity. Some have attempted to assign each of the three primary names to the respective Persons of the Trinity, but an examination of some of the occurrences of these names will reveal that they are used interchangeably for the various Persons of



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the Godhead, it apparently being the purpose of God, in His wisdom, to leave such a complete distinction of the work of Father, Son, and Holy Spirit for New Testament revelation. This is in accordance with the principle already mentioned.

Among these names of God, however, one is most indicative of the Triune nature of God, and that one is the name **Elohim**. Instead of being used in the singular number, as are the others, it is plural, and that plural in Hebrew which requires more than two. This name has been generally supposed by scholars throughout the age to be a clear intimation of the Trinity, and there seems to be no reason to doubt such a conclusion, especially in view of the fact that **Elohim**, though plural, is often used with a singular verb (as in Gen. 1:1).

The central verse concerning the "three-in-one" nature of God, as drawn from His names, is to be found in Deuteronomy 6:4. Unfortunately the full force of this verse is lost in our English translation, the Authorized Version reading: "Hear, O Israel: the LORD our God is one LORD." By inserting the original Hebrew names, the entire statement is clarified: "Hear, O Israel: JEHOVAH (singular number) our Elohim (plural) is **one JEHOVAH**." Thus both the unity of Essence and the plurality of Person in the Godhead are emphasized in this startling verse. How sad that Israel, despite this strong injunction should indeed have failed to "hear" this simple yet profound truth, revealed to them so many thousands of years ago.

As **Elohim** is used some 2,500 times in the Old Testament, many other references could be quoted, but perhaps one additional will suffice to show the clear indications given of the uni-plural nature of God. In Genesis 1:26, 27 we read: "And Elohim said, Let **us** make man in **our** image, and after **our** likeness . . . So Elohim created man in **his** image, in the image of God created **he** him; male and female created **he** them." Thus in the very first chapter of the first book of the Old Testament, the groundwork is laid for the more complete revelation to come: That "in the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the son."\*

## II. The Trinity As Revealed In The Dealings Of The Godhead

From the names of God, and their interesting implications, we turn to the dealings of God with

\*Westminster Confession of Faith, Chapter II, Article III.

man in the Old Testament, in order to show that these varied dealings both require a Trinity of Persons in the Godhead, and clearly indicate ministries of each. Perhaps the easiest of the three Persons to separate, as regards reference to His ministry, is the Third Person of the Blessed Trinity—the Holy Spirit. Just as clearly as in the New Testament, He is pictured as "eternally proceeding from the Father and Son" to make effective the gracious work of God with man. In Genesis 1:2, He first makes His appearance in the Holy Scriptures, in connection with the work of creation. There we read that while the earth was "without form and void" and darkness reigned, either before any order had been made, or as a result of some cataclysmic change between Genesis 1:1 and 1:2, "the Spirit of God moved upon the face of the waters." Interesting it is to note that the word for **Spirit** used here (*ruach*) has exactly the same breadth of meaning as the New Testament word (*pneuma*), being translated variously as "spirit," "wind," "breath," etc. How beautiful the thought that in the very dawn of creation, the Trinity was at work, each Member preparing the way for the appearance of man upon the scene. "The Spirit of God was brooding upon the face of the waters" (R. V. Margin)—who can comprehend the eternal thoughts that were even then in His infinite mind concerning that which should come!

Unlike His New Testament ministry, during which period we find Him dwelling in the hearts of all believers, the Holy Spirit may be traced through the Old Testament coming and going according to His sovereign will, especially empowering men for special service. Thus we find Joseph mentioned with relation to the interpretation of Pharaoh's dream as "a man in whom the Spirit of God is." (Gen. 41:38). Bezaleel is "filled with the Spirit of God . . . to devise cunning works" in the construction of the Tabernacle (Ex. 31:2-5). He comes upon Balaam, causing that miserable prophet to give God's word rather than his own (Num. 24:2). Likewise we find Him coming upon Samson (Judges 14:19; 15:14; etc.), upon Saul (I Sam. 10:10; 11:6; 19:23), upon Saul's messengers (I Sam. 19:20), on Azariah (II Chron. 15:1), on Ezekiel (Ez. 11:24), etc. Thus the empowering ministry of the Holy Spirit is quite plainly taught in the Old Testament, and revelation was given concerning His then future ministry in the great prophecy of Joel (2:28-32), a prophecy which is quoted by Peter in his sermon on the day of Pentecost as being fulfilled during the present age (Acts 2:15-21).

It is a somewhat more difficult problem to distinguish the separate work of the other two Persons of the Godhead, though this is possible to a certain extent. However our present purpose is



not so much to establish the individual work of the Members of the Trinity, as to establish the fact of the general revelation of all three in the Old Testament, and this is quite easy to do as concerns Father and Son.

In several important Old Testament Scriptures we find the Father and Son speaking either to or of each other in a way that very clearly indicates their separate identity. In Zech. 3:2, we read: "And Jehovah said unto Satan, Jehovah rebuke thee, O Satan" (R. V.). The only sensible interpretation to be given to such a verse would be "Jehovah (the Son) said . . . 'Jehovah (the Father) rebuke thee, O Satan.'" Psalm 110:1, oft quoted in the New Testament, gives an even plainer instance of the distinction between Father and Son: "Jehovah saith unto my Lord (Adonai), Sit thou at my right hand, until I make thine enemies thy footstool." This was acknowledged by the Jews to refer to the Messiah, but was quoted by our Lord to the utter confounding of the Pharisees (Mt. 22:44; Mk. 12:36; Lk. 20:42,43), since they refused to acknowledge that the Messiah was the Second Person of the Godhead, and to accept the simple interpretation: "Jehovah (the Father) saith unto my Lord (the Son), Sit thou, etc." That such an interpretation is correct is established by the further citations of this verse in Acts 2:34 and Heb. 1:13.

In that great Messianic prophecy the Second Psalm, even the relationship between the First and Second Persons of the Trinity is revealed: "Jehovah said unto me, Thou art **my son**; This day have I begotten thee. Ask of me, and I will give thee the nations for thine inheritance, And the uttermost parts of the earth for thy possessions . . . Be instructed, ye judges of the earth . . . Kiss **the son**, lest he be angry, and ye perish in the way." This passage is definitely established as referring to God the Father and God the Son in Heb. 1:5 and 5:5. Psalm 40:6-8 is another reference to the Son speaking to the Father (Heb. 10:7-9).

So far as the unique ministry of the Second Person is concerned, it is possible to distinguish this also more or less clearly in the Old Testament. The fact that the Second Person would become incarnate is certainly intimated in the appearances of God in human form, the Theophanies (Gen. 18:1, 13, 17-22; 32:24-30; Josh. 5:13-15; Ez. 40:3; Dan. 8:15; etc.). Again there are direct predictions of the incarnation of the Second Person in connection with redemption (as in Gen. 3:15), and also in connection with the Davidic Covenant (see Isa. 7:13,14; 9:6,7; Jer. 23:5,6; etc.).

Another phase of the ministry of the Second Person in the Old Testament which would require many pages for a full examination is that connected with **the Angel of Jehovah**. This Angel, mentioned numerous times in the Old Testament, is always distinguished from all other angels. Various texts indicate that He is more than an ordinary angel, as He speaks of Himself as God, and receives the reverence and worship due only to God. "It is noteworthy and of great interest that the ancient Jews in their traditions regarded the Angel of the Lord, in every instance, not as an ordinary angel, but as the only mediator between God and the world, the author of all revelations, to whom they gave the name **Metatron**. They called him 'the angel of the countenance' (see Isa. 63:9), because He always sees and beholds God's

countenance, and they speak of him as the highest revelation of the unseen God, a partaker of His nature and of His majesty. They speak of him as the Shechinah. A talmudical statement declares 'the **Metatron**, the Angel of the Lord, is united with the most high God by oneness of nature,' while another source speaks of him as 'having dominion over all created things.'"<sup>\*</sup>

By reference to numerous Scriptures (Gen. 16:7; 18:1; 22:11, 12; 48:15, 16; 31:11-13; 32:24-32; Ex. 3:2, 14; Josh. 5:13, 14; Judges 13:19-22; 2 Kings 19:35; Zech. 14:1-4; 1 Chron. 21:15, 16; Ps. 34:7; etc.) it will be readily seen that this mighty Angel is none other than an incarnation of Jehovah Himself. The fact that He is sometimes referred to as Jehovah and sometimes distinguished from Jehovah speaks once again of the Trinity of which He is the Second Person (e. g. compare Ex. 23:20 and 32:34 with 33:14).

One other notable passage must be cited as a preincarnation work of the Second Person of the Holy Trinity, and this is to be found in Proverbs 8:22-36. Here the divine Wisdom is mentioned in such a way as to indicate that the reference is more than a mere personification of an attribute of God. This Wisdom says: "Jehovah possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the world was . . . when he appointed the foundations of the earth: Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him . . . Whoso findeth me findeth life." When this striking passage is viewed in the fuller light of John 1:1-3 and Col. 1:17, it is very clear that the Wisdom of God is indeed the Second Person of the Divine Trinity—Christ the Word of God, and the Wisdom of God.

In closing, let us return once again to the first chapter of the Bible for a parting word. In verse two, the Spirit of God has already been distinguished. In verse three, God the Father speaks, and we have for the first time recorded in Scripture the Word of God, whom we have learned to be God the Son. Thus in the first three verses of Genesis, clear intimation is given that God is one in Essence, that God is plural in Person, and the three separate Persons of the Godhead are distinguished. Truly God's revelation is most complete from beginning to end, and is but awaiting the study of the spiritual mind to bring forth its wonders to view!

We conclude therefore that the Old Testament very definitely teaches the fact of the Trinity in the Godhead, and distinguishes the work of the various Members of this Trinity. However after these facts have been established, we still stand in amazement at the wonder of the doctrine itself, and realize that at best we can but faintly understand it. Perhaps the farthest we can go with our finite minds is to re-echo the words of the half-witted boy, who having come forward to make his confession simply held up three fingers and said: "Three in One, and One in Three, and the One in the middle died for me!" Praise God for the work of the Blessed Trinity in our redemption: the Father who planned it, and sent His only Son to die for us; the Son who accomplished it on Calvary's Cross; the Holy Spirit who makes it effective in our lives by His regenerating ministry.

<sup>\*</sup>Goodland Indian Orphanage, Hugo, Okla.

<sup>\*</sup>A. C. Gaebelein, "The Angels of God," P. 20.



## The Advantages Of A Divided Church

By Dr. Adoniram Judson Gordon

In the winter of 1890, the Evangelical Alliance met in Boston. It fell to Dr. Gordon to give the address of welcome to the delegates. The following remarks on **church unity** are part of the address.

If a divided Church meant a divided Christ, we might well lament and weep over the sects of Christendom; but if these sects hold the **Head**, this cannot be the case. As a handful of quick-silver flung to the earth breaks into a hundred separate globules, each reflecting a full-orbed sun, so, though by disruptions and revolutions and reformatations, the Church has been broken into a hundred sects, each sect may hold in the bosom of its faith a full-orbed Christ.

Therefore, I beg you to reflect that for the last hundred years our ascended Lord has been showing what He can do through a **divided Church**, thus bringing higher glory to Himself out of what many regard as a most lamentable evil. "Divide and conquer," is a maximum of skillful generalship. What if our great Commander has said to His Church, "Be divided and conquer!" I cannot otherwise translate the providence of the nineteenth century. The door of every nation under Heaven was to be opened during this hundred years; but the experience of all history proves that had the Church been outwardly one, a conservative **organic unity**, holding all parts together, and moving them according to a uniform law of action, she would have been unequal to the task of entering these doors and conquering these nations.

**But look again.** These sects have put into the field one hundred and forty-six foreign missionary societies, which are now operating along various lines, and by diverse methods, for giving the Gospel to the world. By the **division** of labor providentially arranged, the Scriptures have been **translated** into two hundred and eighty dialects, the work of translation having progressed so rapidly that, as we close the ninth decade of this century, we find the Bible accessible to **nine-tenths** of the entire human family.

Observe, too, how the Christian forces have been deployed, as though an invisible commander had been arranging for his final campaign. There are forty missionary societies operating in India, thirty-three in China, thirty-four in Africa. Is there any likelihood that there would be a tenth of this number in the three fields, or a hundredth of the men whom they employ, if there were only one great and all-inclusive Church, to which the evangelization of the world was intrusted? **Take** the Dark Continent, for example. Thirty-three regiments of the Protestant army have completely invested it, as though all ready to move inward for a final conquest. "The nineteenth century has made the African free," says Victor Hugo; "the twentieth is to make him a man." But he cannot be a man except he is acquainted with the divine Man, who alone can strike the fetters from his soul as he struck the chains from his body.

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To The Church And Clergy

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"Is Christ divided?" asked the apostle, centuries ago. And from hundreds of missionary fields the answer comes today, "Yes, divided, only that He may be the more completely distributed to a starving world!" And over all we seem to see our risen Lord, holding in His pierced hands the fragments of His mystical body, the Church, and saying to the hungry nations, "This is My Body broken for you."

But one may say, "Yes," but think of the **wreck** of doctrine, and the discord of faith, which have been brought about by this disruption of the Church. True, but what of the gains which have come out of this great loss? In the disintegration of the Church a vast amount of free thinking and cheerless speculation has been set free, even as the cold is liberated by the breaking up of a solid block of ice.

But the question is: Has the ultimate temperature of Christianity been lowered or raised by the process? It is a magnificent answer which Professor Dollinger makes to those who point to the successive waves of deadly **rationalism** which have swept over Germany in the last three hundred years, as a convincing proof of the criminal era of that church disruption brought about by Luther and his fellow-reformers. Admitting the evil of the **rationalism**, Dr. Dollinger replies that, nevertheless, **nine-tenths** of all the best exegesis and the best theology of Germany has been contributed by this Protestant Church which Luther led out from Rome. Here is a confirmation of the same idea of disunity working out the highest unity. The full beauty of a ray of light never appears till it has been broken in the **prism**. So the harmony and glory of divine truth is destined to be made fully manifest only through the refraction which it has suffered in its sectarian divisions.





↑  
*The  
 Resurrected  
 Alba*  
 ●  
*Bigger  
 And  
 Better!*



Shall The New  
 Alba Rise From  
 The Ashes Of  
 The Old?

●  
 The Board Of  
 Directors Of The  
 Mountain Retreat  
 Association  
 Unanimously  
 Says  
 "Yes!"

### *Remains Of The Alba*

The rebuilding of this structure is the most needed work before the Presbyterian Church today. For thirty-eight years the old Alba served all agencies of the Church. Every branch of the Church's work will suffer if it is not rebuilt. One hundred and eighty students and teachers lost their college home in the burning of the Alba.

The Board of Directors asked the President to make an urgent emergency appeal to the Church and all of its agencies. This emergency appeal has the hearty approval of the General Assembly Stewardship Committee. The General Assembly, the Woman's Auxiliary, the Young People of the Presbyteries and the Assembly, Sunday School Superintendents, Educational Association, Foreign Missionaries, Home Missionaries, Leaders of Religious Education—all need the Alba for their meetings. All should help restore it.

As a grain of wheat falls into the ground and dies that it may bring forth a richer harvest, so may there rise from the ashes of the Alba a better and greater structure.

In the heart of our Church's home, a worthy, permanent, fireproof and beautiful building must be erected for the service of the whole Church. We estimate about \$200,000.00, in addition to the insurance, is needed for this great work.

Let us all go to the task willingly, liberally and promptly and all will rejoice together when the work is done.

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R. C. Anderson, D.D., President — Montreat, North Carolina



# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 2

MAY 15, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.  
Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIAL

### Why A Poll? What Does It Prove?

Polls may help to bolster up the courage of those conducting them. Of course in order even to serve this purpose, care must be taken to poll the right people. Then after the poll is taken those conducting it must be permitted to put their own interpretation upon the returns if they would have their courage bolstered thereby. Otherwise, even after proper care has been used in polling the right groups, the actual returns might backfire and not prove what those conducting the poll want the returns to prove.

Without making any reference to any recent church poll, for we might be accused of being a little prejudiced in that case, let us take another illustration from the not too far distant past. If our memory serves us correctly in the Roosevelt-Landon presidential race of 1936 *The Literary Digest*, long known as very accurate in taking national polls, forecast a comfortable majority of electoral votes for Mr. Landon. The actual election, however, gave Mr. Landon only two states, Maine and Vermont, with a total of only eight electoral votes. The popular vote for Mr. Roosevelt was approximately 26,000,000 and for Mr. Landon approximately 16,000,000. The *Digest* editors explained that they had been led astray by a method of sampling opinion which confined them too much to people having telephones, or otherwise accessible in directories when they mailed their cards. Incidentally, yes purely incidentally, *The Digest* ceased publication soon after their poll was brought into such disrepute by the actual election.

—H.B.D.

### REPORT OF THE GENERAL ASSEMBLY MEETING

We plan to carry a full report on the meeting of the General Assembly in our June 15th issue. Extra copies of this number will be available at twenty copies for \$1.00 postpaid. Please place your order early so that we may print a sufficient number to care for all extra orders.

## Taking Him By Force

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15.

Can the "principles of Christ" be made to prevail in the hearts of men who do not accept Him as Lord and Savior?

This is not a question of minor importance. On the other hand it is so important that a correct answer is vital, if the Church is to make its impress on the world, as such.

If the answer is "Yes", then it will be necessary to entirely revise our concept of the life and death of our Lord. Instead of accepting the oft reiterated statements of the Scripture to the effect that we are redeemed from sin by the vicarious blood sacrifice of the Son of God, we will have to turn to the humanistic philosophy of those who teach that He died on the cross as our example, so that we might follow this example and lead the social order onward and upward.

If the answer to the question is "NO", then much that is being done in the name of the Church today is worse than a waste of time, it is an affront to Christ and His Word.

When He perceived that men would, in their fleshly wisdom and zeal, take him by force and make him a king, He left them. He had a plan, a way, a work and a destiny which was ordained before the foundation of the world. He could not become King until He had reconciled us to God by the blood of the cross.

Today He will be King in the hearts of all who will accept Him as such, and, through their lives He will make effective the "principles of Christ" in society, and in no other way.

There are many today who have accepted a philosophy directed towards a better world; men who desire their fellowmen to live free from want, free from fear, free from every hardship and obstacle of life and happiness. Some of these leaders sincerely believe the leavening influence of the Church can accomplish this end, regardless of what the Church believes and teaches as to the work of



our Savior. Because of the obvious need for social change and uplift, others have their judgement blurred into the hopeless condition where they believe good can result, even through a united effort with unbelievers.

The great tragedy of man is sin. The great work of Christ is atonement for sin. The one way of effecting that atonement was through His shed blood. The one way of salvation is by acceptance of His way through faith. This is not an over simplification; it is clear Scriptural teaching which has always been accepted as elemental and fundamental in historic Christianity.

When, therefore, men would redeem society without redemption of the individual through this blood of the cross, they would take Christ and make Him a king by force (the wisdom of this world), and He will depart, as he always has, from those who thus deny Him.

What the world needs is not more activity on the part of the Church in social, political and economic spheres. What the world needs is more Christians. Not mere Church members. Many are depressed because some in the Church do not have a social consciousness. Our contention is that a Bible-instructed, Spirit-filled Christian is the only man in the world who can and will make an impress for righteousness on the world around him.

The hardest task of the preacher, and the one which will bring the greatest reward, is to so teach, preach and live Christ that those who come under his ministry will go out to make a better world.

We may multiply agencies and redouble our efforts but a better world will never come in any other way than God's way—the cleansing blood shed on Calvary. L.N.B.

## 'Who?' 'What?' 'Why?'

(I. Cor. 4:7)

Answer these questions of Paul and you will never be "puffed up." They will cure our pride; we will no longer be "puffed up," but "built up"; no longer spiritual balloons, but temples of the Lord.

We do differ; that is an incontestable fact. We differ in our surroundings, our environment; some are born in jungles of Africa, others in the Valley of Virginia; some in a mansion, others in a hovel. We differ in our heredity; some have excellent parents, sound of body and mind; some enter the world handicapped from birth. We differ in our training, in our dispositions, in our endowments—our talents.

Who makes thee to differ? God. Very few of our differences can be traced to ourselves, or to our fellow-men. There is no such thing as a "self-made" man, although some have boasted in this manner. Go back far enough, think it through, and we will see.

Some of us have more than others. That, too, is a fact. We people of America have a great deal more of nearly everything than most of the nations of the world. Here in America some are more richly endowed than others—in wealth, in mentality, in health.

What do we have that we did not receive? Perhaps we feel inclined to dispute this implied as-

sertion. But, again, all we ask is for men to honestly think the question through. Who gave you the ability to make money, if you are rich; who gave you brains, if you are wise; who made you strong, if you are free from aches and pains? The final answer is God.

Why do we glory? We do boast sometimes and feel inclined to scorn our fellow-men and fellow-Christians. All of us have some of the Pharisee in our make up. We like to feel that we are not like other men. But when we see the truth we will agree with Paul when he says that no flesh shall glory in the presence of God.

Meditating on these questions will help us to "grow in grace":

It should make us **Very Humble**. Rich people should be very humble; leaders of nations, of both state and church, must be the servants of all; men and women of outstanding intellectual and spiritual gifts and talents must be willing to stoop to men of low degree; Americans who have all the advantages of this land, how should we feel toward many backward nations?

Make us **Very Contented**. "Godliness with contentment is great gain." How this restless, quarreling world needs this lesson today! Everybody wants more than they have—more money, more power, more ease, more of what our brothers have. Where will it end? Where will this spirit of covetousness lead us? Go back and read a book like Wagner's Simple Life; far better, go back and read our Bible; live again with our Lord in the days of His flesh.

**Very Grateful**. Most of us are among the ones who have received much. Suppose we could take a trip through Europe and Asia; suppose we could visit every insane asylum, every hospital, every home for incurables, every house where there is awful loneliness and heart ache—maybe we would be grateful.

**Very Generous**. "He that seeth his brother have need." We stand in the class of those who look on and look down upon a bankrupt, bleeding world. We must not, we dare not shut our eyes or harden our hearts.

May we remember the responsibility of those who have; that a steward must be faithful; that it is more blessed to give than to receive; that our blessings have all been received; that there is great joy in a life of unselfish ministry—joy like unto that of our Lowly, Ministering Master.

—J. K. P.

## Shibboleth Or Sibboleth?

Once upon a time certain individuals who could not say **shibboleth** were rubbed out. Nowadays none loses his head for mispronunciation. Quite the contrary, even though they may stutter, the modern Ephraimites, so it is reported, enunciate the open sesame, and on such account are allowed to cross the fords and take high places on this side Jordan.

Liberals protest the perfunctoriness of conservatism, saying: "O Yes; just so the candidates can pronounce the denominational shibboleths, even not knowing what they mean, they are rubber-



stamped and handed on." Forsooth, railing at strict creedal subscription becomes applause for the right to be untrammelled by orthodoxy! But Jack be nimble,—the liberals themselves turn right around and demand that they be endorsed without gainsaying, if they but glibly pronounce, albeit **con amore**, these identical shibboleths. Do they not accept the "system of doctrine"?

What do you mean "System of doctrine"? A system is a collection of data related so as to make an organic whole. If hearsay be credible, it would appear to be defined in some quarters as: A ready refuge which an unfortunate formula affords to those who prefer to seem to be other than they are. The dwellers of Ephraim are taking speech-corrective. System of doctrine,—system of subterfuge! No shortage in elasticity here! denying in detail, but most publicly and vociferously "loyal to the system!" "I accept the system, but I reject the Virgin Birth." "I cannot subscribe to an Infallible Book, but from my heart, I do receive the system which depends on it." A system of doctrine is not a substitute for the items of the creed. What is the ocean but drops of water? the earth, but grains of sand! The contents make the system, O Ephraim, even as the trees the wood, and the houses the city. Since when has the whole ceased to be the sum of its parts?

Admitting that there are some details not essential to the body of doctrine, is not to allow Biblical facts in the creed to become matters of option in belief, relegated to the realm of theories. Blanket acceptance is still acceptance. And the sense of the creed is the sense intended by those who framed it, and by those (in line of succession) to whom it means what it says, and by the Word of God whence its sense derives. To adopt a system while questioning the facts which underlie it, is to foreswear oneself. The matter is then no longer one of orthodoxy but of integrity. This is written by no shoe-fitter. But neither **con amore** nor **ex animo** nor any other phrase in any language can exculpate perjury nor provide indulgence (sic) in the case of a cross-fingered signatory to any affirmation! It were far better to say **sibboleth** and be liquidated than to say **shibboleth** and be dishonest.

—R.F.G.

### The Rebuilding Of The Alba Hotel At Montreat

The old Alba Hotel at Montreat had become a problem. It was out of date, no longer in keeping with the other buildings of the Mountain Retreat Association, and totally inadequate to meet the needs of the Church's agencies.

In the providence of God, the problem has been partially solved by the destruction of the building by fire. But, this has thrust upon the Church a new phase of the problem—the erection of a bigger and better Alba to meet the larger needs of growth and expansion all along the line.

For thirty-five years, Dr. Anderson and his good wife have given liberally of their money and their very life blood to the upbuilding of Montreat, and the blessing that has come to the Church is manifest to all. Dr. Anderson has shown himself to be a master builder, saving the Church thousands of dollars in the erection of the present buildings, and it is fortunate that he is still there to serve the Church in replacing the old Alba by the new. But

he cannot do this alone. He needs the cooperation of the whole Church and its agencies. It is estimated that in addition to the insurance on the old building, at least \$200,000 will be needed to complete the new hotel.

On page 31 of the **Southern Presbyterian Journal**, you will find a picture of the ruins of the old building and the architect's drawing of the proposed new Alba. Read the statement that accompanies these pictures, and send your check to Dr. R. C. Anderson, Treasurer of the Mountain Retreat Association. If you do this, you will feel more comfortable when you visit Montreat, because you will feel at home.

Rev. R. F. Campbell, D.D.

## A Positive Message

Are we ashamed of the Gospel? Does our pulpit lack conviction touching the great truths of revelation? Under the pressure of scientific advance and intellectual progress, a constant and specious temptation besets the minister to concede that the original message is out of date or even erroneous. And it appears that more than a few make such concession, judging by pulpit utterance.

Recently several elders were heard to deplore this situation. The focus of the complaint was that some of our own preachers trim the Gospel. It is tragic that accredited ambassadors with a direct mandate for, and a heavenly sanction attached to, the undiminished Gospel, are failing, whether consciously or unconsciously, to declare the whole counsel of God. And pathos is added to tragedy when we consider that the Gospel, without dilution and without reduction, is not only the world's greatest need and the answer to its otherwise insoluble problems, but that it is the preacher's true fortification.

The man of God can claim no other bid for an audience than, **Thus saith the Lord**: he needs no other defense for his message than, **It is written!** The revelation of God may wound; but the truth of the Lord will cure. The Bible is applicable to every case and pertinent to all situations in human experience. Therefore when the preacher minimizes the Word, he forfeits his own hope of prosperity with man, as of approval before God. The Scriptures with their everlasting Gospel are, at the same time, the messenger's inexhaustible source and his sole guarantee of success. Covering the cradle and the grave, extending from Hell to Heaven, relative to time and to eternity,—give us a positive message! God, Man, Sin, Salvation! **Preach the Word.**

—R.F.G.

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# Is Organic Union Desirable?

By Rev. R. L. McNair, D.D.\*

This is the burning question of the day in the Southern Presbyterian Church. It has been very ably discussed from many angles. Let us look at some of the most practical considerations.

Some of us object to organic union *per se*. We think of our Southern Presbyterian Church much as we regard our family relationships. Our fathers were practically driven out of the mother church. In consequence they founded the Southern Church in all love and sincerity,—because they believed the demands of the hour required it. We have contributed of our means and of our prayers and of our efforts to its support. We love her people. We love her ways.

We object to being dragged against our wills into an untried combination. No matter how earnest and sincere our brethren of the North may be, we know they do not understand our needs nor our people. We object to the whole movement because it has led to endless confusion and strife. As the debates advance in the Assembly and in the synods and presbyteries, it will become more personal. And if it ever comes to a question of individual congregations, there will appear majorities and minorities to make momentous decisions which will divide families, to say nothing of congregations and communities. Will, therefore, the most ardent advocate of union contend that the most hopeful advantages to the Church of God, could justify such sacrifice? There will be far less unity than now.

Many of us object to organic union (even if there be no other objection) because such union means absolute absorption of the Southern Church, and with no prospect of a better one to take its place. We would be only one in four or five (some say one and some say the other, either would be bad enough), in the combined church. On a question of local interest or opinion, our vote would count for practically nothing, and without doubt many such questions would arise from time to time. Prominently among these is the present race question. The North and the South are still far apart on this issue, when practical questions are to be considered, (who can doubt or deny it). There is always the possibility of opening to all races our schools and colleges, our seminaries and even our orphanages, to say nothing of our churches and conventions. These questions would be brought up and settled by a majority vote. It is entirely conceivable that this would result in a complete change of personnel in the management of some or all such institutions.

Such a combined church would be too large. The U.S.A. Church has already reached this stage. It is unwieldy, and our Assembly is fast becoming too large for careful and accurate work. It is thought by some that there are already evidences of more or less manipulation by the more prominent few.

We should always bear in mind that God says: "not by might", (margin—"an army") "but by my Spirit." There are those in both Assemblies who seem to be obsessed with the idea that there is great advantage to be had in big things. "It

would add to our influence if we had a bigger church," they seem to say. Our influence where or for what, may we ask. We of the Southern Church are absolutely opposed to all interference or assistance in political matters. We have no power to enforce our desires or opinions in social or world affairs. We have no power to carry into practice our church enactments amongst our own church people. It is pathetic to see how much valuable time is actually wasted discussing some reports of committees in all church courts. They are finally approved by a small majority and printed. Some of them are read by a few, some of them are never read by any one. If any brother doubts this, let him ask for a show of hands in regard to some of these long reports and make a practical test of it.

As a matter of fact much of the real work of the Church (and the work that counts for most) is done by individuals rather than by combinations. The same number of people—(if considered in large bodies), other things being equal, will accomplish more, divided into comparatively small bodies, than if combined into larger companies. For instance, the same number of people organized into two churches, say from four to six hundred each, will accomplish more than if organized into one church of a thousand or fifteen hundred. This is true, because if men or women be given specific work to do, they will, generally speaking, take more interest in that work and accomplish more, than if left to select their own work. There are only so many places in any church, whether large or small. Therefore we are accustomed to say that the work of the church is done by the faithful few, so the more churches, within reasonable limits, the more places there are for individuals. In other words, there are developed more bands of the faithful few. The others, for the most part, become so many onlookers, spectators, camp followers.

Now, is not this true in our actual experience? If it were not for some of our small town and country churches, some of the big city churches might be reduced to much smaller proportions. Are we not justified, therefore, in the belief that two Assemblies might accomplish more than one, and so all the way (up or down?) There would probably be twice as many in places of responsibility, twice as many working on committees.

It is also true that individuals are brought into the church by individual effort, by preaching and by personal work and influence. Can we imagine a man or a woman or a child joining the church because the preacher or the personal worker belongs to a big church, or a big denomination?

It is contended by some that we have too many denominations. That may be true, but the union of the two under consideration would not reduce the number any. No matter how soon or how heartily that union might be formed, there will still be a Southern Presbyterian Church, and it will continue as long as conditions are what they are in the U.S.A. Church, at least as long as some of us who oppose the union live.



There is one argument in favor of union which might seem to be of some merit, that is the unfortunate overlapping of the work of the two Assemblies. But if these two churches did not overlap, some other denomination would probably take their places. There is no possible way to prevent such, so called, waste of effort. And after all how do we know that it is wasted energy. And further, may not the work of the Northern Church among the negroes account for the apparent overlapping?

There is also the serious objection to union which cannot possibly be eliminated as long as there are so many men and women in the Southern Church who are not willing to join the proposed union. That is to say that there is no plan yet presented which offers even a semblance of fair play, or even common honesty. It has been proposed that both Assemblies allow any individual body that refuses to enter the union, to hold on to its property, and that would appear to be only right and proper. But even if this be done in all honesty and all good faith, there would still be the question of schools, colleges and seminaries, and other property—such as missionary holdings,—and no way by which a just settlement might be made, so far as has been suggested up to this time. The remaining Southern Presbyterian Church would be stripped bare of all equipment which now is as much ours as it is the property of those who would force it out of our hands. What business firm in the event of any change would even think of depriving any number of partners of their stock by any such methods! No court would permit such action. We are presumably Christian in character and should have no need of court compulsion. The only fair and honest proposition would be made in the offer to allow the Southern Church—the rightful owner of all of it—to hold it, those who go out to relinquish it, since they would be no longer any part of the original organization. This same difficulty extends through the synods and presbyteries and every congregation. This union on any basis would create bad feeling which would continue for a generation or longer.

Then we come to consider the all important question of what our Lord meant by His prayer. Did He pray for unity or union? If it be contended that He prayed for union, be it said with all reverence, very little progress has been made. And naturally we expect the prayers of our Lord to be answered. In all of these nineteen hundred years we have not been united enough to agree on what our Lord meant by His prayer. And the denominations are still increasing rather than diminishing. Of course these facts are not an argument but they do go very far to establish a presumption in favor of the unity throng. Then, we might ask is it reasonable that Christ would have prayed for a change of human nature that would require all of God's people to think alike. Spiritual unity leaves us free to differ in our methods of expression. We may be one in our attitude, aim and purpose. Union without unity would only be a force too repugnant for any consideration. If we adopt the union theory concerning our Lord's prayer would we not be compelled to include all Catholics and all other sects which call themselves Christian? Moreover were there not divisions in the early Church? Many of them. Jesus Christ did not uphold John who would hinder the man who cast out demons in His name, yet did not follow them.

Now let us consider briefly some of the conditions which obtain in the U. S. A. Church:

First: Let us consider the Auburn Affirmationists. If these brethren were careful to avoid even the appearance of evil they would not only be willing but eager to declare themselves in a way that would be understood. They would not have left their friends, (and even admirers) in doubt and distress through all of these years. What honest sincere Christian would be willing for people to regard him as a heretic (and a most grievous one) when it would be so easy for him to correct a false impression? And are we left entirely to speculation or a guess concerning some of them? Have not young men been ordained in the gospel ministry who did not measure up to standard requirements in some of the Northern Presbyteries? And have not some of these Affirmationists written and spoken things that were by no means orthodox?

If these Affirmationists had been concerned about a question of constitutionality of the action of their Assembly, as has been so strenuously contended, why did they take the trouble to characterize all of these fundamentals as "not essentials"? Their being essential or not essential had not the slightest connection with their having been constitutionally adopted. All of that would seem to be nothing more or less than the veriest subterfuge. In any event they are self-convicted. The man who regards belief in the atonement as non-essential, as well as all the other doctrines so characterized, not only shows himself to be unworthy of ordination to the gospel ministry, but he has forfeited all rights to call himself a Christian. He has denied the very word of Christ Himself. Several times Christ represents Himself as dying for sinners. They may profess to believe and preach the gospel in all of its fulness, but if they do not consider any of its claims essential, they preach only the speculations of men—either of their own or those of others. They may be great scholars and very attractive and all that, but as long as they so regard the truths of the gospel they cannot in any sense be regarded as worthy of the name of ministers.

Do you say that is extreme? A Christian accepts Christ or he does not accept Christ. There is no half way or in between position. There is no modified Christ. Neither has Christ called them to preach a modified gospel. There are many varieties of men in the ministry, but there are no varieties of the gospel.

Should we join the Northern Church we become sponsor for the Affirmationist. If you go into a place of business and ask the price of any article, you do not consider it necessary to consult every stockholder of the concern. Even a clerk is sufficient—he speaks for all concerned. So every ordained minister in any denomination is supposed to speak with authority for that denomination.

One of the most serious features of the whole situation is the fact that, if we go over to the Northern Church, we surrender our whole system by which we have endeavored to safeguard the interests of the gospel through our whole history. By much study and changes we have built up very carefully a system by which all men seeking to enter the gospel ministry must be tested. He must be examined most thoroughly and that, after years of careful training. Not only is every minister re-



quired to say he believes all of the things the affirmationist has branded as non-essentials, but he is required to sign his name to that effect. And not only is this true of the man who is ordained by our church, but it is true of any one of us that goes from one presbytery to another. In the face of all this how can we go over to a body which is made up of some who not only have not subscribed to these, but have put themselves on record as believing them non-essential. What action should we take if an affirmationist seek admission into one of our Southern Presbyteries even before we have joined his company?

Oh, but someone says: "Why make such ado about these men in the Northern Church? We have many of the same kind in our Church." Well, if there be such in our Church they have stultified themselves. They promised that if they should change their belief they would notify their presbytery. In any event we would not better matters any by adding to the number by any method. To have conducted our Church by such methods through all our history, and then go over bag and baggage to a company that is known to have a large percentage of men who so regard the fundamentals of the gospel, would be not only a farce but the most arrant hypocrisy. In any event if a union be decided upon the General Assembly should release us, as far as possible, from our solemn obligations. And when that is done there should be added this—(the only creed upon which there can be a real union)—"Let every man believe what he pleases."

Some of those who are most zealous for union are inclined to characterize those of us who oppose as bigots. Why cannot we be as broad as those who are willing to unite with us? What some call broad mindedness is only shallowness. A man who can be one thing as well as another could be nothing just as easily. We are admonished to "contend earnestly for the faith which was once for all delivered unto the saints." Much more is said in the Scriptures about avoiding all association with false believers than is said about union. Christ Himself says that He came not to bring peace but division. (Luke 12:49). Any member of the home may be opposed to any other member, even parents and children, brothers and sisters, and that opposition may be carried out to the death in such relationships. It is not intimated that these dividing differences shall develop out of consideration of political issue or any other worldly issue. Christ Himself is the dividing line between true and false of every age of the Church. Should the real believer enter the U. S. A. Church he may need to walk very softly. He may have to soft-pedal some of these all-important doctrines which the affirmationist has characterized as non-essential. If he continues to preach these fundamentals, without which there can be no gospel, he may be thrown out by these broad minded liberals, as was our beloved brother, Dr. Machen. There was tolerance with a vengeance. We bring no charges against the affirmationist further than to lament his error, but we do prefer the association of our own company to his.

May God guide His people.

\*Lynchburg, Va.

## Paul's Love For His Brethren

By Rev. Wm. L. Hiemstra\*

At the present time of world upheaval many Presbyterian and Reformed churches are aiding distressed sister churches throughout the world. In this way the saints are demonstrating their love for the brethren. This is commendable. Romans 9:3 speaks of Paul's love for the brethren, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Examination of this statement of Paul reveals to us three things about the apostle's great love: (1) its unworthy objects, (2) its remarkable intensity, (3) and its impelling motive.

I. Despite his profound knowledge and deep insight into the mysteries of God, the apostle Paul was not a cold intellectual. On the contrary, he was tender-hearted; his religion was of the heart as well as of the head. How affectionately he addressed the Corinthians, "My love be with you all in Christ Jesus" (1 Cor. 16:24). In a second letter he wrote, "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." (II Cor. 2:4). There can be no doubt of Paul's love for his **brethren in the Lord**.

But more than that, Paul loved **all men**. Hear him say to the Galatians, "... let us not be weary in well doing ..." and "... let us do good unto

all men, especially unto them who are of the household of faith" (Gal. 6:9-10).

However, the love of Paul for the brethren spoken of in Romans 9:3 does not refer to his love for the saints or for all men in general. Paul writes of his love for his brethren, "kinsmen according to the flesh." It is surprising that the apostle Paul should assert his love so boldly, yet in a preceding verse he swears to the truthfulness of his declaration;—"I say the truth in Christ, I lie not."

Paul's kinsmen according to the flesh were **unworthy objects** of his love. There was nothing that they had done to call forth such love from the great apostle, unless it was the fact that their continued persecution had shown him his own weakness, forcing him to find all necessary strength in the God of his salvation.

The unworthy objects of his love, his kinsmen, were his persecutors. They desired to destroy his work. They followed Paul that they might trouble him. After his conversion, Paul at Damascus "preached Christ in the synagogue that he is the Son of God" (Acts 9:20). His kinsmen made plans to kill him. In Acts 13 we read that Paul's brethren drove him from Antioch. In the following chapter Luke informs us that Jews from Antioch and



Iconium agitated among the people of Lystra, causing Paul to be stoned.

Notwithstanding all this shameful treatment, Paul loved his kinsmen. He reminds us of our Savior, who also loved his people, "who came unto his own and his own received him not" (John 1:11). Yet He loved them so much that He could sincerely cry aloud, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

The missionary labors of the great apostle testify to the genuineness of the love he asserts. Paul had been commissioned the apostle to the Gentiles. How magnificently he executed his commission! Nevertheless, it was an indication of love for his kinsmen that in most instances when entering a city he first preached in the synagogue. Only after the Jews rejected him and his messages did Paul proclaim the Gospel to the Gentiles. He believed and practiced the truth that the gospel of Christ was the "power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). Paul's kinsmen were his persecutors, his enemies. He loved them! He said so. He also daily transformed his words into deeds.

There should be no controversy about the duty of Christians to love their brethren in the Lord. We are also enjoined by the apostle's teaching to love all men. In addition we should follow Paul's example in ministering unto the needs of his kinsmen according to the flesh. We may also reason from the greater to the lesser. If Paul loved his unworthy kinsmen according to the flesh, we should also love our more worthy kinsmen according to creation. This love is not to flow in a reciprocal fashion. Our love for the brethren must be boldly asserted and manfully performed. It may not be blocked by hatred or persecution. Such love for the brethren, even if the brethren be unworthy objects of our love, will result in a burning missionary interest.

II. If we can marvel at Paul's love for such unworthy brethren, we may very well gasp in amazement when confronted with the **remarkable intensity** of his love for his kinsmen. "For I could wish that myself were **accursed** from Christ for my brethren, my kinsmen according to the flesh."

During the recent war there were many heroes who nobly sacrificed their lives in order to protect their comrades in arms. Paul doesn't mean that he would desire the dissolution of his physical life for the benefit of his brethren. Much more is involved! To be accursed is not a pleasant thought. Whatever else is involved in the use of the word we may not neglect the important truth that to be accursed is to be separated from the love of God and to experience everlasting death. In order that we may not fail to grasp this staggering truth there is added to the word "accursed," "from Christ." Such a condition the apostle could desire to come upon himself if it would be of advantage to Israel. Surely this is high proof of his love.

Paul does **not** say, "I do wish," but rather, "I **could** wish." He realizes the impossibility and impropriety of steadfastly entertaining such a desire. It would be sinful for him to desire that he

be unholy. It was impossible that his indissoluble union with Christ be severed. Paul in his avowal of love for his brethren echoes the sentiment expressed by Moses, the great Old Testament prophet. The children of Israel had sinned against Jehovah by their idolatrous worship. Moses interceded for them before the Lord, saying, "Yet now if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written". (Ex. 32:32). This was also impossible, for the "Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." (V. 33).

Paul's love for the brethren was a strong and distinct emotion gushing forth from a heart which was a fountain of love. He therefore uses the strongest possible language to express that love. There was no limit to the legitimate self-sacrifice which he would gladly bear if only it would be of benefit to Israel. There was such a remarkable intensity of his love for the brethren that he considered himself as nothing; his personal happiness was unimportant when compared with the advantage of his brethren.

Anti-Semitism is again current and popular. The Gospel of Christ is diametrically opposed to all race and class hatred, including hatred of the Jews. Rather than lend our aid to Jew-baiters, Christians ought to become vitally interested in Hebrew missions. If Paul, the apostle, one, who according to some standards of judgment, had every possible human reason to hate his kinsmen, loved them—unworthy objects that they were—with such a remarkable intensity that he could speak of being accursed for their sake, it follows that disciples of today should manifest a love of comparable intensity for Paul's kinsmen and their own kinsmen.

We must emulate Paul's love by ministering to our brethren throughout the world—those who are not now our brethren in Christ, but who are our brethren because of the fact that they are creatures of God's handiwork, possessing soul and body. There have been a few people who have approximated the intense love of Paul for the brethren. Many more are needed.

III. What could have been the reason for such great love for the brethren? Did pity for a deprived segment of humanity provoke such love? Many of the brethren undoubtedly possessed more of the good things of this life than did Paul. Furthermore, to preach continually at the risk of one's life requires more than a feeling of pity for the less fortunate. Paul answers our question when he says, "Brethren, my heart's desire and prayer to God for Israel is, that they may be saved." (Rom. 10:1). Paul was aware of the great temporal and spiritual ruin that soon was to overtake his countrymen. He remembered that they had been the custodians of the oracles of God. They had been the instruments through whom God had accomplished many mighty and wonderful deeds. They were also the people "of whom as concerning the flesh Christ came" (V. 5). Paul's kinsmen had rejected the Messiah and were now without hope. These thoughts caused him to experience great and constant heaviness of spirit. His love went out to them in their desperate plight. Therefore he preached to them the crucified and risen Christ, the Lord of Glory, in whom alone there is salvation.



This doesn't mean that Paul was a blind zealot, a warped personality, a person with an other-worldly complex. He was also concerned about the temporal welfare of his brethren. This may be inferred from the fact that Barnabas and Paul were emissaries of the church at Antioch to the Jerusalem church, bearing gifts for those affected by the great famine. (Acts 11:29-30).

Pity for deprived humanity is not a sufficiently impelling motive for the manifestation of great love for the brethren. I have been told the story of a man, who, because of pity for the ignorant of the dark continent, went forth to serve as a Christian missionary to Africa. He soon became discouraged and was prepared to discontinue his missionary service. However, he took a renewed interest in his work when he realized that he must minister not merely because of pity, but because of duty, and out of love to the God who had marvelously affected his salvation. The missionary had a more compelling motive for intense missionary service, a manifestation of great love for the brethren.

A medical missionary would hardly have spent twenty-five years in China treating leprosy **merely** because of pity for the afflicted. Few men or women remain in constant contact with the squalor, dirt, filth, and disease of India for a lifetime **merely** because of pity for suffering humanity in abject circumstances.

The Christian missionary with an intense love for his brethren, is more than a social worker. He proclaims a message of salvation from sin. He does this as an ambassador of Christ, as an agent of the church, as a representative of you and me. This doesn't mean that we do not wish to clothe naked bodies, fill empty stomachs, and dress ugly wounds.

We want to do all of these things. To neglect these duties would indicate a lack of genuine love for the brethren. However, the story that we have to tell to the nations is of Jesus and His love. Our first task is to speak of redemption through faith in Jesus Christ, the only mediator between God and man.

The key to the proper understanding of Paul's great love for his brethren is that he had personally experienced the salvation he proclaimed. He had become dead to sin and alive to the spirit. Paul had become a new creature in Christ Jesus; he possessed a spirit-driven personality. He had a boundless love for God and His glory. He realized that the glory of God is best attained through the salvation of sinners, the salvation of his unworthy brethren.

Because Paul loved God, he was able and willing to love the brethren. Such a love for God and men as Paul demonstrated should also characterize every Christian.

A love of great intensity, will automatically produce a vital interest in the missionary work of the church. It will enable us to give to it, pray for it, sacrifice in behalf of it. Love for our brethren will cause us to participate energetically in the onward march of Christ's Kingdom. This activity will hasten the appearing of our Lord Jesus Christ, **our kinsmen according to the Spirit**, who was willing to be accursed from God the Father for our salvation. He **was** accursed from God because he so loved sinful humanity that he gave **himself** for us and for as many as have been ordained to eternal life throughout the world.

\*Water Valley, Miss.

## The Federal Council And "Race Segregation"

By Rev. J. E. Flow, D.D.\*

According to Associated Press reports from the Federal Council meeting in Columbus, Ohio, April 6, 1946, "America's 25,000,000 Protestant churchgoers were asked to work for a broad program intended . . . to end 'Jim Crowism' in race relations."

"With no dissent but without a full affirmative show of hands, the council adopted another report, renouncing the pattern of segregation in race relations as unnecessary, undesirable, and in violation of the gospel of love and human brotherhood."

"Dr. Henry Sloan Coffin, former head of Union Theological Seminary New York, and present research director of the council, explained that the action committed the council to ask its 25 constituent churches to do all they can to end 'enforced segregation of Negroes and other non-white races.'"

Since our Southern Presbyterian church is one of those 25 constituent churches, we may expect this request to be presented to the coming General Assembly for action.

It is often assumed in certain quarters that the Southern people as a whole are unfriendly, or at least indifferent to the welfare of the Negroes, who live among us, and it is further assumed that it is the Christian duty of outsiders to continually remind us that we are unchristian in our dealings with them.

The Christian people in the South do not hate the Negroes nor are they indifferent to their welfare. There are wicked people in the South as well as in the North who do hate the Negro, and it is these wicked people that complicate the race problem. Race hatred is as old or older than the time when the Jews hated the Samaritans and the Samaritans hated the Jews with compound interest. It is found in every nation where there are mixed races, and class hatred is found in nations where all are of one race.

My father was a confederate soldier, a sincere Christian, and a good friend of the Negroes. At the end of the war when the South was bankrupt, and times were very hard, he, with many others like him, voted to tax himself to provide schools for the



Negro children, when he was hardly able to give his own children a very meager education. The Christian people of the South helped them to build and support their own churches, and to this day the best friends the Negroes have are the Christian people of the South. We want to help them in the best way and in an understanding way.

Thomas Jefferson stated in the declaration of independence "the inalienable right of every man to life, liberty, and the pursuit of happiness." We Southern people know that the Negroes are happy and enjoy more liberty in their own schools, their own churches, their own communities, riding in their own railroad cars, and waiting in their own waiting rooms, where they are free and happy among themselves. They are naturally, a care-free, jovial, and contented people, and are very sociable one with another. But liberty and happiness are not more important than the right to live.

Within my recollection, covering a number of years, there have been seven race riots in the United States in which the Negroes suffered terribly. Scores of them were killed, many others wounded, many women and children and aged people were murdered and the homes of innocent people destroyed. One of these occurred in the South, in Atlanta, Ga., a number of years ago, and we, the best people in the South, hang our heads in shame, because of it. Six of these race riots took place north of Mason and Dixon's line. One in Washington City, one in Philadelphia, one in Detroit, one in Chicago, one in East St. Louis, Ill., and one in

Springfield, Ill., the former home and final resting place of Abraham Lincoln. The riot in East St. Louis, Ill., was particularly revolting, as the newspaper reported that an infant child was snatched from the arms of its Negro mother and dashed to its death on the concrete pavement. Somebody in the North ought to be ashamed of that record. One race riot in the South was one too many of course, but six race riots in the North were six too many.

We would like to know, if any one could tell us, just how many race riots have been prevented or avoided by the segregation of the races in the South. If our Assembly by a majority vote were able to abolish all race segregation in the South, it might delight the Federal council, but I would be afraid for them to do it, for I fear the South might treat the Negroes as badly and as shamefully as the North has already treated them in the years that are past.

We Christian people of the South regard race riots as "unnecessary, undesirable, and a violation of the gospel of love and human brotherhood." More than that we regard race riots as wholesale murder.

If we have to choose between segregation of the races and race riots we prefer segregation of the races, or even "Jim Crowism". The Negro as well as the white man has an inalienable right to life, liberty, and the pursuit of happiness."

\*Concord, N. C.

## Are We Ready To Unite With An Unhappy Church?

By Rev. John R. Richardson, D.D.\*

There are many factors involved in the matter of organic union with another Church. Unless we are careful we shall overlook some very important ones in our discussions. One of the things, so far as I know, that has been overlooked is that the Northern Presbyterian Church is and has been for the past two decades an unhappy Church. Conservative Christians have found it so. Many Bible-believing Christians in this Church have had bitter experiences under prevailing conditions. Two more Presbyterian Churches are in existence today because of this fact—the Orthodox Presbyterian Church and the Bible Presbyterian Church.

It must also be remembered that this unhappiness has not been confined to Christian ministers. Consistent and intelligent laymen have suffered likewise because of the intolerable conditions within the Northern Presbyterian Church. An example of this is found in the recent biography of Henry Parsons Crowell, the late president of the Quaker Oats Company, the Perfection Stove Company, and the Wyoming Hereford Ranch.

Mr. Crowell served a number of years as a ruling elder in the Fourth Presbyterian Church of Chicago. He was one of the outstanding Christian laymen of all times. He accumulated a great for-

tune as a servant of God and then disposed of it as a consecrated steward of God. He was more than a tither. On one occasion he was able to say, "For over forty years I have given from sixty to seventy per cent of my income to God." Unfortunately this great Christian layman found modernism so rank within his own denomination that it caused him to suffer tremendous grief and heartache.

The climax in Mr. Crowell's experience came in May, 1943. He bought an afternoon paper and this was the headline:

**"Dr. Henry Sloan Coffin New Presbyterian Moderator**

**Elected On First Vote Cast."**

Examining the article in detail he found that the nomination was made by Dr. George A. Buttrick of New York, and seconded by Dr. Harrison Ray Anderson, pastor of the Fourth Presbyterian Church of Chicago. He sensed the terrible tragedy that had happened. He began to struggle with his conscience as to the best course to pursue. His conscience said, "There is nothing to do but to break with the Presbyterian Church. This is the intolerable yoke." The unhappy truth dawned on



him that the Northern Presbyterian Church had elected as its head an out and out modernist. He gave extended periods to prayer and meditation to find his way, earnestly asking for the will of God.

This break represented tremendous sacrifice to Mr. Crowell as it represented nearly seventy-five years of cherished associations. As his biographer, Richard Ellsworth Day, put it, "It meant breaking with the Fourth Presbyterian Church into which he had poured the vigor of his middle age."

Before taking the final step Mr. Crowell examined afresh the evidence that Dr. Coffin had departed from the Christian Faith. Before him was a number of Dr. Coffin's printed statements. Here were the statements of Dr. Coffin:

As to the Virgin Birth: "My own country is in the throes of a belated theological controversy due to the persistence of an obsolete and unprotestant view of biblical inerrancy . . . it has focused on a single point, the Virgin birth of our Lord . . . No New Testament writer combines pre-existence and miraculous birth."

As to the Atonement: "The revolt from various theories of the atonement has been due to their un-Christian views of God . . . A father whose wrath has to be appeased is not the Father of Jesus Christ . . . Such a God freely forgives . . . Certain widely-used hymns still perpetuate the theory that God pardons sinners because Christ purchased that pardon by His suffering . . . Forgiveness that is paid for is not forgiveness . . ."

As to Miracles: "Some preachers discard passages wherein the miraculous is prominent . . . they do not feel intellectually honest in employing them. Others use them, but give the impression of being ill at ease with them. Others, to the bewilderment of some of their hearers, use them as though they were handling a matter-of-fact modern history . . . The modern preacher may not feel he knows exactly what lies behind the tradition of many of the Biblical miracles. Let him use them for that purpose (that is, the modern preacher does not ask his hearers to reproduce the miraculous experience in literal form, but to urge them to apprehend a spiritual principle.)"

As to Presbyterianism: He hoped the day would come when ministers and other office-bearers would not be required to accept the Scriptures as the supreme standard of faith and life . . . He remained a Presbyterian, not because he believed it was better, but because for the present he could most usefully serve in it . . . People pass readily from one communion to another. There are genuine differences—the differences between an infallible type who believe in an inerrant book, and the experimental type who believe in the progressive leadership of the Spirit within.

As to the Bible: "Liberalism is opposed to external authority because it obstructs free response to truth. Tradition declares it (the Bible) verbally inspired and inerrant . . . verbal inspiration cannot be asserted of a collection of writings which frequently contain divergent accounts . . . The Protestant Reformers did not regard the Bible as an external authority . . ." Etc!

These statements were sufficient proof of the leaven of the Saducees. The man who made these statements was then moderator of the Northern Presbyterian Church. During the month of June he agonized in prayer and his conclusion was that

he had fought against this leaven of the Saducees and had lost. And then, being convinced it was the will of God for him to withdraw from this intolerable condition he called in his secretary and dictated this significant letter:

Dictated June 25, 1943.

Mailed June 28, 1943.

Dr. Harrison Ray Anderson,  
Pastor of the Fourth Presbyterian Church  
of Chicago, Illinois,  
126 East Chestnut Street,  
Chicago, Illinois.

My dear Dr. Anderson:

Some of the decisions made at the one hundred and fifty-fifth General Assembly of the Presbyterian Church of the United States held at Detroit, Michigan, in the latter part of the month of May, 1943, have been so unexpected and startling as to cause me to remain at home on Sundays that I might study the full depth and meaning of them under the direct guidance of the Holy Spirit.

The conclusion that I have finally reached is not in harmony and sympathy with the decision of the Assembly in electing Dr. Henry Sloan Coffin, the President of the Union Theological Seminary of New York City, as moderator of the Assembly. In arriving at this decision, I believe the delegates have made a serious error and one difficult to understand. The commissioners or delegates to the Assembly are picked men, chosen because of their character, ability, and fitness in meeting and understanding all of the problems that will have to be considered while the Assembly is in session. It is assumed that they know the Bible and its deep and valued truths, for most of them must have taught classes in the Sunday School and used its truths in personal work. With this preparation, and possessed of clear minds and devoted, prayerful souls, how could a majority of them cast their ballot for a man known to be an outstanding modernist for many years, as well as the President of the Union Theological Seminary of New York City ever since 1926?

Dr. Coffin was elected on the first vote cast, a very unusual happening, which means that no questions were asked and no discussion took place. To be Moderator of the General Assembly of the Presbyterian Church North is to occupy the place of highest honor within the gift of the Presbyterian denomination. Why should this honor, exalted as it is, be conferred upon a modernist, talented, intelligent, and forceful though it may be, instead of upon a conservative member of the Presbyterian denomination whose faith has never been questioned and who has never faltered in his loyalty, devotion and obedience to our risen Lord and Saviour, Jesus Christ?

I have protested against Modernism before and have done many things that I have hoped might check it, but the present issue and its apparent popularity indicate that the trend is now stronger than ever before.

There is one further protest that I can make and as I have been led to it through prayer, communion, and fellowship with the Lord Jesus Christ, I make known to you. I desire to sever all relationship that I may have with the Presbyterian denomination. I hereby resign from membership in the Fourth Presbyterian Church of Chicago and retire from the office of Elder in the said church, which service of love I have prized from many years. I



also release the occupancy of Pew 32 which I have held for myself and family every since the opening Sunday when the first services were held in the new church building.

I have received many blessings because of my membership in the Fourth Presbyterian Church that have been rich and full as the years have passed, and my heart is filled with love for many dear ones that I have worked with in various ways so it is difficult to say "goodbye".

The appeal of Modernism appears to be gaining strength as revealed by the General Assembly at its last meeting and it leaves the Presbyterian denomination standing on dangerous ground, for there is a vast difference between conservatism and Modernism in the interpretation of Scripture and in being loyal and true to the well defined standards left us by Jesus Christ, our risen Lord.

Something should be done at once to stop this drift toward Modernism and I have thought of nothing better than for me to withdraw from the church as a definite forceful protest against the changing standards and the weakening of the Church's loyalty and devotion to Jesus Christ. I can serve the Lord elsewhere with a clear conscience, warm heart, and responsive love that will

keep me ever in close union and fellowship with my Saviour who loved me and gave Himself for my salvation and that of all who come to Him by faith.

I shall continue to remember you, Dr. Anderson, and the members of the Fourth Church in prayer.

Hopefully yours,  
H. P. Crowell.

HPC:md

For further details regarding this incident I refer our readers to "Breakfast Table Autocrat" by Richard Ellsworth Day and published by Moody Press, Chicago, Ill.

We are persuaded that Southern Presbyterians, with such facts before them, will not be so naive as to embrace the imaginary pictures painted by professional unificationists of the happy relationship following organic union. When they orate about this Utopian relationship, let us remind them that "All that glitters is not gold". Let us be sensible enough to profit from the experiences of others. Although we have the deepest Christian sympathy for Conservative Christians in the Northern Church we do not believe that the proposed union would remove the cause of this unhappiness. It is not hard to envision the possibility that such a merger might make a bad situation worse.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For June 2: Friends At Bethany

Scripture: Mark 14:3-9; Luke 10:38-42; John 11:1-44; 12:1-3; Gal. 5:13c. Devotional Reading: Psalm 145:1-7.

Jesus had friends in many places, but His friends at Bethany were in some respects the closest and dearest of them all. He went to many homes but no other home was quite as dear to Him during the years of His public ministry as the home at Bethany. The apostles were a chosen band of special friends whom He loved and trained for their special work. The two sisters and brother were a sort of family circle in which His love and sympathy were manifested in ways that even His apostles could not fully appreciate.

It is very fitting then that we study this relationship between the Savior and Martha, Mary, Lazarus, and Simon, the leper, for it has some wonderfully beautiful and golden truths that will make the Master a blessing to our homes.

**Doing what we can.** (Mark 14:3-9; John 12:1-3).

These two passages belong together.

The Great Friend had certainly done what He could for the family at Bethany. It has been supposed that Simon the leper was the husband of Martha, and had been healed. Be this as it may, we know that in this home Lazarus had been raised from the dead.

It was natural that they should "make Him a supper" and that often He would come back to this home for rest and refreshment. There was nothing which these sisters and brother would not do for such a Friend.

During this supper Mary anoints His head and feet with the alabaster box of precious ointment. This act involving the costly gift which she lavished on Him caused some criticism, especially from Judas. Why this waste? Why was it not sold and given to the poor? (What Judas meant was, "Why not sold and the money put in my money bag?")

Christ not only rebukes this covetous spirit of the disciple who was to betray Him for thirty pieces of silver, but defends Mary and eulogizes her act. "She hath done what she could—wrought a good work—anointed my body beforehand to the burying." The odor of this ointment filled the room and the rich fragrance of her deed has filled the world and inspired many similar deeds from those who truly love Him. Nothing, no matter how precious, is wasted when given to our Great Friend and Savior. He deserves the first place in our hearts. Do any of us ever have the spirit of Judas? Is it not sometimes seen in our church activity?

This act is better understood when we study the other two scenes in this home.

**Two ways of serving.** (Luke 10:38-42). Both these sisters wished to serve, and both kinds of service are needed.



Martha expressed her love with her hands. She was busy preparing the meal; but she was also "cumbered with much serving." I was interested in seeing how Helen Montgomery translated this phase and found the translation very suggestive: "Martha meanwhile was growing distracted about much serving." Is not that a very real danger to us all in our day of multiplied machinery in the church? In our bustling activity—we might say **feverish** activity—a disease we have caught from the world—we have gone to the other extreme from the mysticism and "shut in" methods of some periods of church history. Our work gets on our nerves. We have forgotten the command of God: "Be still and know that I am God." We are too busy to be still. We grow distracted with our much serving. We have no time to wait on and for the Lord, to listen to His voice, to meditate on His Word.

Our Master certainly thought that this was the case with Martha, and there is rebuke in His words. Mary has chosen the better part—to sit at His feet and listen to His teaching. Mary was neither lazy, indifferent, or careless, but she had to choose between food for the body and food for the soul; she made her choice, and won commendation from Jesus.

There was a time, perhaps, when the church needed more of the Martha way of serving. When hermits and others shut themselves off from men and spent all their time in "holy meditation," allowing the work of ministering to men to be neglected or done by others, but that mistaken attitude does not predominate in the church today. Both types are needed. To listen and dream while men need our help is useless. But to rush about trying to serve without first getting directions, inspiration, and power from intimate fellowship with our Friend, is also useless. Why not listen like Mary, when our Friend wants to talk, and then work like Martha **without** the worry? I feel sure that Mary was a good worker, too, when there was nothing more important to do. They serve best who wait and listen.

"Walking a mile with sorrow." (John 11:1-44).

"I walked a mile with Sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When sorrow walked with me."

This is only partly true. When **our Great Friend walks with us** in our sorrow, then we learn our real lessons.

This chapter is so full of richest truth that it deserves fully the place it has in all heart-broken homes. The sisters "walked a mile with sorrow," and with the Savior, and learned to trust and love and worship as never before.

First was a feeling of deep disappointment. They could not understand why He did not immediately come in response to their message. His way of delay was best, but not easy to comprehend. This feeling is clearly seen as both of the sisters greet Him with the same reproachful words: "Lord if thou hadst been here our brother had not died."

They learned that His delays are best: that what He does comes from a heart of infinite wisdom and compassion.



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The tears of Jesus are precious tears. Three times we know He wept: Here, at the grave; over Jerusalem; in the Garden (see Ps. 22:1; Heb. 5:7). In the Garden, tears of the Great Sufferer; over Jerusalem, tears of the Compassionate Savior; here tears of a Sympathizing Friend. The shortest verse in the Bible is one of the sweetest. Surely, if we "can trust the Man who died for us," we **must love** the Man who wept with us!

His marvellous miracle, and His still more marvellous words, "I am the resurrection and the life" (see Vss. 25,26) give sorrowing souls a sure anchor in hope. "Believest thou this"? If we really believe this then all life has a new and glorious meaning. The Resurrection changes things. It takes from death its sting; from the grave, its victory; from broken hearts, the ache.

One more simple lesson: "Roll away the stone," "Loose him and let him go." Only our Almighty Friend can call our loved ones from the grave—from the grave of sin—but we can help—both before and after. May we remove all hindrances and stumbling-blocks to their coming to the Master; may we also minister to them after they have been saved!

"By love serve one another," so says Paul in Gal. 5:13c, our last passage for study. The Master served, by love, His friends at Bethany; He left us an example, to follow His steps.



## Lesson For June 9: Training For Service

Scripture: Mark 6:7-13; Luke 10:1-20; 14:25-27. Devotional Reading: John 14:12-24.

What a service! "The works that I do shall he do also; and greater works than these shall he do." (John 14:12). Who is sufficient? "Whatsoever ye shall ask—that will I do." Prayer in His name changes the whole picture." He shall give you another Comforter"; "I will come to you"; "we will come unto him, and make our abode with him."

In our Devotional Reading we have the Wonder of our Work, the Wonder of Prayer in His name, the Wonder of His Presence. Apart from Him we can do nothing; with Him we can do all things.

But they, (and we) must be trained for such service. In our Scripture we see three steps in that training:

### The Twelve—Mark 6:7-13

"Two by two." There was kindness and understanding in sending them "two by two." One person has a hard and lonesome task and would sometimes find himself in unfortunate situations. Companionship and mutual sympathy and help mean a lot to us. It is not good for man to be alone, either socially, or in his work for the Lord.

"Gave them power" (authority). All our authority as preachers of the Word comes from Him. Our real ordination must come from the Great Head of the Church. The Presbytery can only act for Him when ministers and elders lay their hands on us.

"Commanded them." Our orders also originate in heaven. We must preach what He tells us to preach. We must obey God rather than men. Our obedience to our brethren is only "in the Lord."

"Take nothing for their journey." This was a quick trip into nearby territory. The laborer was to be worthy of his hire, as we see in next passage.

In some places they would be welcomed; in others, opposed. This was true then, in Paul's day, and now: Some believe and receive, others are unbelievers and sometimes opposers.

"More tolerable for Sodom and Gomorrah." Where people have Gospel light and privileges and refuse both, their deserved punishment will be most severe. It will be an awful thing to go to hell from America!

"Preached that men should repent." Here is a message that never grows out of date. Is not this the most needed message for our world in 1946? Both John and Jesus started their preaching this way. God now commands ALL men **everywhere** to repent.

Verse 13 gives their credentials. Such miraculous attestation was necessary for them in that day. Whenever such evidence is needed God grants this supernatural power to His messengers. The greatest miracles, however, both then and now, are miracles of grace; the regeneration of sin-sick, dead souls by the power of the Spirit. Such miracles are occurring every day wherever the true Gospel is preached.

### The Seventy—Luke 10:1-20

Let us notice some of the additional lessons in this section:

"The harvest truly is great, but the laborers are few." This being the case, there are two things for us to do: (1) Pray, (2) Go. The greatness of the harvest and the fewness of the laborers drives us first to our **knees** and then to our **feet**, but **first** to our knees. Do not go until we pray, and are sent. Many sad failures are due to the fact that we try to go without prayer and without being called by the Lord of the harvest.

"As lambs among wolves." Here is a true picture of the Christian in the world. The world is a wild beast. It is not meaningless when the nations are thus symbolized in the Bible. Unregenerate men have beastly natures; worse than beasts, because dominated by sin and satan. By His redeeming grace we have been given a new nature; we are now His sheep, lambs in the fold. We have been touched and tamed by the Great Shepherd. Lambs are helpless among wolves unless protected by the shepherd. We have His protection.

"Peace be to this house." The message of Christ always brings peace when it is accepted: peace between a guilty soul and God; peace amid all the troubles of life; peace that passeth understanding, that guards our hearts and minds; "my peace give I unto you."

"The kingdom of God is come nigh unto you." Surely this was true when spoken, for the King was in their midst; it is true today for the Good News is being preached in almost every land. To be near, however, is not enough. The King must get into our hearts before we can get into the Kingdom. Many were near the kingdom when Christ was on earth—the rich young ruler, the lawyer; the power of the Lord was present to heal even the Pharisees, (but they were not healed); it is tragedy to be near, and not in:

"So near the door, and the door stood wide;  
Close to the port, but not inside;  
Near to the ark, but not within;  
Almost persuaded to give up sin;  
Almost persuaded to count the cost;  
Almost a Christian, and yet lost."

"He that hearest you hearest Me" (Vs. 16). Christ's messengers represent Him. Let us beware of making fun of even the humblest and most uneducated man who is witnessing for the Master! Sometimes, in His eyes, the "last are first."

"But rather rejoice because your names are written in heaven." Let us not be overjoyed by success, but by our salvation and reward in heaven. It is far better to have our names on God's honor roll than to have them on the Who's Who of America! We have only One Person to please; the One sending us.

### "Any Man"—"Any One"

(Luke 14:25-27)

This includes **us**. Before training comes absolute Surrender, Loyalty, Love.

"And there went great multitudes with Him." He was very popular at this time, but most of those who followed had little understanding of what was required of a disciple. So He enlightens and warns them.



Verse 26 is to be read in the light of other Scripture. Jesus is taking the persons and things we love most (and should love) to make the contrast sharper and the lesson clearer. Our love for Him must be superlative. In comparison with earthly loves, even natural and commanded, it stands unique and supreme. We must forsake all; if these loves come between us and Him, they must be hated and forsaken. The Christian is to love the brethren, love all men, love even his enemies, but his love for Christ must be first.

We must "bear our cross." These words mean much more than some petty trial or burden we are expected to carry. We are to be crucified with Christ. We are to voluntarily take up our cross and follow Him. The cross meant shame and suffering for Him; our cross will mean the same.

Will we ever be trained for His Service?

### Lesson For June 16: Learning About The Kingdom

Scripture: Matt. 6:9-13; Luke 9:18-27, 46-48, 57-62; 11:1-4; 12:1-12; 17:20-21. Devotional Reading: Matthew 5:43-48.

In the Devotional Reading two measuring rods are used: (1) "What do ye more than others?" (2) "Be ye therefore perfect." The first one measures the Christian by other men; the second, by the Father in heaven. Both of these measuring rods are useful in learning about the Kingdom.

**The Kingdom Prayer.** Matt. 6:9-13; Luke 11:1-4. This is commonly called "The Lord's Prayer. It is the prayer He taught His disciples to pray and in it the idea of the Kingdom is very prominent.

The Kingdom is our Father's Kingdom, our Father in heaven.

It is a Holy Kingdom. The name of God is to be "hallowed."

We pray that this kingdom may come on earth; that the will of God may be done on earth as in Heaven.

It is a Kingdom that concerns us—our daily, bodily needs—our bread. These needs are met as they come—day by day. For tomorrow and its needs we do not pray; sufficient for each day is enough; we should not have anxious and worried thoughts about the future.

It is also concerned with our soul's needs, and especially that greatest need, the forgiveness of sin. But if we expect God to forgive us, we must forgive others. Our 'biggest debt is to God—"against Thee—Thee only," have we sinned—but we also owe debts to our fellow-men.

It prays for protection from our greatest enemies—temptation, and the evil one.

"For thine is the kingdom, and the power, and the glory, for ever. Amen." These words, not found in the most ancient manuscripts, are a fitting conclusion to this great kingdom prayer.

**The Kingdom's King.** Luke 9:18-27. "Whom say ye that I am?" Here is the great question which Jesus asked His disciples. Until they recognized and confessed Him as the Christ, the Son of the living God, there could be no kingdom. (see Psalm

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2). In their answer, and the conversation following, we have the following truths brought out:

He is the rightful, the Anointed King. God has placed Him on the throne.

He is the Suffering King; rejected, slain, risen from the dead—the Suffering, but Victorious King.

The Challenging King. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." He demands complete surrender to His will. This is the only way we can save our souls, our lives, ourselves. And we are more valuable than all the world. Have we really met and answered this challenge of our Master? This is not a verse to be afraid of; it is a verse to rejoice in. Are we ashamed of Him?

He is the Coming King—coming in His own glory, and in His Father's, and the holy angels. Some of the disciples got a glimpse of this glory eight days later, on the holy mount.

The great question for our souls is this: Will my Lord be ashamed of me?

**The Kingdom Spirit - Humility.** Luke 9:44-48. "Which of them should be greatest." This, and similar passages ought to be printed in letters of fire and hung up where pope and cardinals parade the pomp and earthly glory of an apostate church. What a travesty on the teaching of Christ is a scene like the recent one in Rome when the "red hats" and other regalia was bestowed on the 32 cardinals! An apostate church has to assume worldly glory to make up for lost spiritual power. Is this the explanation of the growth of ritualism in the Protestant church?

"He that is least—the same shall be great." Have we utterly forgotten these words? With so much self-seeking, and desire for position, degrees, honors, etc., in the church today? Would not the Master have to spend much time teaching US this great principle of the Kingdom, the spirit of Humility?

**Kingdom Demands.**—Luke 9:57-62. The Kingdom demands Sacrifice. It is no easy path. If we follow, we must be willing to be as our Master, who had no place to lay his head.

It demands instant obedience; brooks no delay; "straightway left their nets"; not even go and bury a father first.



It allows no "looking back," a longing for the old life; we must turn our back on "old things"; they are passed away, all is now new.

If anyone has an idea that the Kingdom is a place of ease, the sooner we find out our error, the better. The call is to "come out and be separate."

**Kingdom Boldness.**—Luke 12:1-12. Christians must not be cowards, either in their own lives and hearts, or in relation to the world.

They must not wear a mask, like the Pharisees. We must be bold enough, courageous enough, to be sincere, to let men see us **as we are**. We must not pretend. We must confess, uncover, our sins, and lay aside all hypocrisy. The leaven of the Pharisees must be rooted out of heart and mind. So much for ourselves.

"Be not afraid," "fear not therefore." We must be brave enough to stand up for Jesus before a world of scoffers and persecutors, if need be. The world can only kill the body: it cannot touch the soul.

Our Father cares for sparrows; He will care for us.

Be brave; confess Him before men, and He will confess us. He will be with us and tell us what to say.

No Kingdom in all the world has produced such heroes as the Kingdom of Heaven. Some have been traitors, others have shown the white feather, but the history of the church is a history of heroes.

**Kingdom Nearness.**—Luke 17:20-21. We prefer the Revised Version Margin: "The kingdom of God is now in your midst." As we study the context we feel that this is the meaning, and we heartily agree with Bishop Ryle when he says: "I decidedly adhere to this view."

The Kingdom of God was in their midst when the King Himself walked and talked with them. As He said in another place, "The kingdom of God is come near unto you." They rejected and crucified their King.

The Kingdom of God is in our midst also. Some are accepting the Good News and are entering the kingdom; others are refusing the offer of salvation.

This Kingdom does not come with outward show, or observation; it comes quietly as God's Spirit convicts and regenerates men and makes them citizens of the Kingdom.

It is of course true that the kingdom is "within us," in the sense that it is a spiritual kingdom, consisting of righteousness, peace, and joy in the Holy Ghost. We must have the King in our hearts before we can be members of the Kingdom, and have eternal life. He that hath the Son of God hath (the) life; he that hath not the Son hath not life. The kingdom does not come "so that you can catch sight of it." The work of the Spirit is silent and unseen, but we see the effects of this work.

Read verses 22-37 and see something of the outward and visible glory of the Kingdom in the day "when the Son of Man is revealed." (Verse 30).

Are we ready for the King to come?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For June

#### Into The Homeland And Stewardship

##### Introduction For The Month

All of us have heard the old saying "charity begins at home." Like charity, stewardship begins at home and works out to the ends of the earth, and if it does not begin at home it will not reach very far.

This month we are having a twin emphasis—the homeland and stewardship. For the first three Sunday evenings we shall look at some of the things that concern our stewardship, and then for the last two Sundays we shall look at the field of home missions where our stewardship must begin to manifest itself if it is to be manifest at all.

#### June 2: Seventy-Four-Year Lease

##### Introduction

So few people live beyond seventy-four years of age that life insurance companies consider you

dead after that age. Seventy-four years is a long time, and it is good many years longer than your fore-fathers could expect to live. But the thing that really matters is not how many years you have, but how much you do with the years that you do have. Whether we do little or much with the many things that will pass through our hands in that time will depend on our basic attitude toward the things of life. In the Word of God three basic principles are set down, and we should keep these in mind at all times.

##### SCRIPTURE LESSON

1. God is the owner of all things in the universe. Psalm 24; Psalm 50:10-12; Psalm 100:3.

2. Man is the possessor of all things in the world. Psalm 115:16; Ecc. 5:19; James 1:17.

3. Therefore God and Man must be partners in the use of all things. 1 Cor. 3:9-19; Lev. 26:3. See also verses 4-13.

Since God owns all things and men possess all things our lives will not amount to much whether their years be many or few unless we work throughout all our lives as partners with God in all things.



### Suggestions

After examining these three principles the leader might have the group discuss several questions in the light of these principles. The questions could follow along the lines of the following:

1. How much of my time should I give to the Lord's work?
2. What should I consider first when I plan my life's work?
3. Do I have a right to use my talents and abilities as I please?
4. Is it better to live long or to live well? What is living well?
5. In what ways do we fail to recognize God's ownership of all things?

### Helps

The three principles set forth above are taken from the study booklet for this year. It is by Mrs. S. H. Askew, "Stewardship for Today." You can get it from our Atlanta committee of Stewardship. It will prove helpful for this first program, and for the rest of the programs for this month as well.

### June 9: Money Talks Back

#### Introduction

A man was talking to me the other day and he told me how he happened to get a hotel room recently in New York City. He told of how the man in front of him asked for a room and was told that the house was full. My friend then stepped up and said to the clerk, "Ten dollars says that you do not have a room for me tonight." The clerk took the ten and gave him his room number. Then my friend added to me: "Money talks, you know, even in New York."

Yes, money talks but a lot of us don't have time to hear what it says. Money talks, but it talks about us for the way we spend our money declares what we are. Money talks, but it talks back for the way we gain money will determine what it does to us. If you work for a dollar an hour that dollar in your pocket represents one hour of your life. You have given one hour of your life to whatever you did to earn it, and you spend one hour of your life for whatever the dollar goes to. If you don't earn it, then some one else has to give the hour of their life and you spend the hour for them. As we look at money this way we begin to see that it is more than a little piece of coin that can get us what we want. We see that money, how we get it and how we spend it, is a pretty good indication of what kind of folks we are.

Since money is so important we need to be careful and see that we have the right attitude toward it and use it correctly. The world is unhappy today because a good many poor folks have made the same mistakes the rich fool of Christ's parable made. Let's look at Christ's parable about a rich man that made a lot of mistakes, for if we see that parable correctly it will help us keep money in the place where it will talk for us instead of against us.

### SCRIPTURE LESSON

(Luke 12:13-31)

1. The rich man mistook himself for God. V. 17-21. Notice how he considered that he was abso-

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lute owner of all his lands and property. In some 70 words he says "I will" 6 times. But does not God will what is to be done? Five times he says "my" or "mine". Does not all belong to God and we are but trustees?

**2. The rich man mistook his body for his soul. V. 19.** Man is spirit and body. The body must have material bread or the body will become sick and die. The spirit must have spiritual bread. The rich man thought that body-bread could feed and satisfy the spirit, but it can't. That's what is wrong with countless folks today. They are spiritually sick and don't know it.

**3. The rich man mistook time for eternity. V. 19.** Much goods laid up for many years, but he only had a day to live. Man has claim on only two portions of time—the moment he now lives and eternity. We can not mistake time for eternity and make claims for the many years to come.

Christ went on to show them how they could avoid the mistakes of the rich man:

1. Don't worry about food, clothes, shelter. V. 22-30.

2. Seek first the Kingdom of God, and all necessary things will be added to you. V. 31.

#### Suggestions

Several views are abroad in the world today, and each view has a strong following of people who would overthrow the present system and substitute their own. These views center around money, property and wealth. Let's look at some of them in the light of our Christian faith.

1. There is Communism. This view claims that all wealth and property belong to all people, but it is possessed and controlled by the group in power.

2. There is Fascism. This view claims that the state owns all wealth and property and can distribute as it pleases.

3. There is socialism. It is now using the general, ambiguous name "Collectivism." In this view the wealth and property are possessed by all and distributed by all.

4. There is individualism. This view maintains that a man can own all that he can get and do with it as he pleases.

Much of our trouble in the world today comes from the conflict of these views. Which is true? Which is Christian? Some people are advocating the overthrow of our capitalistic, individualistic system in favor of a compromise system that is half way between individualism and communism, is this Christian? The christian view would run something like this:

1. Individual possession of wealth and property.

2. Individual stewardship before God for the use of wealth and property.

3. Individual made socially and economically reliable by the fruit of the new birth, regeneration.

The various views that are based on some form of collectivism have been tried and found wanting. The individualistic has been tried and has produced the highest and best standard of living for the greatest number of people of any system ever

tried, and though we admit there are many evils in it there is no evil that can not be cured by a faithful application of the three points of the Christian position. Too often we have failed by asserting the right of individual possession and use, but we have not stressed that such possession and use are made reliable by Christian regeneration.

Study the mistakes the rich fool made and discuss how we young people may be making the same mistakes. See how the basic views concerning wealth and property that prevail in the world today make the same mistakes. Discuss practical ways of investing money in the work of the Kingdom that will help us always remember to keep it in its proper place as our servant and not as our master.

### June 16: Everybody's A Millionaire

#### Introduction

Right off you know somebody is trying to fool you, for really we are not all millionaires. We stand back and watch the millionaires as they invest their money in stocks and bonds, and we wish that we had some money to invest. We can't invest in stocks and bonds, maybe, but every one of us has the same twenty-four hours of every day to invest. This twenty-four hours is wealth we all must invest, and the millionaire has no more than the poorest man. How shall we invest it?

#### SCRIPTURE LESSON

##### Matthew 25:1-13

This parable primarily applies to that day when Christ shall come again and find that many of His professed followers have wasted away their time. But the main difference between the five wise young women and the five foolish is that the five foolish did nothing with their time and opportunities. Not only will the return of our Lord, but also the coming of special times of need in this life find us wanting if we waste our time away. We ought every morning to pray the prayer of the Psalmist:

So teach us to number our days  
That we may obtain an understanding heart.  
—Psalm 90:12. J. M. P. Smith.

#### Suggestions

After pointing out the value of time from the Scripture we ought to point to some practical things that we must give time to day by day. Too many people today travel sixty miles an hour to save a few minutes getting to a place, and then they don't know what to do with the time they have saved. To what should we give time?

We have to sleep every day, here goes 8 hours. We have to work for a living, there goes another 10 hours a day. It takes about 4 hours a day to eat, dress and take care of yourself (unless you are a girl who has to make up pretty). There are twenty hours a day pretty well taken care of. We have four hours a day that we must invest in any way that we want to. What we do with those four hours declares to the world what we are and determines what we shall become. What must we do with them? Here are some suggestions:

1. We must set some time for private and public worship and study of the word of God.



2. We must spend some time in witnessing for the Lord and serving Him in needy places.

3. We must have some time alone to think and meditate so that our souls can catch up with our bodies.

4. We must develop our minds and our bodies.

5. We must make and keep Christian friendships.

6. We must seek out the lonely and needy and help them.

That's a lot to get into four hours, is it not? But you can't neglect a one of those things and stay healthy, happy, and useful through the years. We must put all those things in. There are many calls on our time today, and if we start putting these things into our lives only when we have some spare time we will never get around to it. These must be put first on our daily schedule.

You might talk these things over and discuss what has been left out of your daily schedule and see where you can put it in. This would be a good time to see how many of your group have a period of personal Bible reading and prayer every day and make a plea for others to begin that custom.

## Something To Smile About

Just an hour before, this little son of parents with leprosy arrived at the mission station naked, dirty, hungry and scared stiff. Now, clean and fed, he smiles to know he has found a haven of refuge.

Caring for infected children is just one of the jobs of the American Mission to Lepers in co-operation with 25 boards and over a hundred mission stations, including The American Presbyterian Congo Mission where Dr. and Mrs. Kellersberger labored for many years and where they are now visiting.

These various stations provide homes and medical treatment for many victims of leprosy who would otherwise wander homeless and destitute. No wonder these grateful souls listen to the gospel message and come to know Christ in these ministering centers. You can help with this good work by filling out the coupon below.



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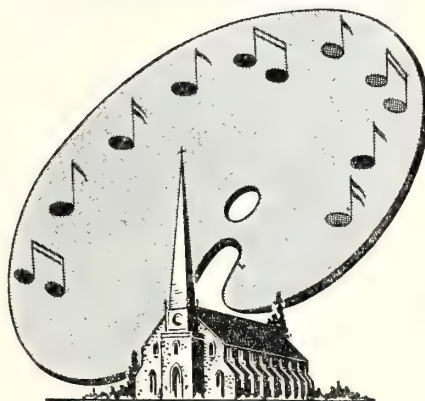
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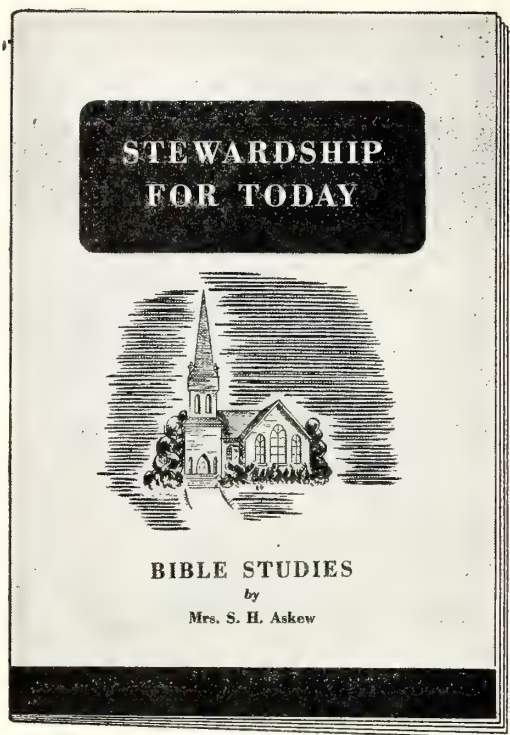
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## Young Readers' Page

### "Give Us This Day . . ."

#### How Would You Like This Diet?

The daily caloric content of the rations in Czechoslovakia last December was 1369, but it was almost all potatoes and cereals. Babies up to three years old were supposed to get two-thirds of a pint of milk a day. But this was milk from which all but 2½% of the butter fat has been removed. Children over three are entitled to a pint of skim milk—if you could get it for them. There were also theoretically available, two eggs a month for the children (none for adults). Fruits and vegetables were quite unobtainable in the cities. The fighting last Spring (1945) lasted just long enough and came at just the time to ruin most farm crop prospects for the year, and even the apple trees, neglected under the demands of the occupation, developed a serious blight. There are no citrus fruits. Six-year-old children have never seen an orange. There is no cod liver oil, no vitamins.

Well, there's the situation in one country—not by any means the worst one either. That's the situation in one country to which we can send, im-

mediately, milk and food concentrates and "protective" foods.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "H":

- (1) Is deceitful above all things; (2) Paul was called to preach among them; (3) He was eaten of worms; (4) Pilate washed his, before the multitude; (5) Musical instrument; (6) A bird; (7) A vain thing for safety; (8) John the Baptist lost his to a dancing girl; (9) Even the fiery furnace did not singe it; (10) Ran violently down a steep place; (11) Died on the gallows he made for another; (12) The king to whom the Lord said, "I will add unto thy days fifteen years"; (13) Furnished the cedar for Solomon's temple; (14) What Samson found in a lion's carcass; (15) Our body is His Temple.

Answers: (1) Heart; (2) Heathen; (3) Herod; (4) Hair; (5) Harp; (6) Hawk; (7) Horse; (8) Head; (9) Haman; (10) Honey; (11) Holy Ghost; (12) Hiram; (13) Hiram; (14) Honey; (15) Holy Ghost.



# RECENT BOOKS OF LASTING VALUE

**Prophecy And The Church—By Oswald T. Allis**

A searching examination, in the light of Scripture, of the distinctive teachings of modern Dispensationalism. "This will continue to be the authoritative book in its field and will continue to be used both by those who agree and those who disagree with Dr. Allis. It is a worthy successor to Dr. Allis' great defense of the Mosaic authorship of the Pentateuch which appeared two years ago." William Childs Robinson in *The Southern Presbyterian Journal*. "Without question the most important book on the general subject of Biblical predictive prophecy, as it relates to the Church and Israel, that has been produced in our country for a quarter of a century." Wilbur M. Smith in *The Sunday School Times*. ix, 339 pages. \$2.50.

**The New Modernism: An Appraisal Of The Theology Of Barth & Brunner—By Cornelius Van Til**

The most comprehensive and penetrating criticism to which the "Theology of Crisis" has been subjected from an evangelical point of view. Here is a volume that no serious student of the Dialectical Theology can afford to ignore, particularly those who are concerned over the relation it sustains to historic Christianity. Dr. Van Til maintains that the theology of Barth & Brunner is essentially a modern rather than essentially an orthodox theology and that the new Modernism is no better than the old. A book for the scholar and thinker rather than the general reader; the welcome accorded it since its publication on March 15 indicates that it meets a crying need. xx, 384 pages. \$3.75.

**Christianity Rightly So Called—By Samuel G. Craig**

"The aim of this book is to distinguish between Christianity and its counterfeits in a manner understandable by the man in the pew as well as the man in the pulpit. Its purpose is exposition not defense and exposition only in as far as needed to make clear what Christianity rightly so called is in distinction from what is wrongly so called. It seeks to show that whatever may be thought of the truth or value of Christianity there is no good reason why men should be in doubt as to what its essential features are." **Foreward.** "A book for the times that deals with a question that concerns all times." By the editor of *Christianity Today*. Just off the press. 270 pages. \$2.00.

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## Woman's Work

**Edited By Mrs. R. T. Faucette**

### Foreign Missionaries Testify

**By Henry W. McLaughlin**

Pastors who were formerly foreign missionaries testify to the evangelistic and other values of outpost Sunday schools. Dr. C. Houston Patterson, pastor of the Presbyterian church at Williamson, W. Va., gives his testimony. The Williamson Church, according to the 1945 Minutes of the General Assembly, reported six outposts. Dr. Patterson writes:

"I am completely sold on the idea of outpost Sunday schools if the locality is such that it is a social unit in itself and cannot readily be brought to the central church school. No church with a full-time pastor can be excused for not having an outpost. It has been my experience that it takes little money, only a willingness and a desire to establish an outpost Sunday school. The pastor himself can open up things, borrowing a school building or even a room in an interested person's

home. This has been my approach, using either a Sunday afternoon or a Sunday night."

### Coal-Mining Villages

Dr. Patterson further says, "My experiences have been in the coal fields. We have found the Board of Education most willing to let us have school buildings on Sunday for the asking. We advise paying a money rent when school buildings are used. This may save the school board from embarrassment, and answers the question which may be raised about using tax-supported property for denominational uses. If there is no school building, mining companies as a rule will make available a place to begin religious work in their own camps. We open up and carry on these centers both because it is one of the best ways to reach the people, and also because I feel that any church which is so ingrowing that it has no outreach is on the high road to spiritual death.

"The people of a coal-field country do not readily join a church of a different denomination



from that in which they were reared. For that reason we have not had a large number to join our church, but we feel that the purpose after all is to teach the truth of the gospel and not to make people Presbyterian. Our task is to reach the unreached for Christ. Our primary obligation is to find needy places where people have been spiritually neglected. They are at present unreached. Some think them unreachable. Christ does not. We do not."

#### **Pascagoula, Miss.**

Rev. J. C. Crane, D. D., many years a foreign missionary, is pastor of the First Presbyterian Church at Pascagoula. For the last three years he and his church have organized three new outpost Sunday Schools. This accounts for the fact that his church is in the list of distinction "C" Group (see reports of Churches of Distinction in *The Presbyterian Survey*.) On March 31, 1945, Pascagoula reported a church membership of 251, a Sunday school enrollment of 330, and a spiritual birthrate of almost 10 percent.

#### **Admiral Schley**

Dr. Crane writes that the first of his outposts was organized in March, 1943. "Pre-Easter cottage prayer meetings furnished the 'seed,' and the extreme southeastern section of the housing units furnished the location. That area was known as the Maritime Section, its streets named for Admirals, and its apartments were crowded with large families—more than 1,000 children roaming the streets of an area less than a mile square! Three or four families who had found our church offered their sitting rooms for prayer meetings (neighbors brought chairs, and children sat on the floor.) These meetings drew in neighbors of other denominations, and proved the first opportunity for acquaintance and fellowship. After the meeting they lingered to chat. One Baptist lady (from a community where the denominations worshipped together except one Sunday a month!) suggested a nursery, and offered to enlist volunteer aid from mothers, if we could secure a vacant building. The Housing Office agreed to the loan of a building not yet rented on Admiral Schley Avenue. In this building we started our neighborhood Sunday school, with a young people's meeting at night. (This was in March, 1943). Benches and an old organ were secured from a defunct Union Sunday School in an older section of town. The first Sunday we used some outdated material from this old school, but had our own by the second Sunday.

"From the very beginning we organized five classes, including one for young people which had 17 members; one for adults which rivalled it; a thriving Primary Class met in the 8x12 kitchen, and we soon overflowed into one, then into two other apartments. One evening 82 young people crowded into an apartment that measured 20x30.

They were literally bulging out of the windows! Some small chairs and a few other chairs were donated by our church—a table and other benches were improvised, but we made up in zeal what we lacked in equipment.

#### **East Fourteenth Street**

"In the fall of 1943 Mrs. Sarah Lee Timmons came and soon established a second Extension Sunday School in the northeastern section known as Fourteenth Street Addition. This school soon had an attendance almost equal to that of Admiral Schley, and for a while Mrs. Timmons conducted largely attended sings on Tuesday evening in the auditorium of the recreational center. Mrs. Timmons' house-to-house visits discovered teachers, musicians, and other workers. Her help to the troubled homes, to down and outs, and to stranded girls was productive of much good.

#### **East Lawn**

"The leadership discovered and trained at Admiral Schley not only has furnished the core of the new work of East Lawn, but has also sent workers into various city churches. This is the third of the new Sunday Schools organized. East Lawn Chapel gives promise of a long life and of increasing usefulness as a regular church organization. The indirect effect of the work upon our own First Church is another story. Suffice it to say it put life into our Westminster League, and has quickened the interest of our entire church."

#### **A New Tree Grows**

Dr. Crane testifies as follows: "As the pecan tree must have its seedlings, every church, I believe, must plant its sprouts not only to maintain its own spiritual vitality and faith, but also to develop evangelistic leadership without which our church will die. It is impossible just to open our doors in an old center and expect people to come from the highways and byways. Indifference to persons who because of transportation or other difficulties are not drawn to our particular center begets spiritual smugness and supercilious pride that are the bane of many a church of fine historic background. We MUST be all things to all men if by any means we may save some."

"Enough has been said to show that a chapel is like planting corn—'first the seed, then the blade, then the full corn in the ear.' It required hard and patient work for everyone who is a stranger in need, or not attending any church. Less than one per cent of the newcomers gave Presbyterian as their church preference, but we note that more of the non-church members are now giving that choice! One cannot wait until well-trained workers are available. He must train his workers as he goes, and get them where he can. It is remarkable that very few of these singled out for any responsibility have proven unworthy, and the influence of these schools and of the chapel is very



evident. The truant officer told me some months ago, 'That Maritime Section was the center of juvenile crime. Now it is a decent community, and the church and Sunday school deserve most of the credit for the change.'

"Outpost Sunday schools are the highway to chapel and church erection. 'Except a grain of wheat fall to the ground and die, it abideth alone, if it die, it beareth much fruit.' It is not easy to carry on a school during hot Sunday afternoons, or even in the pouring rain, but it is **appreciated**, as many a parent has testified, and has saved many a young person, or older from the pitfalls of vice that abound in such a community. **Nothing Like Sunday School Extension** can open new chapels, and nothing like Chapel-buildings can inspire a congregation and give real LIFE. 'He that loseth his life for my sake and the gospel's shall find it,' both now and forevermore.

"While I was writing this, the phone rang and a former attendant at Admiral Schley Sunday School, now a young lady in charge of young people's work in a country church, asked for information to prepare herself as a foreign missionary! Only Eternity will tell how great the harvest!"

### Look Out For The Roman Catholic Church

By Rev. J. W. Hassell, Th.D. Published in the April 15 issue of The Journal, now available in folder form. Many have expressed themselves as wanting to see this article given wide distribution. The price is \$1.00 per hundred or 15c per dozen postpaid. Stamps are acceptable for small orders. The Southern Presbyterian Journal Company, Weaverville, N. C.

### The Liberal Attack Upon The Supernatural Christ

This able article written by Rev. Wm. C. Robinson, D.D., and published in the May 1 issue of The Southern Presbyterian Journal, is now available in folder form at \$1.00 per hundred or 15c per dozen postpaid. If you really want to help in getting the proper background for, and the proper biblical refutation of, the liberal Auburn Affirmation, then by all means get this article. A wide distribution of this article will help greatly in counteracting the mistaken idea that the Auburn Affirmation was only a constitutional protest against an effort of the U.S.A. General Assembly to set up new doctrinal standards. Order from The Southern Presbyterian Journal Company, Weaverville, N. C.

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## CHANGE OF ADDRESS

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# General Church News

## CIO Appoints Liaison Agent To Work With Southern Religious Groups

New York, N. Y. (RNS).—John G. Ramsay, vice-chairman of the Industrial Section of the Department of the Church and Social Service of the Federal Council of Churches here, has been appointed by the CIO to work as liaison agent with religious groups in the forthcoming organizational drive in the South.

A former steel worker and Presbyterian layman, Ramsay has been acting in a like capacity for the United Steel Workers, CIO, in its dealings with churches and religious bodies throughout the country. In his new position he will meet with southern church organizations, concentrating on ministerial associations. He also will set up religion and labor fellowship groups.

## Pre-Assembly Conference On Christian Relations

The General Assembly in session last year adopted the following recommendation of the Standing Committee on Social and Moral Welfare:

"We ask the Assembly to authorize a Pre-Assembly Meeting in 1946 on the general theme of Christian Relations, under the direction of the Permanent Committee on Social and Moral Welfare, open to commissioners and other members of the Church, at their own expense."

In accordance with this action, the Permanent Committee on Social and Moral Welfare has arranged a conference on Christian Relations to precede the opening session of the General Assembly. This conference will be held in two sections: Wednesday evening, May 22, at which time Dr. Walter W. Van Kirk of the Federal Council will speak on the world situation, and Thursday morning, when Dr. Leland Foster Wood, of the Federal Council, will speak on Marriage and the Home, followed by Mr. Roy Breg, Executive Secretary of Allied Youth, speaking on the liquor problem. The addresses of these men will be followed by discussion periods.

Commissioners and others who desire to attend this conference should make their reservations with the Montreat management. The hotel expense for this extra day will be paid by each commissioner who attends the conference.

E. C. Scott, Stated Clerk.

## Board Of Directors' Annual Meeting Columbia Theological Seminary

The Annual meeting of the Board of Directors of Columbia Theological Seminary will be held in Campbell Hall, Decatur, Ga., on Tuesday, May 14, at 10:00 A. M. The Commencement season will open on Sunday, May 19, and the baccalaureate sermon will be preached in the Peachtree Road Presbyterian Church of Atlanta, Ga., by Dr. J. B. Green, Professor of Systematic Theology and of Homiletics in the institution. The Annual sermon

before the Student Society of Missionary Inquiry will be preached in the Decatur Presbyterian Church at 8:00 o'clock that evening by Rev. Cecil Thompson, pastor of the First Presbyterian Church of Valdosta, Ga. The Annual Luncheon and business meeting of the Alumni Association will be held in the seminary refectory at 1:00 P. M. on Monday, May 20, and will be designed particularly to honor Dr. J. B. Green, who retires this year as Professor of Systematic Theology after twenty-five years of distinguished service to the Church in that post. At 3:30 P. M., there will be a softball game between teams representing the Alumni Association and the graduating class. Graduation exercises will be held in the seminary Chapel that evening at 8:00 o'clock. Dr. Ansley C. Moore, pastor of the Government Street Presbyterian Church of Mobile, Ala., will deliver the Commencement address, and degrees and distinctions will be awarded.

## Rural Life Sunday

By Henry W. McLaughlin

Rural Life Sunday is observed by most of the denominations the fifth Sunday after Easter. The Presbyterian Church, U. S., has adopted the third Sunday in May, or some other Sunday convenient to the local church. This avoids conflict with Foreign Mission Sunday, Mothers' Day, and school commencement exercises.

## New Administration Building Of Austin College, Sherman, Tex.

Construction has recently been resumed on this structure, which has stood as an uncompleted building on the campus since 1926. Completion is promised at an early date, affording administration offices, lecture rooms, lounge, and biology laboratory, and making possible an enlargement of the Library, in which some administration offices are now housed. Austin College, founded in 1849, has an enrollment this semester of 330 students, more than one hundred of whom are veterans attending under the provisions of the GI Bill of Rights. A record enrollment is expected next year. Dr. W. B. Guerrant is President.

## Meeting Of Mecklenburg Presbytery

Mecklenburg Presbytery for its 172nd stated meeting met in the First Presbyterian Church of Charlotte on April 18th and elected Rev. W. M. Walsh, D.D., its moderator. John Neal Miller was received as a candidate for the ministry. Charles H. Sides, Jr., was received as a candidate from Concord Presbytery and was examined with a view to licensure. A commission was appointed to ordain and install him pastor of the Benton Heights Church soon after his Seminary graduation.

Four ministers were received: Revs. L. F. Cowan, from Wilmington Presbytery and a commission was appointed to install him pastor of the Locust and Oakboro Presbyterian Churches; J. B. Ficklen,



from Winston-Salem Presbytery, and a commission appointed to install him pastor of the Westminster Church; Warner L. Hall, Ph. D., and a commission appointed to install him pastor of the Second Church of Charlotte; and T. W. McLean, from Potomac Presbytery, and a commission is to install him the first pastor of the new Avondale Church. Rev. J. L. Russell will be installed pastor of the Lee Park and Turner Presbyterian Churches.

Rev. J. C. Neville was given his letter of transfer to Asheville Presbytery.

Sixteen churches were allowed to increase their pastors' salary. Rev. Paul P. Thrower was allowed to resign from the McGee Presbyterian Church in order that he may become the full-time pastor of the Camp Greene Church.

The retiring moderator, Rev. A. W. Shaw, preached a communion meditation on "The Cups of Calvary."

Mr. Rufus A. Grier, Chairman of the Home Mission Committee, presented a report which showed splendid activity and pleasing results. In a popular program five five-minute speakers presented a narrative of work in their fields.

An incomplete statistical report shows a net increase of 700 communicants; 725 were received by a profession of faith; gifts to benevolences were \$288,814.00; to current expenses \$258,374.00; total of all gifts is \$857,862.00.

### Meeting Of St. John's Presbytery

The Presbytery of St. Johns convened in the Shenandoah Presbyterian Church, Miami, Fla., April 16, at 7:00 P. M. Ruling Elder, Kenneth S. Keyes, Moderator, preached the opening sermon on "Christ's Claims For Himself." Immediately following the observance of Holy Communion, Rev. R. E. Fry, D.D., was elected Moderator for this meeting.

There were 39 Ministers and 33 Ruling Elders present. The following ministers were received upon examination, by certificate: E. S. Campbell, from Presbytery of Knoxville, A. C. Summers, from the Presbytery of Birmingham, G. S. Cook, from the Presbytery of Washington City, U.S.A., and W. E. Garrett, from the Presbytery of S. W. Florida, U.S.A.

The following ministers were dismissed: Rev. Robert L. Torrence and Rev. Ray Nelson to the Presbytery of Macon, and Rev. Harry Fifield to the Presbytery of Roanoke.

Commissions were appointed as follows: To install Rev. Luther L. Price at Sebring, Rev. M. S. Avery at Key West, Rev. E. S. Campbell at Hyde Park, (Tampa), Rev. A. C. Summers at Tampa Heights, (Tampa), Rev. John E. Abbott at Uleta (Miami), Rev. B. A. Summing at Homestead, Rev. D. C. Bartages at LeJeune (Miami), and Rev. W. E. Garrett at Miami Beach. Also to attend to the request for the re-organization of the Bethel Church in the Bayview Community. This has been an outpost Sunday school of the Peace Memorial Church in Clearwater for several years. Bethel was the first Presbyterian Church organized in Pinellas County (then part of Hillsborough) but was dissolved in 1928, due to shifting of popula-

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BOX B-12 — MAXTON, N. C.

tion, and the organization of the church in Safety Harbor.

Rev. C. A. Raymond, Chairman of the Home Mission Committee for the past 13 years, now retiring due to the recently instituted Rotary System of Committee Memberships, was given a rising vote of appreciation for his many years of faithful service.

Mrs. Frank Worrell, President of the Woman's Auxiliary of St. Johns Presbytery, addressed Presbytery and was given a vote of appreciation for the excellent work of the Auxiliary under her leadership.

Presbytery registered its protest against the payment of the 1% Contingent Fund of the General Assembly, which was instituted last year, by instructing the Treasurer to withhold payment until after the Fall Meeting. Presbytery feels it to be a doubtful policy for the Assembly to enter permanently and directly into a system of benevolences, rather than through the various Committees.

The next meeting of Presbytery will convene in Lakeland the last Tuesday in Oct. but adjourned to meet in Orlando at 5:00 P. M. June 5, 1946.

### Meeting Of Tuscaloosa Presbytery

The Presbytery of Tuscaloosa met in stated spring meeting in the old Valley Creek Church on April 15th. There were present 12 ministers with two visiting ministers; 18 ruling elders, and 6 visiting elders and one deacon. Rev. J. Preston F. Stevenson was elected Moderator. Mr. Roger Edward Williams of the Tuscaloosa Church was received under the care of the Presbytery as a candidate for the ministry. He is pursuing his studies at the University. Rev. C. L. Stayton was dismissed to the Presbytery of Birmingham, where he becomes pastor of the Fairfield Church. Rev. M. O. Cockerham was dismissed to the Presbytery of North Alabama, and becomes pastor of the Northside Church of Gadsden. Dr. Joseph Dunglinson continues as supply of the Aliceville and Pleasant Ridge Churches. The Tuscaloosa Church has secured the services of Rev. J. Davison Phillips (former chaplain) as supply for the summer. The Marion Church asked permission to amend the call of their pastor, Rev. J. Will Ormond to increase his salary to \$2400.00. The Committee on Religious Education announced conferences for the young people at Grandview, June 10-22, and at Mentone, June 17-24. An overture to the Assembly was sent up, asking for a clarification of the rule for rotary eldership, whether the continuing elders should be re-installed when the system is first set up. The next place of meeting will be the Elizabeth Church, July 16th.

R. E. Fulton, Stated Clerk,



## Meeting Of Central Mississippi Presbytery

The Presbytery of Central Mississippi convened in the First Presbyterian Church of Greenwood, Miss., April 16-17, with 25 ministers and 32 elders in attendance.

Dr. R. E. Hough, Pastor of the Central Presbyterian Church of Jackson, Miss., was elected Moderator by acclamation.

In addition to the usual order of business and reports, Rev. A. W. Whitaker was received into the Presbytery and accepted a call to the Presbyterian Church of Itta Bena, Miss. Rev. R. D. Bedinger was received into the Presbytery and will serve as Superintendent of Home Missions. Rev. Robert S. Woodson was received into the Presbytery and accepted a call to the Presbyterian Church of Yazoo City, Miss. Rev. T. Russell Nunan was received into the Presbytery and accepted a call to the Presbyterian Church of Greenville, Miss. The pastoral relationship between Rev. James V. Cobb and the Louisville Presbyterian Church was dissolved and Rev. Cobb accepted a call to the Presbyterian Churches at Carolina and Philadelphia, Miss. The Rev. Jack B. McMichael was granted a dissolution of the pastoral relationship with the Vicksburg Presbyterian Church, subject to the concurrence of the congregation which, if granted, will be followed by letter of dismissal to the Macon Presbytery in the Synod of Georgia.

Presbytery elected the following as commissioners to the General Assembly: Rev. John E. Talmage, Pastor of the Presbyterian Church of Canton, Miss., and Alternate Rev. H. S. Robinson, of Durant, Miss.; Rev. John B. Dickson, Pastor of the Presbyterian Church at Greenwood, Miss., and Alternate, Rev. C. V. Farrell of Indianola, Miss.; Rev. James V. Cobb, Pastor of the Churches at Philadelphia and Carolina, Miss., and Alternate, Rev. O. W. Wardlow of French Camp, Miss.; Mr. Robert G. Kennington, Elder of the First Presbyterian Church of Jackson, Miss., and Alternate, G. M. Graves, Elder of the Presbyterian Church at Carolina and Philadelphia, Miss.; Mr. F. C. Wagner, Elder of the Leland Presbyterian Church and Alternate, D. G. Allen, Elder of the Forest Presbyterian Church; Mr. R. C. Thompson, Elder of the Rolling Fork Presbyterian Church, and Alternate, R. E. Smathers, Elder of the Power Memorial Presbyterian Church of Jackson, Miss.

Presbytery of Central Mississippi overtured the General Assembly of the Presbyterian Church, U. S., as follows:

1. That the Defense Service Council be thanked for its excellent war record and that now its work be limited to the military field and its appropriations reduced.
2. That the General Assembly discontinue the consideration of the "Term Pastorates."
3. That the General Assembly send down to the Presbyteries for adoption the amendment of **The Book of Church Order** that commissioners to the General Assembly shall be elected for terms of two years each, one half of the commissioners being elected each year.
4. That General Assembly direct its committee on Cooperation and Union to discontinue negotiations looking to organic union solely with the

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Northern Presbyterian Church, and to renew the invitation to all Presbyterian and Reformed Churches to participate in negotiations looking to some form of Federal Union in which these objectives might be realized within a reasonable time.

The Presbytery heard with pleasure a special report on Chamberlain-Hunt Academy by Dr. R. A. Bolling of North Mississippi Presbytery, and an address by Dr. Laurence F. Kinney, Prof. of Bible at Southwestern University on Christian Education, and an address by Rev. R. D. Bedinger, Superintendent of Presbytery's Home Missions on the subject of "The Imperative of Home Mission Advance."

The meeting was opened by a sermon by the retiring Moderator, Dr. R. Girard Lowe, Pastor of the First Presbyterian Church of Jackson, Miss., and on the second day, a devotional service was conducted by the Rev. Jack B. McMichael, Pastor of the Presbyterian Church, Vicksburg.

## Meeting Of Presbytery Of Western Texas

The Presbytery of Western Texas met in the First Presbyterian Church, Corpus Christi, Tex., April 9-11, 1946, with fifty-three ministers and thirty-five ruling elders present.

Ruling Elder L. B. Dahlberg, of the First Church, San Antonio, was elected Moderator; Rev. John H. Newton, Temporary Clerk; Rev. Lyndon M. Jackson, Reading Clerk; Rev. A. V. Boand, D.D., Press Reporter; and Rev. Frank McElroy, Jr., Permanent Clerk.

Rev. David L. Stitt, D.D., president of the Austin Theological Seminary, was received from the Presbytery of St. Louis, and Rev. David F. Murphy, pastor-elect of the Westminster Church, San Antonio, from the Presbytery of Upper Missouri. Rev. G. W. Crofoot, Superintendent of Mexican Work in Texas, was dismissed to the Texas-Mexican Presbytery, and Chaplain Stuart McC. Rohre, pastor-elect of the Cisco church, to the Presbytery of Mid-Texas.

Candidate Carl H. Phagan, of the First Church, Dallas, was duly licensed and a commission appointed to ordain him and install him as pastor of the Crystal City church on June 16th.



Mr. Edward Dale Robertson, son of Rev. Hugh Robertson, D.D., was received under the care of Presbytery as a candidate for the ministry.

At the 11:00 o'clock hour Wednesday Presbytery engaged in a memorial service for Rev. E. P. Day, deceased, and heard a doctrinal sermon by Rev. Patrick D. Miller, D.D., on the subject "Longing for Home" (Immortality).

A previously appointed commission reported the organization on March 31, 1946, of the Community Presbyterian Church at Port Aransas, Tex., with twenty-nine members, two ruling elders and three deacons. The Wednesday evening session of Presbytery was held on the site of the new Woodlawn Presbyterian Church, Corpus Christi, Tex., which was formally organized with one hundred and fifty-eight members by the Presbytery as a whole on that occasion, a fitting prelude to the program on Home Missions which immediately followed. On request or petition, the Presbytery appointed a commission to organize the Grace Presbyterian Church, San Antonio, Tex., on April 14, 1946.

The next stated meeting will be held at Laredo, Tex., on a date to be decided later.

T. H. Pollard, Stated Clerk.

### Meeting Of Florida Presbytery

Florida Presbytery met in the Tallahassee Church, April 16, 1946.

Present, 22 ministers and 12 Ruling Elders.

Rev. A. L. McDuffie was chosen Moderator and Rev. R. M. Holmes Temporary Clerk.

Candidate John Love Fain, Jr., was licensed and dismissed to Savannah Presbytery.

Rev. H. E. Iverson was received from Atlanta Presbytery and given evangelistic powers to labor at Warrington as Assistant Pastor of the First Church, Pensacola.

Mr. Cook Freeman of the Wallace Memorial Church, Panama City, was received as a Candidate for the Ministry.

An interesting Popular Meeting was held on Home Missions and large plans were adopted for that work.

Three Overtures were adopted to the Assembly; one asking that further efforts toward Union with the Presbyterian Church, U. S. A., cease; second, that the Commission on the Minister and his Work be abolished; and third that the Book of Church Order be amended so as to safeguard all church property.

The Presbyterian Discourse was given by Elder T. Franklin West.

The Fall Meeting will be on October 29 at a place yet undecided.

The follownig were chosen as Commissioners to the General Assembly:

Rev. W. E. Powell, Prin., with Rev. C. G. Partridge, Alt.

Rev. R. M. Holmes, Prin., with Rev. M. A. DuRant, Alt.

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Daniel J. Currie, Stated Clerk.

### Meeting Of Norfolk Presbytery

Norfolk Presbytery met in quarterly stated session April 16 and 17 in the Holmes Church at Bayview, Va.

Retiring Moderator, Rev. Vernon L. Fisher. Moderator, Rev. Willis Thompson.

The Broadmoor Church at Portsmouth, Va., was organized by a Commission Jan. 27th, 1946.

Candidate Howard Edwin Pickard was received from St. Johns Presbytery and after examinations licensed.

The Suffolk Church increased the salary of its pastor, Rev. Graham C. McChesney from \$2,000.00 to \$2,300.00.

Rev. Parks W. Wilson addressed the Presbytery in the interest of the Massanetta Springs Bible Conference.

Ruling Elder Royster Lyle addressed the Presbytery in the interest of Sunnyside Home at Danville, Va.

Ministers 32. Ruling Elders 26. Total 58.

W. W. Grover, Stated Clerk.

### Meeting Of Wilmington Presbytery

The Presbytery met in its 154th stated session in the Westminster Presbyterian church, Whiteville, N. C., on April 16th, 1946. This was the second meeting in the new plan to have four regular sessions a year. There were 24 ministers and 45 ruling elders enrolled. The increased number of elders was especially noticeable.

Rev. R. H. Poole, of Elizabethtown, the retiring Moderator, preached a sermon on the subject of the "Progress of the Cross in the Development of America." Rev. B. F. Ormand, of Chadbourne, was elected Moderator for the meeting.

Four new ministers were received as follows:

Rev. E. H. Clarke from Orange Presbytery, to become pastor of the Warsaw and Bowden churches;

Rev. J. M. Smith from East Hanover Presbytery, for Faison, Calypso and Stanford churches;



Rev. B. F. Brown from Abingdon Presbytery, for Rockfish, Willard and Potts Memorial churches;

Rev. W. B. Hood from North Alabama Presbytery for the Wallace church.

Rev. W. Paul Hollar, of Cleveland Presbytery, U.S.A., was assigned as temporary supply for Cape Fear church, Wilmington.

Mrs. J. M. Gregg, President of the Presbyterian Auxiliary, read a report of an excellent year's activities.

The subject of the re-marriage of divorced persons was largely discussed, and steps were taken for a more complete distribution of information on the subject for the sessions and ministers of the Presbytery. Enlargement of the membership of Presbytery's regular committee in the matter was proposed.

A special committee appointed at the January meeting to present a report which might be expressive of the opinion of the Presbytery on the subject of the proposed Co-operation and Union with the Presbyterian church, U.S.A., offered a paper favorable to the plan. After a considerable debate, a vote was taken, which showed 26 members in favor of the plan and 24 opposed to it.

Steps were taken to investigate the matter of the possible use of Visual Education in connection with the work of the Home Missions committee of the Presbytery.

The next regular meeting of the Presbytery will be held in the Mt. Zion church, Rose Hill, N. C., on July 16th, 1946.

Andrew J. Howell, Stated Clerk.

## *Wings For The Soul*

### **He Leadeth Me**

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.  
Out of the sunshine, warm and soft, and bright,  
Out of the sunshine into darkest night.  
I oft would faint with sorrow and affright—  
Only for this—I know He holds my hand,  
Whether it be green or desert land;  
I trust, although I may not understand.

And by still waters? No, not always so;  
Ofttimes the heavy tempests round me blow;  
And o'er my soul the waves and billows go.  
But when the storms beat loudest and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."  
Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day;  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie—what matter? He is there.  
And more than this; where'er the pathway lead  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.  
So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why in His Wisdom He hath led me so.

—Anonymous.

## *Atonement*

**By Rev. Homer Casto\***

O Calvary, dread Calvary,  
What suffering my Lord for Thee,  
Where the world's dark sins and mine  
Were on the cross made Thine.

Thy pain we cannot feel;  
With holy blood God set his seal  
Upon His own eternal plan,  
Redemption by the Son of Man.

The everliving God and Son  
In suffering and love were one  
To make atonement for Man's sin,  
Restoring Eden's peace again.

The how we do not understand,  
Beyond the human mind to see;  
By faith we touch the wounded hand  
And feel His love at Calvary.

\*Weaverville, N. C.

## **Meeting Of East Alabama Presbytery**

The Presbytery of East Alabama met in Pleasant View Church, a small church in the open country, located in Barbour County, Ala.

The church was celebrating its centennial. It was founded by Scotch Presbyterians in 1846. Rev. J. W. Stork, D.D., of Mount Gilead, N. C., preached the Centennial Sermon on April 7th. Mr. Stork supplied this church from 1915 to 1918 and has returned to the community every year since for a special evangelistic series of services. Rev. C. Walker Sessions of Eufaula, Ala., stated supply of the church, gave the historical address in the afternoon of April 7th. Presbytery convened Tuesday night, April 9th. The opening sermon was preached by Rev. L. K. Foster of Greenville, Ala., on "God Touched Men." Rev. J. Norton Dendy of Dothan, Ala., was elected Moderator. He also preached the Presbyterian Sermon on "The Ruling Elder." Rev. Cecil B. Lawter, for the past 56 months an Army Chaplain, was received from Atlanta Presbytery and a Commission appointed to install him as Associate Pastor of The First Church of Montgomery, Ala. Rev. John M. Crowell, a member of the Presbytery but serving as a Navy Chaplain for the last three years, accepted the call of the Andalusia Church and a Commission was appointed to install him as pastor. Candidate William R. DuPree, a student in Princeton Seminary, was dismissed to the Presbytery of New Brunswick, where he will supply a church while pursuing graduate study in Princeton Seminary. New rules were adopted which will lessen the number of Committees and will elect Commissioners to the Assembly for two years instead of one. The Moderator will hereafter be nominated at the close of one meeting to be elected at the opening of the next. Commissioners elected to the General Assembly were: Dr. H. E. Russell of Montgomery and Rev. J. Norton Dendy of Dothan; Ruling Elders R. D. Thomas of Eufaula and John M. Ward of Montgomery. An adjourned meeting will be held in Montgomery on April 30 and the next stated meeting in Trinity Church, Montgomery, in October.

W. B. Clemmons, Stated Clerk.



## BOOK REVIEWS

### GUILT AND REDEMPTION

By Lewis J. Sherrill, Ph. D. Published by John Knox Publishing Company, Box 1176, Richmond 9, Va. Price, \$2.50.

**Guilt and Redemption** consists of the 1945 Sprunt Lectures given at Union Theological Seminary. The author is the esteemed Dean of Louisville Theological Seminary.

Dr. Sherrill makes it clear that guilt is a real fact of life and man is not able to get rid of it merely by failing to recognize its existence or by misunderstanding its nature. The author feels that guilt and redemption have been strangely separated in modern life and the consequences of this separation are fateful. Writing on this point he states "Can redemption and guilt be reunited in human experience? It is a daring hope for the chasm now dividing them is deep." The first five chapters of this book deal with various aspects of guilt including its outcroppings and manifestations. These chapters draw heavily upon modern psychology, and scarcely touch the Bible in its significant teachings on both guilt and punishment. We feel that this part of the book would have been stronger had he given more attention to the Biblical facts relating to this subject.

The last three lectures deal with the Cross of Christ, the Spirit of Christ, and the Body of Christ. The chapter on the Cross of Christ is searching and very effective.

The only criticism we have to offer concerning this chapter is that it fails to deal adequately with demon possession. The author dismisses demonic possession with this unwarranted conclusion, "But when allowance is made for the fact of popular speech and unscientific speculation there is to say the least a good probability that 'demon possession' is a general equivalent of 'nervous and mental diseases'." It is our conviction that the fact of demon possession can not be disposed of this easily.

There are many fine thoughts in the lecture entitled the "Spirit of Christ." The author stresses the fact that the Spirit is a person. On this point he writes, "In any attempt to reckon with what is meant by the Spirit of God we thus are still in the realm of personality as surely as with the earthly Christ."

We rejoice that the author emphasizes the fact that the only Christ that is able to redeem is the Christ of the Gospels who "confronts man both as a datable fact in history and as a timeless fact in metaphysics, this double aspect of Jesus as a person, so early recognized in Christianity, had numerous consequences of greatest importance, as far as questions of guilt and redemption are concerned."

Analyzing the preaching of the first three Gospels, Dean Sherrill observes, "The preaching of Jesus was not the rather omnibus activity which is now often designated by that term. It had a specific content called the 'Gospel.' This 'Gospel' was the good news that the Kingdom of God is here on earth. That was an indirect way of proclaiming that at long last the awaited Deliverer, the Christ, had come."

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In another fine piece of analysis Dean Sherrill writes, "The bottom of a man's hell is a malignant relationship with God. In that breeding ground, is where the poisons spawn and from it they spread." Because of this fact the author wisely rules out two tempting remedies for this ailment. He states that this ailment can not be cured either by tinkering with men's environment, that is, setting up a new 'social order' or by becoming a 'more ardent religionist.'

The various chapters in this book vary in value, but all are stimulating. The latter part of the book is a more impressive piece of work than the former. Although there are many important questions omitted by this book relating to both guilt and redemption, we feel that it is a worthwhile book and want to express our deepest appreciation to Dean Sherrill for giving these brilliant lectures on the two neglected themes "Guilt and Redemption."

—John R. Richardson.

### THE GREAT DIVORCE

By C. S. Lewis. Published by MacMillan Company, New York, N. Y. 133 pages. \$1.50.

Christians should be profoundly grateful for the day God's grace converted C. S. Lewis from atheism to the Christian faith. Christianity gained a master-writer, a genius in the use of fantasy and allegory. In the past God has made great use of such literary devices. He may do it again, for nearly everyone reads Lewis.

In **The Great Divorce** one sees how incompatible are Heaven and Hell, Good and Evil. The author imagines himself a member of a bus trip from Hell to Heaven. He overhears conversations between the redeemed and the damned, of which the rarest bit is a conversation between the believer and a religious liberal. The damned, Lewis learns, need not return to Hell. But to stay in Heaven they must give up Hell. "There is no Heaven with a little Hell in it." Heaven cannot be enjoyed until Hell is surrendered. Heaven's soft grass is like iron to the feet of the lost, its dew as hard as diamonds. It all reminds you that "except a man be born again, he cannot see the Kingdom of God."

Frequent testimonies appear to the wonders of God's grace. The self righteous should read this little book. It might be to their eternal profit.

With the book one should read again the author's **Screwtape Letters** and the chapter "Hell" in **The Problem of Pain**. And always one must keep before him the writer's remark, "The last thing I wish is to arouse a factual curiosity about the details of the after-world." —Adrian De Young.



### GOD IS NOT DEAD

By Bernard Iddings Bell. Published by Harper & Brothers, New York, N. Y. 185 pages. \$1.50.

This little book is a treatment of the spiritual problems of a number of unnamed "highly intelligent lay people." The author, Bernard Iddings Bell, is a well-known Episcopal clergyman. He drew considerable attention recently by an article on church unity in the *Atlantic Monthly*.

In the opening chapter Dr. Bell asserts vigorously that God lives. In another he presents the common man as a very sinful man. In still another the writer attempts to answer the question, What is God like? A considerable section of the book is devoted to social problems. With the chapter, "The Curse of Pride," one ought to read C. S. Lewis on "The Great Sin" in his little book, *Christian Behaviour*.

Readers will find that Dr. Bell makes little appeal to the authority of the Scriptures. They will feel that he gives undue attention to social questions. They are to remember, however, that the author treats other people's problems. His "highly intelligent lay people" likely were of a rather modern stripe. Readers will also observe frequent traces of the writer's Anglo-Catholicism. It is this wing of the Episcopal Church, by the way, that oppose so strenuously the proposed merger with the Presbyterian Church, U. S. A.

—Adrain De Young.

### CREATION

By G. H. Gilmer. Published by Loizeau Brothers, 19 West Twenty-First Street, New York, 10, N. Y. Price, 10 cents.

The author of this little book has not been intimidated by evolutionary theories. He believes in the historicity of the first and second chapters of Genesis and proceeds to give us an exposition of what the inspired Record has to teach. He states that Genesis is not an allegory but inspired history. He writes, "Moses was the penman, he was one of those 'holy men of God who spoke as they were moved by the Holy Ghost'; so God is the real Author of the Book of Genesis as He is of all the Bible."

The author raises the question as to how Moses knew what he wrote and his answer is, "God told him. This is the only rational answer."

We would like to see this magnificent little booklet enjoy a wide circulation. Sunday Schools would make a wise investment in ordering copies for high school and college age young people.

—John R. Richardson.

### Parliamentary Law

The Presbyterian Committee of Publication of Richmond, Va., is pleased to announce that the Parliamentary Law books and materials by Narcissa T. Shawhan will be available from that Committee in the future. Mrs. Shawhan will not receive orders but all should be sent directly to Richmond.

Any information regarding Mrs. Shawhan's publications can be secured by writing the **Presbyterian Committee of Publication, P. O. Box 1176, Richmond, Va.**

### PRAYER

By Frank C. Laubach, D. D. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York, 10, N. Y. Price, \$1.20.

The main thrust of this book is that prayer is the mightiest force in the world. Because of the author's conviction on this point he makes an eloquent plea for more intercessory prayer. He supports his plea by authentic records from personal experiences as well as the results of others.

We cannot follow the author on all of his statements regarding prayer. Although we commend him for his desire to make our prayer life more real we do not agree with the statement "Many of us, like the Roman Catholics, can pray better if we look at a shrine. Most Protestant churches are now using altars. If we ought to pray without ceasing then we need shrines to remind us of Christ wherever we spend our time." His contention is that it is better for us to walk with crutches than not at all. Our view is that if Christians begin to use crutches they will continue to use them just as the Roman Catholics do.

On pages 80 and 81 the author's mind seems to be in utter confusion on the matter of Adoption. He also fails to point out the unique Sonship of Christ as "the only begotten Son of God."

One of the finest features of this book is that it gives recognition to the fact that nature is influenced when we pray. Some so-called Christians of our day have denied this. Dr. Laubach is not exaggerating when he writes, "Either this war is producing more liars than you could count or miracles are happening. Fish have jumped into boats, birds have landed on men's heads and strange winds have blown boats to shore." Although the author does not use the word miracle here in the Biblical sense, he is correct in concluding that prayer may have supernatural influence upon nature.

The author lacks the theological precision we like to see in a Christian writer, but in spite of this we believe this little book will stimulate more people to form the important habit of prayer.

—John D. Richardson.

### THE INCOMPARABLE CROSS

By J. C. Macaulay. Published by Moody Press, 153 Institute Place, Chicago, Ill. Price, 50c.

The major thought set forth in this little book is that the Cross of Christ is God's sufficient answer of love to man's supreme need. It is summarized in this significant paragraph:

"Love saw the guilt of sin and sought a basis of pardon. Love saw the alienation of sin and sought a ground of reconciliation. Love saw the defilement of sin and sought a way of cleansing. Love saw the depravity of sin and sought a means of restoration. Love saw the enslavement of sin and sought an instrument of emancipation. Love saw the malady of sin and sought a method of justification. Love saw the death of sin and sought a way of life. Love sought and love found."

There is a tremendous amount of spiritual food packed into four chapters setting forth the incomparable crime, sorrow, love, and triumph of the Cross of the Redeemer. It is written in facile style and it is our hope that it will be read extensively.

—John R. Richardson.





↑  
*The  
 Resurrected  
 Alba*  
 •  
*Bigger  
 And  
 Better!*



Shall The New  
 Alba Rise From  
 The Ashes Of  
 The Old?

•  
 The Board Of  
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 Unanimously  
 Says  
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The Board of Directors asked the President to make an urgent emergency appeal to the Church and all of its agencies. This emergency appeal has the hearty approval of the General Assembly Stewardship Committee. The General Assembly, the Woman's Auxiliary, the Young People of the Presbyteries and the Assembly, Sunday School Superintendents, Educational Association, Foreign Missionaries, Home Missionaries, Leaders of Religious Education—all need the Alba for their meetings. All should help restore it.

As a grain of wheat falls into the ground and dies that it may bring forth a richer harvest, so may there rise from the ashes of the Alba a better and greater structure.

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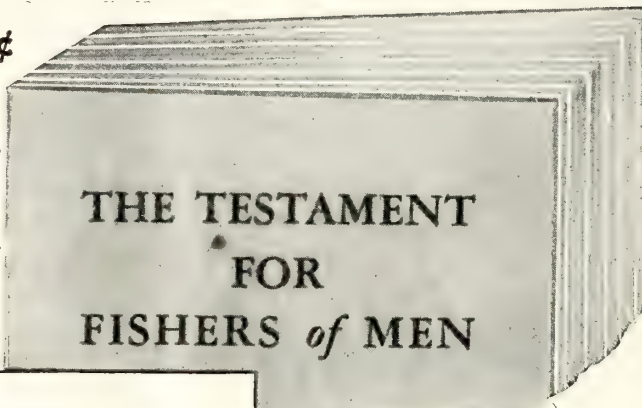
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## THE GOSPEL ACCORDING TO ST. JOHN.

### Keyword: Jesus Christ the Word of God.

The preceding three gospels are called the "synoptic" gospels because they all look at Christ from the same point of view, viz. the human standpoint. John, on the other hand, presents Him from the heavenly and Divine side, as the Son of God. As such He has no genealogy. The emphasis of the book is on the Deity of Christ. John does not argue; but clearly, lovingly, and tenderly presents a Person and invites intercourse with Him. "Believe" and "Live": over and over again these two words occur. Woven into the entire fabric of the book, they contain the heart of the Gospel. Come to Christ; listen to His words; watch Him as He moves among men; listen to the testimony of John the Baptist, and of the disciples, and even of His enemies (who were compelled to own that "Never man spake like this man"). Such acquaintance with Him will convince humble souls that "Truly this was the Son of God". This viewpoint both affords a clue to the distinguishing features of this gospel, and suggests a reason, not only for what is recorded, but also for what is omitted.

"BEHOLD YOUR GOD."

### I. From Deity to Humanity. 1.1-14.

Witness of the Two Johns.

#### CHAPTER 1.

1 IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was a man sent from God, whose name was John.

7 The same came for a witness, to bear witness of the Light, that all men through him might believe.

8 He was not that Light, but was sent to bear witness of that Light.

9 That was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 3

JUNE 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### "How Does He Vote?"

"I am not so much concerned with what he says, but I am deeply concerned about how he votes." This remark was made to the writer one day while traveling to an important inter-mission conference in Shanghai. It was made by a man of long and fruitful service on the mission field, speaking of a well-known missionary.

Since that time we have been reminded again and again of this remark and of its vital importance.

In debate in a Church court the ebb and flow of discussion is much like the mingling and mixing of clay preparatory to the making of some object—vase, or some other vessel.

But, the vote is like placing the soft clay in the oven for the fire. It is the vote which determines the result of debate.

We have known men who consistently talked as conservatives and who consistently voted as liberals. The influence of such men is inevitably on the liberal side. Not only so, but again and again such men are used by the more extreme liberals to gain the confidence and the backing of the evangelicals.

To our evangelical brethren we would offer this suggestion—**no amount of protested loyalty to historic Christianity can neutralize a vote contrary to that position.**

In the days to come members of Sessions, Presbyters and Commissioners will be wise to ponder this fact.

—L. N. B.

### "IF THE LAD BE NOT WITH ME?"

(Gen. 44:34 (R. V.))

We are surprised to hear these beautiful and earnest words fall from the lips of the mercenary and immoral Judah. Something had happened to Judah's heart since he came to Egypt. Would that something might happen to the hearts and consciences of thousands of American mothers and fathers? How can we go up to our Father in heaven and the lads and lassies of America not be

with us? What are we going to say to Him when He asks us where they are?

Judah made a most touching plea for Benjamin "a little one". We would like to plead the case of the "little ones" of our land.

How shall they go up with us unless we show them the way? Will they go up to the Father if they follow us?

Some Christians do some strange things. They serve wine and cocktails in their home and do not want their children to become drunkards; they gamble a little at bridge parties and "take chances" and would be horrified if their boys and girls became professional gamblers; they go to immoral shows and expect their little folk to grow up clean and pure; they are seen on the dance floor and even at night clubs, and wonder why their children drift into all sorts of sin. They go to wrong places and do questionable things and do not expect their children to follow.

If we were "dead in earnest" about this business of being a Christian do you not believe that it would be easier for the lads to go up with us? "If you mean it this way," said a young lad to his father when after a serious illness his father, an elder in the Presbyterian church, made a heart-felt confession and dedication of his life to Christ, "If you mean it this way, I am going with you." When our children see us fret and worry, be so careless in our attendance at church, and the support of the work of the Lord, do they not have a right to suspect that we do not "mean it this way"?

Some years ago a terrible wreck was caused when someone gave the wrong signal and a street car and a train ran into each other. Many tragic wrecks of young lives are occurring daily because some of us older people are giving the wrong signals to the lads.

How shall they go up with us unless we teach them the way?

We teach our children everything under the sun; why not teach them diligently the way of life? Is there anything quite so important as for them to know God as their Heavenly Father, Jesus Christ as Savior, and their own deep need of salvation through His death for their sins? We train the bodies of our girls and boys; we believe in physical training. We train the minds of our children; we



take pride in their mental development. Why are we so careless when it comes to their souls?

"A generation arose that knew not the Lord." How these words arrest us as we read Israel's sad history. Whose fault is it? Not the fault of the little ones, but the fault of us bigger ones, the generation already grown.

How shall they go up if we do not pray for them—aye, pray for ourselves.

The biggest job in the world is to be a good father or mother. We specialize in our work today; we want to make a name for ourselves. Why not set our hearts on being our best as parents? We cannot specialize here except in the school of prayer. The next biggest job is to be a good friend to some child.

Pray the best prayers for our children. Pray that they may be "born again." Pray that prayer before they are born the first time; pray it as they lie in our laps as infants; pray, and expect your prayer to be answered while your children are young and tender of heart. Let your child learn to know and love and trust and obey the Lord even as they learn to lean on you.

Pray that they may find and follow the will of God for their lives. This may mean some sacrifice and hardship for you, but it will mean everything later both for you and for them.

Will we not have a glorious time with our lads and lassies in Heaven? What if they are not with us? — J. K. P.

### "WHY ART THOU CAST DOWN?"

(Ps. 42:5,11; 43:5)

The Psalmist asks this question of his own soul, not another's soul. "Why art thou cast down, O my soul?" Who does not have these times of gloom and despondency?

Sometimes the **big affairs** of the world cast us down. Even we small folk feel the burden of big things in this day of the radio. We think and talk of world problems as our fathers never dreamed of doing.

The picture, as we see it, is neither a happy or reassuring one. The nations, hungry, restless, suspicious of one another, ready for almost any form of false teaching or leadership; our nation, divided, pleasure- and money-mad; the church, filled with apostasy, indifference, and worldliness, seemingly helpless in the face of a demon-possessed and wallowing world. No one who has eyes to see or ears to hear, or a brain to think, can fail to feel somewhat "bowed down" by the reality of these terrible conditions.

Then there are the **little things**. The lions and bears and tigers of the jungle do not worry us as much as gnats, mosquitoes, and flies; it is not the occasional cyclone, earthquake or catastrophe which give us most concern, but the heat and cold wind of each day.

It is thus with our souls. We can stand the big crises of life better than its daily burdens and cares. The sins, and failures, aches and pains and sorrows that come to us each hour of the day.

What is the cure, both for these big and little worries? The Psalmist has it ready for us. "Hope thou in God," "Hope in God."

Do not put our hope in men — neither the leaders of men, or the masses of men. Men of high degree are a lie; men of low degree are vanity — both are equal to nothing — to zero. Israel was always trusting men; Egypt, a broken reed, or Assyria, worse than a reed, a menace. When we put our hope in men, no matter how big and brainy, we have our "headaches" and humiliation.

Do not hope in men, either to solve the great problems or soothe the aching of our suffering souls. Not that we do not appreciate the work of some real leader, or the sympathy of a real friend. But no man is equal to this job of relieving our cast down souls.

"Hope in God" is the only solid and safe hope for our souls. Hope in the Living God Who sits on the throne—His Character, His Position, His Promises—Who performs His wonders in the world.

He will look after the big affairs of the nations; He will also not suffer a sparrow to fall without His notice. We can trust Him with the world and His Church; we can trust Him to make all things work together for good to those that love Him.

Try trusting Him; try thanking Him; try praising Him; "I will yet praise Him." "Praise changes things." Peace, perfect peace, will come, in the place of despondency and gloom. God is the cure for gloom; "Hope in God." Why be cast down, while "My God" reigns in Heaven, and rules my heart and life? — J. K. P.

### Assurance

The assurance of salvation should be the possession of every Christian, but, it is a tragic fact that many not only lack such assurance but actually live in a state of uncertainty, even despair.

In reply to the question, "Are you saved?" the usual reply will be, "I hope so," but many will actually say, "I do not know."

A woman, prominent in the social and church life of one of our largest Southern cities, once said to the writer; "I would give everything I possess to know there is a resurrection after death and that I am saved." Another Christian woman said, "For twenty years I lived in fear; fear that I did not have eternal life."

These are not isolated experiences. Thousands in the Church do not **know** they are saved and some think such knowledge is not to be had until after death.

The reason for this uncertainty is a failure to take God at His word. "He that believeth on the Son **hath everlasting life**," John 3:36, is a statement of fact. When we, by a simple act of faith, believe in Christ as the Son of God and our Saviour from sin, that very instant we **have** salvation. We are born again. Eternal life has begun for us.

Every Christian can say with Paul, "I **know** whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." This is not based on what we **think** or **feel**. It is based on God's word, which cannot be broken. If doubts assail we can still say, "Lord I believe, help thou my unbelief!" —L.N.B.



# IV. The Holy Spirit And The Church

By Rev. T. E. P. Woods, D.D.\*

## THE COMMUNION OF THE SPIRIT

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all." 2 Cor. 13:14. Grace, love and communion! Three arresting ideas are given to us in the Apostolic benediction. While grace is the unmerited favor of the triune God bestowed on man, yet it is called the grace of the Lord Jesus Christ, because it was particularly manifested in and by Him. "For the law was given by Moses, but grace and truth came by Jesus Christ." Love is the identification of one being with another. God so loved the world that He identified Himself with it by the incarnation of His Son. "Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins.-- We love him, because he first loved us." Communion means "having in common," or "fellowship." The first epistle of John tells us that we have fellowship with the Father, and with His Son Jesus Christ, and with one another. There can be no fellowship between those who are radically unlike. We, who in our natural state are from **beneath**, cannot have fellowship with Christ, who is from **above**; but the grace of the Lord Jesus Christ opened the way of fellowship, which the love of God had determined beforehand; and the communion of the Holy Spirit makes our fellowship with the Father and the Son to be a conscious reality.

There can be no fellowship with God, even if we are like Him in nature, without a medium of communication. The Holy Spirit is the personal and conscious medium of communication and communion between God and the Church. The light of the sun could not reach and affect the earth unless there were a medium to carry its rays. "God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanseth us from all sin." Now, the Spirit of God is not the light; the Son of God is the light of the world, and the Sun of Righteousness; His dazzling splendor reveals the glory of God to us through the Spirit, who was sent to make Him known to us. If we do not receive the Spirit, we cannot have fellowship with the Father and the Son; but if we do receive the Spirit, we shall have life, and have it more abundantly through His sanctification until the day of our glorification, when the redemption of our bodies is accomplished by the quickening act of the Holy Spirit, either by raising them from the dead, or by changing their mortality into immortality, at the coming of our Lord.

We have briefly enlarged the idea of the communion of the Spirit into three concepts: Life, holiness, and glory. Let us now examine each of them more particularly in their relation to man, the composite creature who, created in the image of God, is spirit, soul, and body.

### 1. The Communion of Life through the Spirit.

The communion of life has to do with the spirit of man, by which he became a living soul. In His intercessory prayer, Jesus said, "Father, the hour is come; glorify thy Son, that thy Son may also glorify thee: as thou hast given him power over all flesh, that **he should give eternal life to as many as thou hast given him.**" Eternal life has no end, and it has no beginning. Jesus Christ has given this life to the Church. Each member of the Body of Christ enters into that life by a new birth, the birth of the Spirit. By my natural birth, I become a living member of the line, or stock, that preceded me, and a partaker of all the life that was before me. By my spiritual birth, I become a living member of the Family of God, and a partaker of the eternal life that preceded me. Being now born from **above**, we have the right of fellowship with God, because we are the eternal children of God, and partakers of His nature; we have come into an inexhaustible heritage, and an eternal heredity.

Our new life was made possible for us by the incarnation and suffering of the Son of God. While on earth, Jesus Christ promised the complete fulfillment of all that the new life could mean. Now, being glorified, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead, He makes salvation actual by bestowing the gift of life through the Spirit of Life. When we are born of the Spirit, we are given a new spiritual nature **essentially** the same as God's, a spirit that cannot sin, "for whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God." This life is eternal, for God cannot and will not deny His children whom He has begotten any more than an earthly father can deny the relationship of paternity to a child he has begotten; he may cast his son out from his fellowship, but the blood relationship remains, because his seed is in him. So the seed of God remains in His children; they are sealed unto Him by the Holy Spirit, and their life is made one with His by the communion of the Spirit.

### 2. The Communion of Holiness through the Spirit.

The communion of holiness has to do with the soul of man, which is the central consciousness of his composite life. The source of our holiness is Jesus Christ our Lord, the Head of the Church, and the Son of God. As God He has the right to say, "Be ye holy for I am holy." He has the power to communicate holiness to the Church, for all power is given unto Him in heaven and in earth. He has the means of communicating holiness, even the Spirit of truth, through whom He has communion with the Church.

The communion of holiness is called sanctification. Jesus prayed the Father to sanctify the Church through His truth. He sent the Spirit to guide the Church into all truth. The Church is sanctified as its individual members are sanctified; and the members are sanctified in their souls.



The soul of man is the self-conscious ego endowed with freedom of will, whereby man is morally responsible for his voluntary acts. The soul never loses its identity, and it never ceases to exist; but it does not exist alone; it is inseparably joined to a rational spiritual nature through which it thinks and has consciousness of other rational spirits. Its moral character is determined by this spiritual nature which supplies the motives on which the soul acts. If the spiritual nature is evil, the soul is evil; if the spirit is holy, the soul is holy. Man was created with a spiritual nature similar to but not the same as God's nature. That spiritual nature, so long as it was in harmony with God's nature, was immaculate; and the soul acting according to it was sinless; and man having fellowship with God was a living soul. Spiritual life is fellowship with God; spiritual death is separation from God. Sin inheres in the spirit, for sin is rational lawlessness.

When man fell, his spiritual nature was marred by disobedience, and became like the nature of Satan, the enemy of God; thus all the acts of the soul were determined toward evil. Moreover, man's spirit became permanently alien to God, so that it could never be changed again into the likeness of God. But for the grace of God, men were eternally doomed; but the grace of God that brings salvation appeared, that all men might have the opportunity of life (Tit. 2:11). God's grace was manifested in the creation of a new nature out of His own essence, which was conferred upon believers by the new birth.

Then came a perplexing state of existence for the new born child of God. The old Adam nature did not die, but remained alongside of the new spirit nature, and there was warfare between the two; of which, Paul speaks vividly in the seventh chapter of Romans. Here the communion of the Spirit was needed. The Paraclete, the One-called-alongside, was needed to combat that other alongside nature. The soul that fails to surrender to the Spirit of God, who alone can destroy the old nature, is in agony by reason of the dread conflict that ensues. This is made all the harder because his body, which has been sold to sin, has built up in its very tissues and fibres lusts and desires that war against good; although the body itself is not the source of sin, nor the cause of sin, but is the instrument of sin, which may be yielded to sinful practice or evil habit by the soul under the influence of the old Adam nature. No wonder Paul exclaimed, "O wretched man that I am! Who shall deliver me from this body of death?" But, being redeemed and justified, and being enlightened by the communion of the Spirit of truth, he saw the way out. He shouted, "I thank God! Through Jesus Christ our Lord!" That is the way out; through Jesus Christ, by walking not after the flesh, but after the Spirit of God.

Sanctification has a double aspect: Dying to sin, and living unto holiness. In our natural state, we were dead **in** sin; in our redeemed state, we have died **for** sin through Jesus Christ with whom we are identified by faith. When we were baptized into His Body by the Spirit, we were made part-takers of His death **for** sin, and we were crucified with Him, that we might no longer be in bondage to sin. By this grace, our souls under the influence of the new nature that **cannot** sin are enabled to reckon ourselves dead indeed to sin, but alive **unto** God in Christ Jesus. This does not mean that we shall become sinless in this earthly age, for there

is no indication in the Bible that we shall get entirely rid of the old nature until we die naturally or are completely transformed at the coming of the Lord.

But the communion of the Spirit does give us the hope of victory over sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us all our sins, and to cleanse us from all unrighteousness." That is dying to sin. But there is a better way, and that is to live in the Spirit and deliberately seek holiness. The communion of the Spirit helps us to accomplish this by bringing holy things to the consciousness of the soul. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." That is a masterly bit of composition; the very repetition of the words "whatsoever things" before each qualifying word compels the reader to think it through deliberately, and gives the Spirit time to press the thought home.

### 3. The Communion of Glory through the Spirit.

The communion of glory has to do with the body. Glory is primarily a physical phenomenon; though the word is also used in a figurative sense to express our praise of some deed or idea that calls for honor or worship. Its source is radiant energy which, by acting upon some material object, makes it shine forth with brilliance. God manifested His glory at the dedication of the tabernacle in a cloud of light so intense that it prevented any one from entering the tabernacle until it was removed. The same phenomenon occurred at the dedication of Solomon's temple. When Moses, in his growing fellowship with God, longed for one thing more to satisfy his desire, and said, "I beseech thee, show me thy glory"; God answered, "Thou canst not see my face and live, but there is a place on the mountain where I will put thee in a cleft in the rock, and will cover thee with my hand while I pass by; then I will take away my hand, and thou shalt see my back; but my face thou shalt not see." Moses visited God the second time in the mountain. In the holiness of that communion, his soul was enlightened, his spirit was purified, and his body was so glorified that his very flesh gleamed with a brightness so dazzling that his people could not look upon him when he first returned to them. He had to veil his face.

Man is spirit, soul, and body. Without the spirit, he would be a mere animal; without the body, he would be as the angels; but as he is, he is the image of God, and the highest of God's created beings. This man-soul, since he is the very image of God, must reach forth with his ever expanding spirit to discover the treasures of wisdom and knowledge hidden in Christ, to fulfil his destiny and prove himself to be in truth the image of God. And he must inhabit worthily the earthly house of his body in order to do God's will here on earth, and make that body a temple of the Holy Spirit, where he may have communion with God at all times. The body was not designed to be a hindrance to man, nor was it constructed any less carefully because of a supposedly lower function in man's development and eternal activities. God Himself found it necessary to have a physical body in carrying on His great creative work; and that body, made for the Son of God, was the pattern for the body of



man when he was created. In all the appearances of God in the Old Testament, He looked like a man to the men with whom He had fellowship.

Present suffering and future glory are predicated of the body of the believer who, as joint-heir with Jesus Christ, may expect to suffer with Him now, but look forward with hope to be glorified with Him when his adoption is completed by the redemption of the body (Rom. 8:17-23). We do not know what the full glory of that awaited event will reveal; but we know that, when our Lord returns, we shall be like Him, for we shall see Him as He is (1 John 3:2). Having this hope, we are to yield ourselves to the communion of the glory of the Spirit, by presenting our bodies to Him as living sacrifices. We sometimes see the foregleams of the glory of the Lord in the radiant faces of those who are living in the Spirit, and are conscious of their union with Christ through the Spirit. Remember Stephen's face.

The full manifestation of the glory that awaits will come to the Church when the Lord sends forth the trumpet call for His own to join each other in the clouds, and meet Him in the air. In a single moment, in the twinkling of an eye, the Spirit's work of glorification will be accomplished. All the bodies composing the vast Body of Christ will be changed; the corrupted bodies in the grave will put on incorruption, and the mortal bodies of those that remain on the earth will put on immortality. Then each believer will be perfect in spirit, soul, and body; and will be capable of infinite expansion in knowledge and wisdom through his new spirit relieved forever from warfare with the old nature. Then the soul will be perfect in holiness; and the

body will be capable of marvellous skills through new powers and qualities; and because it will at last be under the complete control of the will.

Communion is not onesided. The soul upon which the Holy Spirit moves must respond to the Spirit before there is communion. The response of the soul is faith, which expressed makes things hoped for become substantial, and is the evidence of things not seen. This side of communion is prayer. Through it we have fellowship with the Father and His Son, when we speak to the Father in the name of the Son by the communion of the Spirit. As we are led by the Spirit, and walk in the Spirit, and live in the Spirit, we have more things in common with God which we long to talk over with Him; and the more we talk with Him through the Spirit, the more do we become conformed to the image of His Son; the more do we grow in grace, until both He that sanctifies and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. Not ashamed of us!

How long shall we have to wait and toil and agonize to make ourselves fit to appear before Him in garments of which He will not be ashamed? Forever, if we seek to make ourselves fit; but not one moment longer, if we accept the the garments of His righteousness which the Holy Spirit is urging us to take.

"The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

\*McCallie School, Chattanooga, Tenn.

## Remaining Obstacles To Union

By Rev. D. B. Gregory\*

Many questions should be faced and obstacles removed before any loyal minister or elder in the Southern Presbyterian Church should vote in favor of Union with the Northern Presbyterian Church. The obstacles which confront us, and the problems, not only have not been removed by the passage of time, but have been increased and intensified. The following quotations from the Committee of the General Assembly of 1887 on Organic Union are worthy of consideration today. This Committee presented to the Assembly both a majority and a minority report. The majority report stated: "The mere acceptance of the common standards of our Church, Confession of Faith, Shorter and Larger Catechisms, does not, in our minds, form a sufficient basis of Union; but the acceptance of that peculiar interpretation of our standards which affirms and emphasizes the purely spiritual nature of Christ's Kingdom, and forbids her legislating upon political and civil matters, is the only true basis of Union." The minority report stated: "The members of your committee are of the opinion that the difficulties in the way are numerous and serious. They arise mainly out of the fact that the two churches are not agreed in matters of either principle or polity. To unite, or attempt to unite, the two churches on any compromise of these fundamental differences, or upon any general statements, such as the reception of

the standards "pure and simple," would serve only to bring together those who would not act in harmony, and would perpetuate strife and alienation." This is still the situation that confronts every loyal member, and the ministers of the Southern Church.

As to doctrinal matters, it is useless for any one to try to justify the Auburn Affirmation. It is notorious for its continuing influence against sound doctrine, and its outright denial of plain statements of Scripture. One such reference is enough to convince any one. It stated that—"There is no assertion in the Scriptures that their writers were kept from error. The doctrine of inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, and weakens the testimony of the church to the power of God unto salvation through Jesus Christ." The above is a denial of the inspired testimony of both Paul and Peter, and of the standard of inspiration set down by our Lord when he said—"And the Scripture cannot be broken." An able authority has said—"This is verbal inspiration with a vengeance." The destructive influence of the Auburn Affirmation was widespread then and continues. To quote from the explanatory statement which was issued along with it:—"The number of signatures, 1,274, is



far greater than the Committee had anticipated. Furthermore, the Committee has certain knowledge, through many letters and conversations, that besides signers there are in our church hundreds of ministers who agree with and approve of the Affirmation, though they may have refrained from signing it." Dr. Robert H. Nichols, the Secretary of the Committee, stated in a letter to a friend: "It was signed by a few more than 1,300 ministers; some signatures received after the printing have never been published." He further stated: "From a large personal acquaintance with young ministers, I know that many of them sympathize with the position taken by the Affirmation." That letter was dated March 11, 1935, proving the continual evil influence of the Affirmation. One of the originators of the Affirmation, the pastor of a large church in New York state, at a summer conference on Lake George a few years ago, made this frank and honest confession to this writer. In a private conversation lasting several hours, in which the differences in our doctrinal interpretations and those of the Northern Church were clearly outlined, this distinguished minister said: "I must admit that you have something to give the people and we have nothing." The matters under discussion were the famous five points of the Affirmation. Such frankness and honesty would be highly commendatory in all who would candidly face the facts in both the Northern and Southern Churches.

As to matters of Principle and Polity we find the situation has not changed in the past eighty-five years. The desire to accumulate property built and paid for by loyal people, and to take this property by Court Order against the will of the rightful owners, is illustrated in the present determined efforts to absorb what is left of the Cumberland Church. So we see the repetition of

the tragedy of forty years ago. We quote from an appeal recently sent out by a group of ministers, elders and former Moderators: "The Second Union War is upon us. Shall we stand up like brave men and save our church? Now the great question is: Shall we be true to the sacred trust committed to our hands? If there are those who prefer another church, let them withdraw from ours, and seek fellowship wheresoever they will. That is just and right." Such would be the history of a Union of the Southern Presbyterian Church with a church that minimizes doctrinal soundness, and which does not emphasize the Spirituality of the Church. We must decide whether we will be loyal to our church which was blest because of its love for the Truth, or be absorbed by a body to be known as an all-inclusive church in which great Bible truths are relegated to the background; where small consideration will be given to the wishes of minorities, and where the Courts of the church might be enthroned as the lords of conscience. To quote the beloved Dr. B. M. Palmer in an address before the Assembly of 1886: "There is a loyalty to be cherished, which is higher than allegiance to any potentate on earth; and there is a patriotism, which should call for more passionate expression than can be evoked by any country upon the globe. God is our witness that nothing could yield us such joy as to be henceforth discharged from the necessity of bearing special testimony to the non-secular character of the Christian Church. If this principle could be enshrined in the hearts of men with the sacred confidence of former years, louder hallelujahs would not be heard than in this Southern Church—ordained, through her mere existence, to bear silent and constant testimony for the crown rights of our Lord and Redeemer."

\*Bluff City, Tenn.

## Church Discipline\*

By J. Woodrow Hassell, Th.D.

Text: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Acts 20:28.

The Scriptures everywhere contemplate the Church of Christ as a living, but undeveloped, organism. Frequently, as in the text, the figure is that of a flock of sheep, requiring food, protection and other care. Sometimes it is referred to as a stalk or field of wheat, germinating, sprouting, ever growing toward maturity, but ever needing the farmer's attention.

The prominent feature of such description is the raw, undeveloped, helpless state of Christians and the church body which they constitute. And it is therefore because of this character that shepherds are appointed to attend them; and that apostles, prophets evangelists, pastors and teachers are assigned to guide, instruct, inspire them, to the end that the church at last may "come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."

The Church of Christ has not yet arrived, it is on its way; the body of Christ is not yet full grown, it is growing. And for the purpose of its development, of the attainment of its goal, it requires the governing and guiding hands provided it in the person of the leaders of the Church. All of whose duties and responsibilities may be summed up in the word **discipline**.

Here we need to correct our vocabulary. To the ear of most of us this word suggests citation before the session for moral offenses, suspension of Sacrament privilege, and excommunication from church membership. Of course the word does bear such a meaning, but this is not the primary thought. The dictionary, our Standards and the Scriptures all have the proper understanding of the word as instruction, guidance, sympathetic helpfulness.

Our Book of Church Order says: "Discipline is the exercise of authority given the Church by the Lord Jesus Christ to instruct and guide its members and to promote its purity and welfare . . . The power which Christ has given the Church is for building up, and not for destruction, and is to be exercised as under a dispensation of mercy and not



of wrath. The Church is to act as a mother who corrects her children for their good, that every one of them may be presented faultless in the day of Christ."

Such is the point of view of our church regarding discipline. And it is the correct one, for it perfectly coincides with the Scriptures. Paul's exhortation addressed to the Galatians is representative: "Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness, lest thou also be tempted."

The most severe case of discipline in the New Testament relates to the indictment of a Corinthian church member on the charge of incest. A man had actually taken his father's wife. Paul counselled severe handling of the offender, saying, "Deliver such an one unto Satan for the destruction of the flesh," but, as he quickly added, with the end in view, "that the spirit may be saved in the day of the Lord Jesus." With this preliminary explanation, I suggest:

# **I. THAT CHRIST HAS COMMITTED TO THE OFFICIALS OF HIS CHURCH THE RESPONSIBILITY OF THE SPIRITUAL AND MORAL CONDITION OF ITS INDIVIDUAL MEMBERS.**

That the Almighty God should condescend to work through frail human beings at all is remarkable. But that He should repose in such hands the supreme interests of His kingdom and glory is nothing short of marvellous.

And yet—need I remind you?—this has been His undeviating practice from the beginning. Time was when in the hands of Noah alone, then in those of Abraham, then of Moses and his associate elders, then of judges, kings, statesmen, prophets and priests the fortunes of God's kingdom on earth were lodged. Then, were it not for this uniform Old Testament precedent, we would be astonished to hear the Savior commissioning His leaders in the words so familiar and solemn: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven"; and, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."

I am not here trying to prove anything. The proposition requires none. What every one of us needs is to be shocked into the sense of our accountability to God concerning our high office. Responsibility for the spiritual and moral character of the Christian Church is ours. We cannot shift it; we dare not evade it. If an army of soldiers is weak, undisciplined, ineffective as it swings into battle, the fault is with the leaders and their training. When the world, with too much truth, ridicules the Church and scorns its claims, the leaders should take warning, for the blame is ours. Is the Church in our hands spiritually, its moral life questionable or colorless? We the leaders must answer the charge.

If there are those of us who seek calls to larger flocks of God's sheep, we should remember that the larger the flock the heavier the responsibility. And we should all of us assume our solemn responsibility and immediately get down to the business of the vigilant care of the individual members of our flocks, of sympathetic helpfulness, constant brotherly contacts, instruction and warning. This is genuine church discipline, the most scriptural, the most needed, and the most effective.

## **II. THIS VIEW OF THE RESPONSIBILITY AND FUNCTION OF THE ELDERSHIP HAS FALLEN INTO DISFAVOR, AND THE EXERCISE OF THIS SORT OF DISCIPLINE INTO DISUSE.**

Nothing is plainer than that the New Testament's description of the functions of the eldership is altogether different from the present prevalent conception of them. The primitive elder understood his office to be concerned with feeding the flock, seeking the wandering sheep, carrying the lambs in his bosom. One of them said: "The elders which are among you I exhort, who am also an elder...., feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly." The present-day elder has become, perhaps because we have made him such, a member of a semi-business, semi-spiritual committee, whose duties are principally related to such matters as voting new members, dispensing the sacrament elements, calling the new pastor, (and dismissing the old one!)

I venture to suggest three causes of the neglect of the proper function of the eldership. The causes will themselves point out the cure.

1. The prevalent overdoing of the spirit of tolerance and of personal freedom. We are reminded every day of the individual's rights of Scripture interpretation and of moral application. The principle underlines the Protestant Reformation. But it is distorted and has run to seed. To suggest to a church member the irregularity of his profession or the danger of his conduct is interpreted to be narrow and intolerant. And narrowness and intolerance are the unpardonable sins.

2. A second cause of this need of discipline lies in the unspirituality of us the shepherds. Church officers naturally hesitate to lay hands on church members, knowing that they themselves are guilty of the same sins. How, for example, can an elder exhort with a fellow member for desecration of the Sabbath day, when he himself spends that day on the golf course, or absents himself from the services weeks on end? How can he encourage private and family prayer, Bible study and personal work, when he himself does not practice them? "Thus conscience does make cowards of us all!"

3. A third cause has to do with the size of the church body. The Church of Christ has too many members. Gideon's army of 32,000 had to be reduced to the paltry number of 300, because it was too large and too weak. If this ratio gears any resemblance to the ratio between the apparent and the real strength of Christ's cause, then our church's true strength would be represented by 5,800 instead of 580,000, and the Synod of North Carolina would come down to 980.

At any rate, one of the most apparent facts is that the professing Church of Christ is top-heavy; we have too many members. But, in order to meet a goal we go right on taking them in, often with no more test than affirmative answers to a few simple stereotyped questions. With the sad result that far too many raw untrained, unconverted recruits are brought into church membership; and we soon discover an ever-growing group in sore need of a discipline which we shrink from administering.

## **III. WE TURN NOW TO THE PRACTICAL QUESTION OF WHAT MIGHT BE ACCOMPLISHED BY THE PROPER SORT OF DISCIPLINE.**



1. It would be the means of purifying and empowering the Christian movement. It is remarkable how purity and power are associated in Scripture—yes, and in reason and experience. The whole Israelitish army was halted and rendered helpless until Achan was taken out of the way. The church at Pergamos had lost her power because of the pollution of the Nicolaitanes; the church at Thyatira because of the presence of Jezebel. It was terrible surgery that swept Ananias and Sapphira to their sudden doom. But it both purified and empowered the church. Great fear came unto the whole community, some were frightened away, but “believers were the more added to the Lord, multitudes both men and women.”

The Church of Jesus Christ is rich, large, highly respectable and imposing. But who does not see that it stands confused and impotent at the most stupendous breakdown of human civilization? Unless I have grossly misinterpreted the keynote of Scripture, the way back to power lies along the pathway of purity. Sir Galahad was surely thinking straight when he exclaimed:

My strength is as the strength of ten,  
Because my heart is pure.

2. It would reclaim many stray sinners. Bear in mind that the discipline of which I speak is a general oversight of the flock to be exercised by the elders and minister—I mean intelligent interest, sympathetic concern, instruction, advice, warning and unremitting watchfulness.

How many young men and women are lost to Christ and the Church because all we ever do for them is to vote them membership among our flock! After this they are left to forage for themselves. Soon they begin to slip, and because we do not go after them, they decide that no one cares for their souls, and, to change the figure, float on out with the tide to shipwreck and ruin. Many of these are looking wistfully backward, half-hoping that some one is following to the rescue. We should ever be grateful for the strong ally we have in the hearts and consciences of those that have named the Name of Christ, and for the large number of them which the gentle hand of discipline might hold true. What would have become of David, had not Nathan gone after him? Or of Peter, had not Jesus sympathetically sought him? Or of Mark, had not Barnabas befriended him?

3. It would elevate our reputation and would increase the world's respect for the Church. This is sadly needed. The general public at present believes that the Church would consider itself quite honored to have everybody join its ranks, regardless of its spiritual life or of its moral character. There is too much justification for this belief, though we confess it with shame.

The Church is in dire need of the strictest emphasis upon the prime importance of its spiritual life and a correspondingly high type of Christian morality. When John the Baptist “saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance.” After this speech there was never a doubt in the public mind as to the type of moral character required by the new movement.

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### IV. HOW THE SESSION SHOULD PROCEED.

1. The Session should solemnly assume the responsibility which the New Testament lays upon elders. Without doubt we have laid hands suddenly upon too many incumbents of this sacred office, men who have little conception that their duties are those of spiritual leadership. The time is come that judgment should begin in the very bosom of the church, the session, when every elder and minister make a new dedication of ourselves to our holy calling.

2. The renewed assumption of this responsibility should lead us to devise some practical ways and means of discharging it. I suggest that the session have frequent meetings when, without any other business, the membership roll is thoroughly scrutinized, the spiritual life of individual members discussed, and those having special needs assigned to session members.

Peter, the elder, after counselling his fellow elders how they are to look after their flocks, concludes with the words: “And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

Ours, brethren, is indeed the heaviest responsibility that God has laid upon men on earth. But the reward for the faithful discharge of its duties is correspondingly great and precious. A heavy responsibility, often a thankless task, but at the end of the journey a crown—a never-fading crown, whose leaves and flowers are tokens of abiding spring and everlasting glory.

\*Preached before Albemarle Presbytery and ordered sent to church papers for publication.



# Two Words Of Jesus

By Rev. Joseph Hopper, Th.D.\*

"And Jesus saith unto him, Follow me." John 1:43b.

These words have both simplicity and depth. They present both a call and a program; a characteristic call of Jesus, and a challenging program for every Christian. Let us observe five occasions when Jesus spoke these words, the individuals addressed, and what was involved in their following Jesus.

## 1. Addressed To Philip

(Read John 1:43-46)

When Jesus was in the beginning of his public ministry, He had already enlisted three disciples, John, Andrew, and Peter. He was seeking followers. It was probably on a Sunday in February A.D. 27, that He found a man named Philip, and said unto him, "Follow me." He sought him, and He spoke to him. He is seeking the lost soul now, and saying, "Follow me." Philip, along with his fellow-townsmen, Andrew and Peter, may have been attracted to this region because of the preaching of John the Baptist. In other words, he must have been having some interest in religion. Also he had some knowledge of the Bible. Philip responded favorably to the call of Jesus, and accepted the program.

He followed Jesus in seeking and in speaking to an individual, Nathanael. He engaged in personal evangelism. "We have found him, of whom Moses in the law and prophets did write—Come and see." In following Jesus, Philip had a continued, and increasingly rich fellowship with Him. For instance, at the feeding of the five thousand he was an eye-witness of this great miracle. Again, he had the privilege of hearing the words of John 14 when they were first uttered, and he there received direct personal instruction from Jesus. He also was the man to whom the Greeks came saying, "Sir, we would see Jesus." Then he was in the upper room with the other disciples in preparation for the reception of power from on high.

## 2. Addressed To Matthew

(Read Matthew 9:9)

Probably more than a year had passed after Jesus first called Philip, and we find the Master in the first period of his ministry in Galilee, in the city of Capernaum. He is still seeking men. He saw a man at his place of business, and said unto him, "Follow me."

Matthew was a different kind of man from Philip. He was a tax-collector, a despised sinner.

That is just the kind, too, that Jesus came to call. He said, "I came not to call the righteous, but sinners." Jesus wants the busy man, the sinful man, the unpopular man. Like Philip, Matthew responded favorably, and accepted the program.

Look what this involved in his case. "He forsook all, and rose up, and followed him." It meant for him giving up his old business. At the call of Jesus today many a man must make a complete change in his method of work. It may or may not mean a change of occupation. Matthew gave up his old business, and he gave a feast. He thus honors Jesus and helps him to get in contact with his associates. He does not seem to be calling attention to what some might call this sacrifice, but he is pointing his old associates to the One whom he knew to be his Saviour. Matthew, like Philip, had wonderful fellowship with Jesus on through his ministry. He, too, was in that upper room after the ascension. He, too, was filled with the Spirit at Pentecost. In addition to all of this, following Jesus meant for him that he became the inspired recorder of the Gospel of the King—the gospel according to Matthew. "He being dead, yet speaketh."

## 3. Addressed To 'Another'

(Read Luke 9:59-60)

After the call of Matthew a year or more passes in the ministry of Jesus. He is now making his final departure from Galilee. He "steadfastly set his face to go to Jerusalem," with all that signified. He was not to pass this way again.

The record in Luke tells us that he said to another, "Follow me." The parallel passage in Matthew says he said to another 'of the disciples.' This person is unnamed. He evidently was a person already a disciple of Jesus. This time it is more of the nature of a call to a believer to special service, a call to a definite work in the kingdom enterprise. "Follow—leave—go thou and publish abroad the kingdom of God."

In this case the man's response is different from that of Philip and of Matthew. It would involve for him the giving up of his home ties. "Lord, suffer me first to go bury my father."

The story is told that when George Adam Smith was once in Palestine he wanted a guide into an unfamiliar section. He tried to persuade a young friend, an Arab sheik, to guide him on this journey, but he refused, saying, "Sir, suffer me first to go bury my father." While he was talking to him the sheik's father was sitting at the tent door "hale



and hearty but venerable." The young man was expressing his devotion to his father in saying he could not go away as long as his father was alive. Such was the attitude of the disciple here addressed by Jesus.

Jesus proceeds to point him to the urgency of the case. He calls upon him to give the spiritual the first place—spiritual priority over family ties. The need for this man must have been especially urgent. Then, too, this was evidently a last call. Jesus was not to pass this way again. Was this man in his delay and disobedience finally to hear the words, "Too late, too late—Jesus of Nazareth has passed by?" There may be delays and failures to respond today. Then, too, it may be a last call to some. Failure to respond may mean the opportunity lost forever.

#### 4. Addressed To The Rich Young Ruler

(Read Mark 10:17-22)

Several more months pass in the busy ministry of Jesus. It is now about March A.D. 30. This occasion when Jesus repeats the word, "Follow me," is so unusual and so important. An attractive young man comes running, kneeling, and asking Jesus, "What must I do to inherit eternal life?" Jesus looking upon him loved him. It must have been easy to love such a young man. When Jesus exposed him to external light it appeared that he was a keeper of the law—a good young man morally. "All these have I kept from my youth." When Jesus exposed him to internal light, he was found to be wedded to his material possessions. "One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Go—come—follow.

The last recorded words of Jesus to this young man at this time were, "Follow me." But it would involve for him the giving up of his possessions, and he was not willing to pay this price. Wealth was his master rather than his servant. Following Jesus would involve making Jesus his Lord. He had to decide between the two. "Ye cannot serve God and mammon." "Crown him Lord of all, or you do not crown Him at all." At these implications the young man's countenance fell, and he went away sorrowing. What a tragedy! He had turned his back on Jesus.

In the field of art there is portrayed the genius of Watts to paint the back of a man. In his painting of the rich young ruler his face is not shown, nor even his profile, but you do see his back. "That back is turned on Jesus, and Watts has managed to paint in the droop of the shoulders and the languid and flaccid hand, all the dejection of the man." (Campbell Morgan). That young

man is forsaking Jesus rather than following him.

#### 5. Address To Peter

(Read John 21:15-19)

We turn hastily from this sad picture to a glorious one. After this incident only about two months pass by. But during that short time two of the most tremendous facts of history take place—the death and resurrection of Jesus. "Christ died for our sins according to the scriptures, and he was buried, and he rose again, according to the scriptures." One morning at the break of day, the risen Jesus manifested himself to seven of his disciples at the sea of Tiberias. There they had breakfast together. Then after breakfast Jesus had that memorable interview with Peter, in which He charges him for his mission as pastor, and prophesies his martyrdom. Then comes the final word directed to that wonderful individual, Simon Peter. He saith unto him, "Follow me." "Follow thou me." This was not the first time Peter had heard these words from Jesus. He had heard them directed to the group a number of months before.

At this time these words are directed to Peter personally. For him to respond to this call would mean his following by way of the cross, fellowship in suffering, and also fellowship in glory. Once before Jesus had said to Peter, "Whither I go thou canst not follow me now; but thou shalt follow afterwards." That was spoken before the crucifixion. At that time Peter was unfitted to follow all the way. But now it is different. Jesus had died and risen again. Peter, though he had denied his Master, was truly penitent, and truly forgiven, and signally honored by the risen Lord. And he would be given power from on high on the day of Pentecost. Now He says to Peter as that interview comes to a close, "Follow thou me." We know that Peter did follow Him. See him at Pentecost. See him in persecution. See him in his epistles. See him in martyrdom. Peter went through suffering to glory. He followed Jesus all the way. He was given grace and glory.

Today those who are called to follow Jesus do not all have the same temptations, are not all called to the same service, to make the same sacrifice, to endure the same suffering. Yet for everyone the program involves a complete surrender, a supreme devotion to Jesus, a willingness to follow wherever He leads. May God give each of us the grace to say,

"Where He leads me I will follow

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I'll go with Him, with Him, all the way."

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\*Mission Court, Richmond, Va.



# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For June 23: Strengthening Bonds Of Fellowship

Scripture: Luke 22:14-27; John 15:9-18; 17.  
Devotional Reading: John 15:1-12.

The Church is not merely an organization; it is an organism; it has life, feeling, growth. The members are united like the parts of the body, or the branches and the vine. "I am the vine, ye are the branches."

The aim of the church is to bear fruit. In order to do this, two things are necessary: (1) Pruning, (2) Abiding. If we are to "bear fruit," "more fruit," "much fruit," "your fruit should remain," then the unfruitful branches must be taken away, and we must abide in Him.

Our Devotional Reading stresses these two ways by which the Bonds of Fellowship may be made strong. For additional ways we now turn to our Scripture passages:

**I. Strengthened by a New Covenant.** Luke 22:14-27. "This cup is the new testament (covenant) in my blood."

This passage falls into two sections: (1) Eating the Passover, (2) The instituting of the Lord's Supper.

"When the hour was come." How often these words are used during the last days of our Lord upon earth! Tremendous events are packed into these significant "hours": "your hour," "my hour," "the hour."

"With desire have I desired." This feast was to be even more important than the other Passovers He had kept with them. To keep a feast, to eat together, is a means of strengthening fellowship. This is especially true in eastern lands. When we sit around a table the tie of friendship is cemented.

But the Lord's Supper which followed the Passover was to be even more sacred and strengthening.

"Cup of the New Covenant." How these words would touch the deepest chords of the Jewish heart! Their national history was a history of covenants—covenants with Noah, with Abraham, Isaac, and Jacob; with Israel under Moses; with David. To "cut a covenant" was to bind people with bands of steel.

So, when our Master instituted this memorial and sacrament He was welding a link in a strong chain which would bind all His followers in one bond of fellowship. One of the tragedies of church history is the fierce battles which have been fought over the meaning and correct observance of this feast. How could Satan manage to make this blessed memorial a means of separating, instead of uniting the church! "We are not ignorant of his devices." But in spite of the machinations of our great enemy and divider, this sacrament is still a strong bond which unites Christians. And it is always a means of spiritual strengthening of His

people when they partake of the emblems of His dying love.

**II. Strengthened by a New Commandment.** John 15:9-18. "This is My commandment, That ye love one another, as I have loved you."

How strong and continuing that love had been—loved them unto the end.

"As the Father hath loved me, so have I loved you." Can there be any stronger love than that? The tie that binds Father and Son together is the same tie that binds our friends to us, and ought to bind us to other Christians.

Obedience was the secret of that abiding love between the Father and Son; it is the secret of our abiding in His love. Love is proved by keeping His commandments. Christ's love led Him to Calvary. Our love for Him should be strong enough to lead us to any sacrifice for Christ and our brethren.

There is no tie stronger than love, and Christian love is the noblest of all loves. "For love is as strong as death—the flashes thereof are flashes of fire—many waters cannot quench love, neither can the floods drown it."

"These things I command you, that ye love one another."

**III. Strengthened by a New Commission.** John 17. "As thou hast sent Me into the world, even so have I also sent them into the world" (Verse 18).

There is nothing that unites men in strong fellowship like being given a great task, or sent on some vital mission. The magnitude and glory of the task or commission makes us comrades in a great cause. When we realize that we are God's fellow-workers, then we can say to each other, "Be strong."

The 17th chapter of John, the High Priestly prayer of our Savior, is the most beautiful prayer in the Bible. It might be named the "Glory Chapter," for it is saturated with glory from beginning to end.

Perhaps the greatest sentence ever spoken by John Calvin was this: "Make your one aim in life the glory of God; your one book, the Bible." Paul's greater sentence, "Whatever you do—do all to the glory of God," is one of the most sublime injunctions in the Word of God.

If we could get this truth burned into our hearts it would make the church invincible. This is our Commission—to glorify God.

Let us examine the chapter a bit: 1. The Father glorified. "I have glorified thee on the earth, I have finished the work which thou gavest me to do." How true these words were as they fell from His lips! His perfect life, filled with grace and truth; His loving ministry, as He went about doing good; His sufferings and death, were all part of that work. He revealed the Father in all His love and grace. He brought eternal life to men.

2. The Son glorified. "Glorify thy Son." His days of humiliation, sorrow, shame, and suffer-



ing were about over. He would come forth from the grave and ascend to the Father and reassume His laid aside glory. His exaltation to the right hand of the Father was coming.

3. He is leaving us here, not taking us out of the world, but praying that we may be kept from the evil in the world. As the Father sent Him into the world, so now He is sending US into the world. We are to be "in the world—but not of the world." We are to glorify Him among men as He glorified the Father while here. What a Commission!

When they have completed their mission on earth they are to "enjoy Him forever"—to have the glory which Christ had and to be with Him in the glory that shall follow.

As we read and re-read these glorious petitions of our Great High Priest, what a sense of security and strength fills our hearts! We cannot fail; He ever lives to make intercession for us. We can afford to be patient, to suffer, to be hated by the world, when we know the nature of our God-given task, and the rich reward and inheritance which is ours.

To share His work; to share His glory; how these thoughts should strengthen our bonds of fellowship; What a glorious privilege to be a Christian! How strong we Christians ought to be!

### Lesson For June 30: Jesus' Friends Carry On His Work

Scripture: Mark 16:15-16; 19:20; Luke 24:45-49; Acts 2:46-47; 5:42. Devotional Reading: Psalm 61.

In Psalm 61 we find a good starting point. Let us notice some expressions which might well have been uttered by the disciples when their Great Friend and Master left them to carry on the work alone—yet not alone. "When my heart is overwhelmed." Do not these words well describe the feeling of helplessness and bewilderment which the friends of Jesus felt when He left them? "A shelter" and a "strong tower." He had been their stay. It took them a good while to realize that He was still their strength and refuge. "I will abide", "I will trust." Their faith revived as they became convinced of His glorious resurrection and His abiding presence with them.

The great sacrificial, atoning work of the Savior was just beginning. "Greater work than these shall he do; because I go unto my Father." Part of His work was just begun; they were to carry on this work; He committed it to them as a sacred trust.

**The Command:** Mark 16:15,16; 19,20. He said, "Go", (Vs. 15); "And they went", (Vs. 20). Before He said "Go", He said "Tarry"; and they tarried in Jerusalem until endued with power from on high. Their going and preaching followed their waiting and praying. When Christmas Evans was going to keep an appointment, he suddenly realized that the Lord was not with him. He tied his horse and went into the woods and prayed until he knew that God was with him. He was late in keeping his appointment, but preached with such power that the marvellous Welsh Revival began. Would we not have more real refreshing from on high if we waited for the presence and power of God?



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"He that believeth; he that believeth not." We always find these two classes of people—saved and condemned. The preaching of the Gospel is a savor of life unto life, and of death unto death. Our sword is two-edged; it cuts both ways.

"He was received up into heaven"—"the Lord working with them." Alone; yet NOT alone. "Lo I am with you even unto the end of the world." Here is our inspiration and encouragement. He ever lives, reigns, makes intercession for us at the right hand of the Father; He also walks and works with us. We, like the early disciples, can tell of all that the Lord does "with us." We are never left to our own resources and wisdom and power. Do we not forget that all this is true for US, and true in 1946, as well as 46?

**The Preparation.** Luke 24:45-49. "Then opened He their understanding." They had been so dull and slow; now their minds become quickened and enlightened. "Understandest thou what thou readest"? asked Philip of the eunuch. This was the condition of the disciples before their understanding was opened. The first requirement of a messenger is to understand the message. Are not some of us trying to preach a Gospel we do not understand? We, like one of the great preachers of London, have to "get in" ourselves, before we can get other sinners in. Are we making our one book the Bible, seeking wisdom from the Holy Spirit to understand its wonderful words of life? Are not some today proclaiming their own dreams instead of the whole counsel of God? "Ten minutes with the Holy Spirit is worth more than ten years in the university of Paris," said one of the great Reformers. We get understanding from HIM.

"To suffer—and (die)—and to rise." These are the two points around which the whole Gospel revolves. Paul says that the Gospel he preached was, "Christ died for our sins—rose again the third day." (I Cor. 15:3-4).

"Repentance" and "Remission." Our part, to repent; God's part, to forgive. "In His name." Repentance is not real until it looks to God, to Christ; remission of sins can only come from Him. Leave Christ out—the Name—and our Gospel is dead.

"Among all nations." This is to be a world-wide proclamation. "Ye are witnesses." Have we not almost forgotten these words? Where is the witnessing of the ordinary Christian today?

"I send the promise—but tarry—until—endued with power." This completes their preparation. The distinguishing mark of the true Gospel is POWER. We have plenty of man-made religions and philosophies, but they are all powerless. They cannot regenerate; they cannot give life. The Gospel alone is the power of God unto salvation.

**The Result.** Acts 2:40-47; 5:42. These verses, 2:46-47, close the wonderful chapter telling of Pentecost; the coming of the Holy Spirit like flames of fire; the preaching of Peter as he unfolded the Good News with new courage and understanding of the Old Testament Scriptures; the conviction of the multitude as they cried, "men and brethren, what shall we do?" and the answer of Peter, "Repent and be baptized." Let us notice this summary of "results":

"Continuing daily." Here was no "morning cloud" which soon passed away. It was the begin-

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BOX B-12 — MAXTON, N. C.

ning of a daily living and performing of the Christian life. Some modern revivals are transient. They seem to have no continuing progress or result.

"One accord." Real revivals unite people. Spirit-filled and Spirit-led Christians think alike and feel alike. It is only when the devil gets in his hand that discord and disagreement arise.

"Gladness and singleness of heart." Great joy is one marked result of a real revival, wholeheartedness is another. Our aims are one; our eyes see One Person; our hearts beat in accord, filled with love to our Redeemer.

"Praising God, and having favor with all the people." We must never take any glory to ourselves; that kills a revival. Genuine goodness awakens a responsive chord in the masses of people. Sometimes it stirs envy and anger, but here it met a more generous reception.

"Added to the church those that were saved." If this were always the case our revivals would not be so disappointing. Do we not sometimes add to our church rolls those who are still **unsaved**?

### Acts 5:42

This verse is written after persecution began. Persecution could not stop these men or this movement. The thing that stops the church is corruption within—worldliness and unbelief. "Rejoicing that they were counted worthy to suffer shame for the Name." (Vs. 41). Here is their reaction to the threats of the council.

"In the Temple and in every house." They took advantage of every opportunity. Do we?

"Teach and preach Jesus Christ." We preach not ourselves, but Christ Jesus the Lord, (as Lord). Woe to the preacher who preaches himself, and to the teacher who tells not of Christ!

Is the Gospel having these results today? If not, why not?



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For June

### June 23: Sixty Percent Non-Religious

#### Introduction

People often criticize the foreign mission work of the church because only about one or two per cent of the people in the Far East are Christian after a little over one hundred years of work there, but our own country of America was started some three hundred years ago by Christians and today only about sixty per cent of our people belong to any church at all.

If we listen to ministers and Christian workers as they discuss their problems we are not too proud of the forty per cent who belong. We would think that the forty per cent in the church would be going all out to reach the other sixty per cent, but as we listen in on discussions of the problems we find that a great deal of the time and effort of the church is spent on trying to stir up the folks in the church who are not dependable and who are not faithful in any of the duties called Christian.

In America today there are fifteen times as many churches as there are theaters, and there are five times as many church seats as there are theater seats. Most people do not realize this because so little space is given to the churches in our papers and so much is given to advertising the amusements. As a result it is estimated that 80% of the people of America will attend the theater in a week, while only 10% will attend church. Even for the church it is true that "The more people you sell the more goods you sell." If we in the church are going to reach those out of the church we must witness far and wide, and in every means possible. The more people we tell about Christ the more we will win to Christ.

As we approach this responsibility to witness we need to ask again the question, "Religion is a man's own affair, why should I try to win him to mine?" The answer comes back, "Because Jesus Christ is the Way, the Truth, and the Life," and no man comes to God except by Him." (Jno.14:6) Therefore all those who have not received Jesus Christ are lost—lost to an abundant life in this world and lost to everlasting life in the world to come. Let us remind ourselves of how men can be lost and found by studying again the parables of our Lord in Luke 15.

#### Scripture Lesson

In this chapter, Luke 15, we have four short parables, or perhaps one parable with four parts. In each part we have a way in which a person can be lost—and found.

1. The Lost Sheep.-Lk. 15:3-7. (a) The sheep was lost simply by following its desires; (b) The sheep was found by the careful search of the shepherd.

2. The Lost Silver.-Lk. 15: 8-10. (a) The silver was lost through the carelessness of another; (b) The silver was found by the careful search of another.

3. The Lost Son.-Lk. 15: 11-24. (a) The son was lost by wilful desire and positive choice; (b) The son was found when he came to himself and returned to the Father.

4. The Lost Sympathy.-Lk. 15: 25-32. (a) The elder brother as a good, religious man, lost because he had no love and sympathy for his brother; (b) We are not told whether the elder brother was ever found or not.

Self-righteous, unregenerate folk in the church are harder to reach than Prodigal sons on the outside, sons who know they have sinned.

#### Suggestions

This Scripture chapter is rich in suggestions. Study it carefully, emphasizing the ways in which we can be lost and the responsibility that is ours to manifest our love and sympathy by going out into the highways and hedges to reach the sinners for Christ and then to welcome them into our fellowship when they turn.

### June 30: No Apples Without Trees

#### Introduction

Everybody knows that you can not get apples off the trees in your orchard unless apple trees have been planted, and everybody knows that when apple trees have been planted you can't get peaches off of them. "No apples without trees" is a catchy topic but there is a lot of truth wrapped up in it. Let's go to the Word of God and see what it illustrates.

#### Scripture Lesson

Just as you can not have fruit unless you plant trees so you can not have gospel fruit in the lives of a people unless you plant churches among them. No church should think of itself as a center into which many people must come to build it up, rather every church should think of itself as a center out from which many people must go to build other churches. This is Scriptural. Read Acts 1:8. The church was to begin at Jerusalem and it was to spread to the ends of the earth. Had it stopped short of the ends of the earth it would have failed its Lord. Has your church stopped short? Has it neglected the area next door? Read Revelation 1: 10-11, then take a map and point out the location of each of the churches mentioned. Paul and John had planted the gospel in the community at Ephesus but the church had spread the gospel fanwise into all the area. So must we be doing in our churches.

#### Suggestions

In this program you should study the materials available that show how our church has sought to carry out this Scriptural program through it's home mission work, and you should not only resolve to fully support that program but you should also look around to see what your own local church can do to originate some new work of its own.

#### Coming In July

"Learning will be our emphasis for the month of July. We are to study to show ourselves approved. We are to grow in grace and knowledge."



# Young Readers' Page

## MEI LING

By Mrs. Dayton Castleman

(Lucy Fletcher)

Dong—Dong—the first air alarm bell tolled from the west gate over the city. Some of the people who had not already fled to the country began to run toward the mission school property where they knew some country women had gathered for study of the Bible. The missionaries were there and an American flag flew over the buildings. If only they could reach the inside of the big gate they felt they would be safe from the terror of the skies. They pounded on the great gate of the yard, begging to be allowed to enter. Finally the gateman opened a crack to tell them there were already more inside the mission grounds than they could take care for. When he did so, he was almost knocked down by the frightened men, women and children who crowded into the shelter of the covered doorway after the door had been pushed in.

In the confusion a shrill, childish voice rang out, "You won't come to worship, you won't believe in Jesus, but when you are frightened you come to hide inside the gates. The American flag up there won't save you. You'd better pray to the heavenly Father."

Some who were nearby saw a little figure dart across the yard toward some rooms at the far end. Little five-year-old Mei Ling, whose voice had been heard, was looking for her Grandmother Chu. She and her mother and grandmother lived in those rooms and she expected to find them there. Old Mother Chu had been ill for two months and it had left her with a bad heart. Mei Ling had heard her mother say to the missionary some time before, "Mother is so weak I am afraid she might become worse if the planes should make her afraid."

Little Mei Ling now had but one thought—that of comforting Grandmother so she would not be too frightened—as she ran into the room calling, "Nai, Nai—Nai, Nai!" ("Grandmother! Grandmother!")

There was no answer and Mei Ling saw in an instant that the room was empty. Out the child ran again and across the yard to the long dining hall, even though the planes could be heard above her. As she entered the dining hall, she saw that many of the Bible School women had already gathered there, as well as some of the neighbors who had pushed their way in. Mei Ling stood a moment in the doorway until she saw a familiar bent figure leaning against one of the tables. Her little feet flew across the mud floor until she stood by her Grandmother. Her eyes were bright and excited, but not frightened. She leaned against the old woman and smiled up at her. "Nai, Nai, you must not be afraid, our Heavenly Father will protect us." Then she saw her missionary "god-mother" sitting on the other side of Grandmother Chu and heard her reading God's word and His promises. "Yes, Nai, Nai," said the child, repeating haltingly the words she had just heard, "God is our refuge and strength, a very present help in trouble."

The planes circled over the city, then dropped low and whirled over the mission grounds—so low it seemed they would touch the flag pole. Everyone held his breath. The planes soon swerved away and over another part of the city. Soon they heard a dull boom of an exploding bomb—then another and another—and another!

Mei Ling took one of the wrinkled old hands of Grandmother Chu between her two little hands and whispered a prayer.

"Heavenly Father, take care of us, and keep us from being afraid." And Grandmother Chu said the same prayer after her.

She had not been too much afraid because little Mei Ling had seemed so sure of God's care. Mei Ling has grown to be a tall girl of eight birthdays, but she still remains Nai Nai of that day, saying "See, Nai, Nai, our Heavenly Father did take care of us, and He always will."

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "I":

- (1) God's name for Himself, in Exodus 3:14;
- (2) Jesus' name, in Isaiah 7; (3) A prophet; (4) A name given to Jacob; (5) A son of Abraham; (6) Another son of Abraham; (7) A son of Jacob; (8) A place where Paul preached on his first missionary journey; (9) Reserved in heaven for you; (10) The Thessalonians turned to God, from them; (11) What God can do, but man cannot; (12) Paul took pleasure in his, where man usually worries.

Answers: (1) I am; (2) Immanuel; (3) Isaiah; (4) Israel; (5) Isaac; (6) Ishmael; (7) Issachar; (8) Ierusalem; (9) Inheritance; (10) Idols; (11) Impossible; (12) Infirmities.

## Ninety-Five Thousand Testaments Are Distributed In Tokyo

Tokyo (By Wireless) (RNS).—Of the 100,000 Testaments recently sent to Japan by the American Bible Society, over 95,000 have been distributed, according to an official of the Japan Bible Society.

Distribution was confined to the Tokyo area and some churches and schools in the Nippon capitol have requested additional copies. One church has requested 10,000 more—a school, 5,000.

Japanese church people regard the gift of the Testaments as a boon to the newly rejuvenated church movement here. "Many non-Christians are demanding the new volumes," states one member of the society.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar

June 1946

Special Study during the month: Stewardship.

Circle Topic: Caring About Others.

Auxiliary and Business Woman's Circle Topic:  
What Do Presbyterians Believe?

June 2: Montreat Day.

June 9: Home Missions Day.

June 30: Assembly's Training School Day.

Synodical Training Schools:

Arkansas: June 12-18.

Louisiana: June 10-15.

Mississippi: June 17-22.

Missouri: June 24-29.

North Carolina: May 31 - June 6.

West Virginia: June 3-8.

## Zero Hour For Action

"Freedom needs food—Freedom is meaningless to a dead man." We in this country of well-fed people cannot easily imagine the stark horror of Europe's empty bread basket, of Asia's broken rice bowl, of South Africa's parched fields. Famine, the worst since the Thirty Years War, stalks across Europe and Asia. Fear of hunger and starvation grips almost one-third of the world's population. One of our chaplains who was in prison camp for twenty-seven months recently said, "Hunger degrades. Even strong men stoop to little things when they are hungry."

We are told that our only hope for future peace and stability is to share what we have with others now. Our immediate task is to keep men alive—men, women, little children, youth—who are threatened with starvation in so large a part of the world. Mr. H. V. Kaltenborn said recently that there are one thousand banquets in this country every evening, and sixty per cent of the food is wasted. Small wonder that one Christian, who knows the situation, said, "The United States appears to the rest of the world as living in fabulous and almost immoral prosperity." Is it that we people of this country are suffering from the "disease of luxury," which has blinded our eyes to the gnawing hunger of so many people overseas? It is too late to prevent starvation—thousands have already died; but we may help to mitigate it if we act NOW.

It is the Zero Hour for action and that action demands FOOD that people may survive. Here is what can be done by every person:

**Waste nothing**—even in public eating places, if bread is not needed, ask the one serving you not to bring it. In your own home be more careful than ever that no food is wasted.

**Buy only what you need**—less bread, wheat products, canned foods that are needed for overseas shipment.

**Use all that you have before re-stocking your shelves**—This is not the time for a surplus to be piled up on any pantry shelf.

**Give canned foods**—dried milk, concentrated foods; canned meat, milk, fish; whatever is called for by authorized agencies.

**Give money** to buy foods in bulk for shipment overseas.

**Express your conviction** regarding rationing to those who represent you in Washington.

**Support in every way possible the calls for food and clothing and money made by the Protestant Church agency in this country.**

Recent reorganization combines three well-established Church agencies into the one—**Church World Service**—with which our own Church is closely connected through the Chairman of the Assembly's Committee on War Relief, Dr. Vernon S. Broyles, and the Educational Secretary of Executive Committee of Foreign Missions, Dr. H. Kerr Taylor.

"When we furnish food to the starving we also give hope of a future peace."

**This is important:** It is the opinion and conviction of people qualified to know that material aid, such as food, clothing, medicines, given in the name of the Church and by Church agencies is far more effective in its moral and spiritual ministry than when given by secular agencies.

**Give through your church—give today. Continue your gifts as long as urgent need exists in Europe and in Asia.**

## It Will Cost Something

By Rev. Charles W. Worth\*

One of the most amazing things about a war is the way nations and individuals will squander anything and everything they have in an effort to win it. Many times during the past war I have gazed aghast at the materials and equipment, not to mention the men, that our country sent to every corner of the earth. And we did it almost without thought of cost. We used up our natural resources at a fearful rate. It may well be that the expenditure of one-tenth of the effort and treasure poured out to win the war might have prevented it.

But that is now all behind us, and we face the future, a future that some look upon with fear and pessimism. There is, however, much to beckon us forward with courage and confidence. In all the horror of the war there were many bright spots,



and not least among them was the discovery by many of our men, that the missionary had gone ahead of them into these out of the way places, and that the Gospel had done its quiet and beautiful work.

We look forward now to a great missionary opportunity. Some Japanese leaders are already asking that Christian missionaries return, and I have read letters from Chinese friends begging us to get back just as soon as possible. These people have suffered in ways that few of us know anything about, and yet I have not seen a pessimistic letter nor detected a note of discouragement in any of them. There is no question in their minds about what the Christian Church should do and will do. I recently heard a Christian lady from India say that one of the few influences in her country to restrain their hatred of the British is the presence there of Christian missionaries, British and others.

The doors of the Orient are open to us again. We do not yet know the full extent of the destruction of our mission property, hospitals, schools, and homes, but we do know that it was serious in some places. It costs money to run the Foreign Mission enterprise, and it is going to take a lot to get it going again in the Orient, but I honestly believe that it is the best possible investment that can be made for peace and goodwill in that part of God's big world.

Selfish nationalism is probably the most dangerous force in the world today, and the Christian religion is undoubtedly the most international and unselfish force that we have. Now we have the finest chance in history to stretch out the helping hand of Christian love and fellowship. It will of course cost something in money and men, but it wouldn't be worthwhile if it didn't. As Christians we have a God-given opportunity right now to do something for Christ and for mankind that no others will do or can do.

No effort was too great nor any cost too high to win the war. Just how do we feel about winning the world to Christ? It's a bigger and a harder job, and more worthwhile.

\*Missionary to China.

## Have A Share In Your Church Home!

### June 2—Montreat Day

Members of the Presbyterian Church in the United States have a special opportunity on June 2 to make a gift to the support of their Church home, Montreat, N. C., Thousands of people have enjoyed the beauty, the inspiration, the refreshing rest of Montreat: Montreat means summer conference, Christian fellowship with people from all over the Assembly, delightful experiences, rich

spiritual inspiration, renewed loyalties to Jesus Christ and to our Church. To many, Montreat means "best vacation ever." Our Church has something unique in Montreat—mountain scenery, pleasant climate, a community of like-minded Christians who make Montreat their permanent home, facilities for caring for the large conferences that are held each year, and possibility for expansion, as that can be done. With the destruction by fire of the Alba Hotel, facilities are reduced for this summer. A prompt response to the call for funds to be used in the erection of the new buildings proposed, on the site of the Alba, will be a real way in which every member of our denomination can show appreciation of this church home. Our Church would be the poorer were there no Montreat. It is our privilege and even our responsibility to give adequate support to this institution.

### Today's Best Buy Is A Child's Life:

Every pound of powdered milk we send from America during the next few weeks may mean the difference between life and death to a child of Europe. It's as simple as that.

The milk can be bought in quantities. And it can be shipped.

It can go directly to France, Holland, Belgium, Czechoslovakia, Germany, China, Burma, Siam and other areas of need. Some places which we cannot reach directly we can help by the purchase of milk in Switzerland, and shipment from there. Still other countries where the need is reported as very great indeed, are still closed, but there is little force in protesting this situation so long as our ships go overseas with empty holds, while countries to which we can get goods do without. To help the children we can help, now, is our best entering wedge for other areas.

### Our Responsibilities—Bombs And Bread:

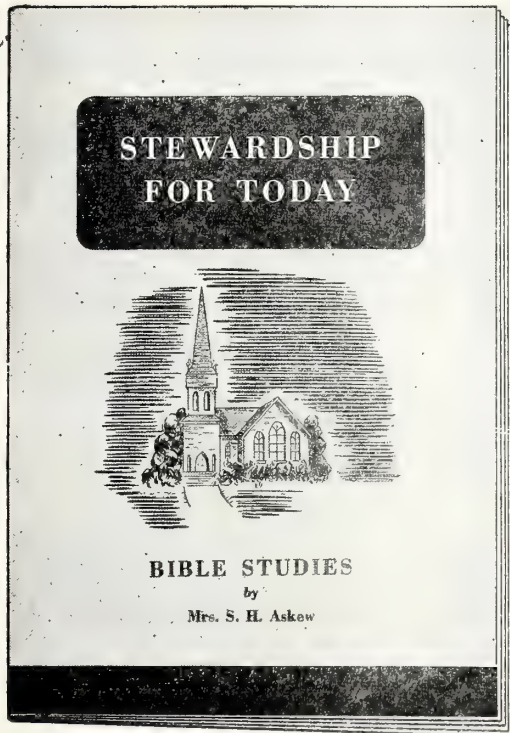
Somehow we have to be sure the children of Europe and Asia—and our own children, too, grow up thinking of the atom bomb as the greatest force of history for human progress—rather than living constantly under its threat as a destructive power that will wipe out all civilization.

I don't know the techniques of the answer. To work them out will require all the best of our thinking and effort. But I think I know the first step.

For the starving child, food is as potent an instrument of life and death as the atom bomb. And like it, food, today, is America's responsibility. To gorge ourselves, while others starve, is only the less merciful technique of bringing death where there might be life. I know that is a harsh way of putting it. But hunger in the bodies of little children—that was harsh, too. And the anguish in their mothers' eyes. It's a time to be harsh—to be harsh with ourselves. To turn from our easy-going indifference and pay attention to their agony even though they may be too far away for us to actually hear their cries of distress.

The first thing—the very first thing—for those of us who pray that America may have the grace of wisdom and forbearance to handle the problem of the atom bomb, is to be sure that within our own families we are demonstrating those same qualities





## UNITED STEWARDSHIP ENLISTMENT YEAR

JUNE 1, 1946 — MAY 31, 1947

Stewardship Study Month  
JUNE 1946

The General Assembly asks every Church during this month, or at some more convenient season to study "Stewardship For Today," by Mrs. S. H. Askew. Order now from The Stewardship Committee, price 20c per copy; in quantities of five or more, 15c. Develop Radiant, Winsome and Fruitful Christians.

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by sharing the life-giving food of which we are also the stewards.

I wish each Christian family in the land might have a special dish on their dining table, on which would be engraved the text: "All things come of Thee O Lord and of Thine Own have we given Thee." And on it I would ask them to place, each day—each meal—whatever sum of money they felt was right to buy food for the hungry children of Europe and Asia. I think I could judge by the response how ready America is for that other tremendous responsibility that has been laid upon us as a nation—the atom bomb.

Gifts of money for powdered milk and other food concentrates to be purchased wholesale and shipped at once for distribution through churches overseas to the children of Europe and Asia, may be given through your local church or sent to Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, New York 10, New York. Clothing in good condition—especially clothing for children—and shoes should be sent prepaid to United Church Service Center, New Windsor, Maryland, or Modesto, California.

Elsie Thomas Culver, Editorial Secretary, Church Committee on Overseas Relief and Reconstruction.

### Liberated Countries Are Asking For The Bible

The world is beginning again. After the worst holocaust of war in history, the nations are looking to America for help. Their needs are endless.

Beside food and medicine, clothing and shelter, they must have spiritual guidance. For this America must furnish Bibles—more Bibles than ever before—to devastated Europe, to the Far East, to Japan. In all its 130 years the Society was never faced with such a challenge, nor such an opportunity.

The officers of the American Bible Society have entered the new year confident that those who have given before will do so with greater joy and sacrifice in 1946 and that many others who never saw their responsibility for giving the world the Bible will see it and respond to it generously.

To date just over one-half, or \$1,500,000, has been raised toward the \$3,000,000 fund to supply Scriptures through the Society's World Emergency Fund.

Recently a request came from the Japan Bible Society for 2,000,000 Japanese and 100,000 English New Testaments. Similar requests for large quantities continue to pour in from chaplains serving in Germany.

China, France, Greece, Italy, Poland, the Scandinavian countries, all need to be supplied as rapidly as the books can be produced.

If you have not made your gift for this special urgent need, will you not mail it now.

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# General Church News

## Presbyterians Protest Continuance Of Representative To Vatican

Wilmington, Del. (RNS).—The New Castle Presbytery of the Presbyterian Church in the U.S.A., has protested against continuance of a personal representative of the President of the United States to the Vatican. In a resolution, the Presbytery called the appointment of Myron C. Taylor to the Vatican "a violation of both the letter and the spirit of the Constitution of the United States."

The resolution will be presented to the General Assembly of the Church in Atlantic City, N.J. next month with the request that it urge President Truman to have the "personal representative" withdrawn.

## Associated Church Press Requests Recall Of Myron C. Taylor

Washington, D. C. (RNS).—Recall of Myron C. Taylor, the President's personal representative to the Vatican was requested by the Associated Church Press, national organization of Protestant church paper editors.

In a resolution adopted at its annual convention here the association proposed that if Taylor remains at the Vatican the Senate Foreign Relations Committee institute hearings "on why the ambassador should not be recalled." Dr. John Van Schaick, Jr. editor emeritus of the Christian Leader, Boston, Mass., official organ of the Universalist Church, was one of two delegates opposing the resolution.

"There is ground for argument," he asserted, "that a papal state exists and that appointment of an ambassador from the United States is a custom we could follow without violation of the separation of church and state."

The resolution adopted by the editors stated: "Resolve that the Associated Church Press, being the editors of the Protestant Press in convention assembled in Washington, do hereby condemn the action of President Harry S. Truman in renewing and extending the appointment, without sanction of the Senate as prescribed by the Constitution of an ambassador of the United States at the Vatican, said ambassador being known as personal representative of the President.

"Because such an appointment is a violation of the principal of separation of church and state; because the appointment was made originally in 1940 by President Roosevelt on a temporary basis in relation to the war, whereas the office has now been maintained at public expense for six years; because this ambassadorial appointment has not had the sanction of the Senate as required by the Constitution of the U. S.:

"We call upon the President to recall his ambassador Myron Taylor, and require the Department of State to close its embassy at Vatican City. If this does not occur within a reasonable time, we call upon the Foreign Relations Committee of the Senate to hold hearings on why the ambassador should not be recalled."

## Evangelical Group Seeks To Co-ordinate Missionary Societies

Minneapolis, Minn. (RNS).—Co-ordination of the activities of 54 different missionary societies around the world was sought here at the first annual convention of the Evangelical Foreign Missions Association.

The Association, which is affiliated with the National Association of Evangelicals, gave final approval to a constitution providing for four rules of comity.

Bases of comity were not divulged, but a spokesman said they dealt with "message, territory, personnel and presentation."—The "territory" provision declares, he said, that missionaries will work in fellowship and with others in the same region.

Any society using the materials of another is to give due credit, the official added.

One of the important contributions the organization can make, it was pointed out, is to present a common front to the American State Department Passport Bureau and to foreign governments in Washington in their efforts to send missionaries overseas.

Two convention speakers, Paul Hartford, Winona Lake, Ind., founder of the Victory Sky Pilots, and James C. Truxell, Los Angeles, representing the Christian Airmen's Missionary Fellowship, urged missionaries to make greater use of airplanes "to speed evangelization."

Use of planes will cut days and weeks into hours for the missionaries, they said.

The Rev. Norman Grubb, London, England, representing the Christian Literature Crusade of London, urged the establishment of an evangelical book center in every large city of the world. He assailed some publishers for printing "modernistic" religious literature along with evangelical books.

Another speaker, Kenneth Taylor, Chicago, representing the Good News Publications, claimed Roman Catholic publishers in foreign countries have refused to print some evangelical missionary literature.

## Columbia Theological Seminary Elects Eight Officers

Five southern states and eight different educational institutions are represented in the list of eight officers elected by the student body of Columbia Theological Seminary at a recent meeting. Mr. John Lowrance Newton, of Gainesville, Ga. a graduate of Davidson College, was chosen president of the student body of the seminary, and Mr. Paul Blake Smith of Orlando, Fla., a graduate of Maryville College, was elected president of the student Society of Missionary Inquiry. Other officers of the student body with their home addresses and colleges are: Vice-president, Mr. Denny Monte Hill of Fairforest, S. C., Bob Jones College; secretary, Mr. George William Hayward of Spartanburg, S. C., Bob Jones College; treasurer, Mr. Wilbur Rood Parvin, Bradenton, Fla., University of Florida. The corresponding officers of the Society



of Missionary Inquiry are: Vice-president, Mr. George Andrew Anderson, Farmerville, Va., Hamden-Sydney College; secretary, Mr. Charles Robert Tapp, Knoxville, Tenn., Westminster Choir College; treasurer, Mr. Thomas Walter Horton, Jr., Spartanburg, S. C., Presbyterian College.

**Suwannee Presbytery Meets  
At Palatka, Fla.**

The Presbytery of Suwannee met in Palatka, Fla., April 30th, 1946. The Moderator; the Rev. Vance Gordon, temporary clerk; the Rev. I. E. Phillips, reading clerk; the Rev. John Largent, publicity clerk.

Presbytery spent the entire afternoon in the discussion of the sale of the Graham Building by the Executive Committee of Christian Education and Ministerial Relief, and is sending an overture to the General Assembly protesting the sale of the building.

Presbytery received the Rev. Melton Clark, D. D. from North Alabama Presbytery and dismissed the Rev. F. W. Widmer to St. John's Presbytery. It dissolved the pastoral relationship between the Rev. H. W. Koelling and the Williston Church.

Dr. H. H. Sweets brought an inspirational message at the popular meeting Tuesday night.

Presbytery will conduct its next meeting in Ocala, Fla., November 12th.

Stephen T. Harvin, Stated Clerk.

**Orange Presbytery Meets At  
Burlington, N. C.**

Orange Presbytery met in its 353rd Stated Session in the Shiloh Presbyterian Church near Burlington, N. C., April 16th, 1946 with 34 ministers and 46 ruling elders present.

At the request of the retiring moderator, Rev. N. N. Fleming, the opening message was brought by Rev. F. F. Baker, D. D. president of the Gammon Institute, Lavras, Brazil. Rev. J. S. Walkup was elected moderator.

Reports from the the churches showed 502 added on profession; 568 by certificate, with a net membership at the close of the year, 15,027, a net gain of over 500. The 66 churches contributed over a half million dollars of which amount \$142,-681 was given to benevolences. One of the most gratifying reports was that of 9 outpost Sunday Schools with a membership of over 500.

Rev. C. G. Smith D. D. was dismissed to the Presbytery of Montgomery, to accept a call to the Presbyterian church of Christiansburg, Va.

Rev. J. Alston Boyd was received from Wilmington Presbytery and a commission was appointed to install him pastor of the Piedmont Presbyterian Church, Burlington, N. C., on Sunday night, May 5th.

Mr. Jack Scott of Westminster Church, Greensboro, was received under care of presbytery as a candidate of the Gospel Ministry.

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Presbytery adopted a memorial prepared by Dr. C. F. Myers, to Rev. E. N. Caldwell D. D. deceased March 12th 1946, also a resolution of appreciation to Rev. R. Murphy Williams recently retired as pastor of the Church of the Covenant, was read by Dr. E. E. Gillespie and adopted by presbytery.

Presbytery gave approval to requests from a number of Churches to amend the call to their pastors by providing for increased salaries, these ranging from a few hundred dollars to several hundred dollars per annum.

The Home Mission committee reported that practically all the fields of Presbytery were being supplied with preaching.

The next meeting of Presbytery will be held July 16th, 1946.

N. N. Fleming, Stated Clerk.

### First Presbyterian Church Valdosta, Ga.

The month of March and April marked significant steps of development for the First Church of Valdosta. Twenty-eight people participated in a four-night Visitation Evangelism program, which was one of the finest spiritual experiences for both church members and the unchurched in many years. This Visitation Evangelism Campaign was directed by the pastor, Rev. Cecil Thompson, and preceded a ten-day Pre-Easter Revival conducted by Dr. Charles L. Nisbet, evangelist, of Huntington, W. Va. Deep earnestness of great gospel messages marked his preaching. The results of the Revival and the Visitation Evangelism Campaign were felt in all three of our Chapels and the mother Church. Between 25 and 30 additions on profession of faith and baptism have been received as a result.

A Weekday Church Nursery School has been opened as a new feature and is proving highly satisfactory. The School is under the supervision of a Weekday Nursery Council and is being supported by the Business Women's Circle of the Church. The Superintendent of the School is Mrs. A. S. Blanks who is highly trained in this type of work. The Nursery is also maintained during all morning and evening preaching services on Sunday.

Our Pastor has been honored by being invited to preach the annual graduation sermon for the Society of Missionary Inquiry of Columbia Seminary on May 19, and also participate in the popular meeting at the General Assembly on May 26 honoring Dr. Henry W. McLaughlin. The Pastor completed his eighth year as pastor of this Church on May 1.

All the Chapels of our Church are showing fine progress under the leadership of Rev. and Mrs. Thomas H. Makin, our new Chapel Minister. The new Southside Chapel will be dedicated in June.

### News Items From Spring Meeting Of Bethel Presbytery

The Presbytery of Bethel met in the First Church, Rock Hill, S. C., April 25, 1946. There were present 16 ministers and 38 ruling elders. Rev. K. G. Philfer was elected moderator. Rev. W. S. Porter who has been in the chaplaincy was



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dismissed to Macon Presbytery. Candidate Jack W. Ewart was dismissed to Kanawha Presbytery. Pastoral relations were dissolved between Rev. C. R. Bailey and the Olivet and Zion Churches to take effect at the summer meeting of the presbytery. Pastoral relations were also dissolved between Rev. Fred A. Hopkins and the Great Falls Church. Mr. Hopkins is taking up the position of Executive Secretary for Bethel Presbytery. A home for the Executive Secretary is being constructed at York, S. C., but Mr. Hopkins' address will remain Great Falls, S. C., for the present. An adjourned meeting will be held at the First Church, York, S. C., on May 21 at 10 A.M. The summer meeting is to be at Piedmont Springs, Kingstree, S. C., the date to be announced later.

W. P. Nickell, Stated Clerk.

## BOOK REVIEWS

### THE INFALLIBLE WORD

A Symposium by the Members of the Faculty of Westminster Theological Seminary. Published by the Presbyterian Guardian Publishing Corporation, 1505 Race Street, Philadelphia 26, Pa. Price \$2.50.

The first requirement of a Christian theological seminary is that it ring true on the inspiration of Holy Scripture. This is basic. It is foundational. Experience teaches that the first step in the deterioration of a seminary is at this vital point. If a seminary is weak here it becomes weak on other essential matters. Church history contains many striking examples of this fact. We observe it also in contemporary theological thought.

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The arrogant assumption of the liberal that "Biblical infallibility is absurd" is exploded in this symposium like an atomic bomb. The seven contributors view the Scripture from different standpoints and all reach the unanimous conclusion that we have an infallible Book.

There are some who tell us today that we should not engage in a defense of either the Bible or Christianity. Dr. Francis L. Patton has correctly

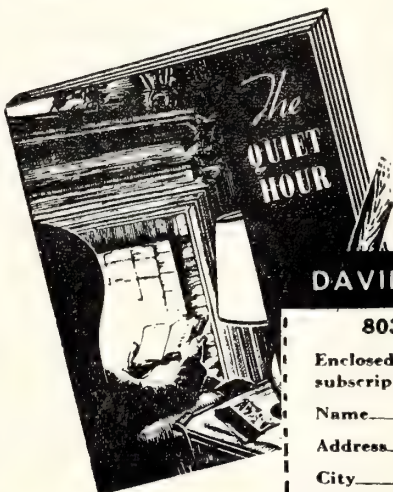


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answered this contention when he stated, "There is no argument against a defense of Christianity which would not be equally good against preaching the Gospel."

If anyone feels that the person who believes in the infallibility of the Word is an obscurantist he should by all means buy this book. The writers have been diligent in appropriating all that modern discovery and research could provide. They have carefully examined everything coming to us in the

form of new light. In this connection they state, "We are as much concerned with the light which may yet break forth from the Scriptures and with a knowledge to be gained from a study of the world in which the Scriptures originated as any student of the Bible. In that sense we have no desire to remain where the Westminster divines of the seventeenth century stood. However, their formulation of the doctrines of Scripture in our judgement remains valid today. It does not need to retreat in the face of modern scholarship."



The first chapter is on "The Attestation of Scripture" by Dr. John Murray. It is a masterpiece. It is worth far more than the price of the book. Professors Edward J. Young and N. B. Stonehouse follow with strong chapters on the authority of the Old Testament and the New Testament. "The Transmission of the Scriptures" is the subject of an important chapter by Professor John H. Skilton. Professor Paul Wooley discusses the "Relevancy of Scripture." Professor R. B. Kuyper has a grand chapter on "Scriptural Preaching." The book closes with a dissertation entitled, "Nature and Scripture" by Dr. Cornelius Van Til.

In as much as the Southern Presbyterian Church is a Confessional Church this book on "The Infallible Word" should be enthusiastically received by both the ministers of the Word and laymen of our Church. It is a distinct contribution to contemporary theological thought. The writers of this book are top-flight scholars in specialized fields, and as a result of their exhaustive investigations they assure us that the Christian's Bible is an infallible product of the Holy Spirit and should be received with gratitude from the God Who has graciously given it to us and preserved it for us.

This book is more than timely. It is invaluable. It is worth its weight in gold. It is bound to be a tremendous value to the Church of our day. It should have an active circulation throughout the English speaking world.

John R. Richardson.

### THE HUMAN LIFE OF JESUS

By John Erskine. Published by William Morrow and Company, New York, N. Y. 248 pages. \$3.00.

While time lasts, men will not give up their attempts to explain Jesus. The latest attempt is that of John Erskine, Professor Emeritus at Columbia University.

His book, *The Human Life of Jesus*, can satisfy only the mind of unbelief. Erskine manages to speak of the Incarnation as Christianity's "central doctrine" and of "Jesus as the God who became Man." He also professes to believe in Jesus. That belief, in fact, is advanced as the reason for the book. Even the mildly critical, however, will conclude early in their reading that the author comes fatally short of the Bible's view of Jesus.

Space will not permit a detailed analysis of Erskine's views. Perhaps a few observations will do.

A man's view of sin has a tremendous bearing on what he thinks of Jesus. The Bible's doctrine of sin will not let a man be satisfied with anything short of the Bible's Jesus. He must be the Bible's God, the Worker of miracles, The Sacrifice for sin, the Victor over death.

Erskine's Jesus did not teach that men are born of the flesh and therefore lost from the very start. Had he thought it he would have "contradicted the spirit of his mission." If he said anything to Nicodemus about human depravity, he said it in a moment of human exasperation. Jesus, to the author, taught an easy forgiveness. His doctrine was that "man even at his wisest would make mistakes, even at his noblest might slip for a moment and fall into sin. But those who did their best, God would forgive and comfort."

Erskine's Jesus did not work miracles. A distinction is made by the author between wonders and miracles. The former, an example of which is the changing of water into wine, he rejects outright. The latter he explains on a naturalistic basis. He did not raise Lazarus from the dead but from sickness to health. Jesus' cures were effected by the "therapy of his own abundant will"; they proved the "therapeutic value of love."

Erskine's Jesus was not the Sacrifice for sin. He "died for the doctrine of love." He realized "that the doctrine of love must be driven home by his own sacrifice." Jesus' own interpretation of his death is completely ignored.

Erskine's Jesus did not actually rise from the dead. The resurrection was not Jesus' event but the disciples'. Its miracle was "the transformation of the apostles. The spirit of Jesus went with them all their days, until it seemed that in them he was risen from the dead."

The author makes the same fatal error others like him made; he thinks that Jesus can be explained. The truth is that Jesus is not a subject for biographers; He is not to be explained in terms of heredity and environment. Not even the Gospels are "lives of Jesus." They portray Him as the Christ, the Saviour of sinners. He is not known unless it be as Prophet, Priest, King. The man who knows Him is he who first cries: "Depart from me, for I am a sinful man, O Lord!"

—Adrian De Young.

### PLAIN TALKS ON PRACTICAL TRUTHS

By Wendell P. Loveless. Published by Moody Press, 153 Institute Place, Chicago, 10, Ill. Price, \$1.50.

The purpose of this book is to provide answers for the perplexing questions one encounters in living the Christian life. The author discusses such themes as the Power of Prayer, the Problem of Worldly Amusements, and various controversial subjects. The most commendable feature about this book is that every question is placed under the scrutiny of the Divine Word and the answers are logical deductions from Scriptural passages. The chapters vary in value, but it is a worthwhile volume to be placed in the Christian's library. It is especially adapted to young people. The last chapter is on "Choice Books for Young Christians." Most of the books recommended here are very fine, though we would omit a few and add others. The author's ability to express Biblical truth in understandable style will be appreciated by all who have not had the benefit of a formal theological education. —John R. Richardson.

### REPORT OF THE GENERAL ASSEMBLY MEETING

We plan to carry a full report on the meeting of the General Assembly in our June 15th issue. Extra copies of this number will be available at twenty copies for \$1.00 postpaid. Please place your order early so that we may print a sufficient number to care for all extra orders.



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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 4

JUNE 15, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States.*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

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## EDITORIAL

### What Is The Essence Of The Faith?

One sometimes wonders how a minister can deny the objectivity, the historicity, and the corporeality of that Resurrection and yet maintain that he holds to the essence of the Faith. Plainly, he is not using the Bible as his standard for determining what is of the *esse* of Christian Faith. Probably he is more or less influenced by idealistic philosophy and is reading his Christianity in terms of Platonism. Plato held that history was of no importance since it all seemed to be a changing flux, that only the ideas were the eternal essence of the universe. This depreciation of history is the heritage of the whole idealistic tradition. Standing on the basis of Absolute Idealism, Ernst Troelsch writes: "Dogmatics has the task of setting forth the Christian faith in God, or in other words the ideas involved in essential Christianity, and this in complete independence without the least admixture of historical elements. It expounds our faith in God as something that has reality in present experience and renews itself with each individual in the experience of redemption. It is made up of purely present-day convictions."

For Troelsch God is the world and this whole manifests "itself" in the consciousness of every man without any necessary reference to Jesus Christ. God's revelation is thus turned into an interior experience of man. Revelation becomes simply the religious name for human discovery, the upthrust of the human spirit. God is only known as the imminent cause of human religious thoughts or experiences. The transcendence of God is gone and Christian theology is dissolved in the general philosophy of religion.

Now the minister who holds that the Resurrection of Christ is merely a suggestive idea, a universal idea and not an objective event, not a historical fact, not actual raising of His body must have an idealistic world and life pattern something like that of Troelsch. Walter Lowrie says that the reason so many people leave our evangelical churches for Christian Science is that their pastors have taken them three-fourths of the way toward idealism and so have made the other fourth—the

step to Christian Science—logical, natural, and easy.

The fundamental error of idealism is in not recognizing that man is a fallen and a guilty sinner. Idealism may be a good religion for sinless angels, but general truths can only spell the eternal doom of sinners such as we are. We need Divine intervention—we need God to become man and do something—to do enough—to save us from the just punishment due for our sins. And thus the Christian religion must have not merely general truths, but definite events at its very heart and essence. We are saved by God's becoming man for us men and for our salvation, by Christ dying for our sins according to the Scriptures, by His rising again for our justification, by His ascending to the right hand of the Father, by His intercession for us.

In his recent study on the Trinity, Canon Leonard Hodgson, recognizes that, "The revelation of God is given in deeds." The biblical record of these events is central to the Christian faith and the key to unlock all the mysteries of being. A series of events composing a historical series about as that series is summarized in the Apostles' Creed, is the key feature of a truly Christian philosophy. There is not space to evaluate other aspects of Hodgson's book, but it is well to call attention to this healthy sign of a turn from abstract principles to the concrete events of the birth, life, death, and Resurrection of Jesus Christ by which God acted to rescue the world from sin and eternal woe.

Instead of taking the Platonic position that history is valueless flux and only the eternal ideas count, let us come to the Bible and evaluation of both principles and events. In so doing we find that it is the Father's good pleasure that in all things Christ should have the preeminence. His Incarnation is the focal center of all history and life. His death is the expiation of our sins, His resurrection is our justification, His intercession secures for us the grace of repentance, His return is our hope of glory.

—Wm. C. R.

### "The Power Thereof"

"We have become so steeped in forms and liturgies and the ceremonies of worship that we have lost appeal to and contact with the masses." This statement was recently made by a clergyman



of the Church of England to a visiting American evangelist.

We hear a good deal about "aids to worship" in these days but we should never lose sight of the fact that the greatest aid to worship is a clear Scriptural presentation of the One to be worshipped.

It is stated that man is incurably religious, but it is also a fact that man is woefully prone to worship man-made gods and methods.

Paul warns against the time when men will have a "form of godliness, but deny the power thereof." Certainly we have many motions of religious activity today, even Christian activity; often at feverish height.

What we all need to learn again and again is the simple fact that the one source of spiritual power is in the risen Christ and the way He has given us in His Word. This is supernatural in origin and in application. No finite mind can understand it. Our privilege—and our duty—is to accept this supernatural gift of the new birth and day by day live in the power which He gives.

Education, organization; these and other things are meaningless, even a hindrance, unless we receive into our own hearts, by faith, the Lord Jesus Christ of the Scriptures. Then and then only will our lives show forth true godliness and spiritual power.

—L.N.B.

## True Christian Righteousness

According to Martin Luther, true Christian righteousness is the theme of the Epistle to the Galatians. Righteousness is the theme of the Epistle to the Galatians. And Luther has a right to be heard on his favorite Epistle. In his struggles to restore the Gospel, Luther found Galatians his great armory. So continually did he devote himself to this mighty letter that he named Galatians his Catherine von Bora—the name of his wife. At the beginning of Luther's great commentary there is a five page summary of the argument of the Apostle. According to the argument the Epistle sets forth:

I. The righteousness of faith or **Christian Righteousness** in distinction from the righteousness of the Pharisees, the Papists, or the Turks. This is a righteousness concerned with faith, grace, and the forgiveness of sins. "St. Paul, therefore, in this Epistle goeth diligently to comfort us, to hold us in this most Christian and excellent righteousness of the law and Christian righteousness there is no mean." **"Christ apprehended by faith, and dwelling in the heart, is the true Christian righteousness, for which God counteth us righteous and giveth us eternal life."** While the Romanists set forth charity or love as the form of faith which gives quality and beauty to the heart—we set forth Christ as the form, the beauty, the quality, the righteousness of faith. "A Christian is not he which hath no sin but he to whom God imputeth not his sin through faith in Christ."

II. This is a pure **passive righteousness** in distinction from an active righteousness which we make for ourselves in the family or in the state. "For in this we work nothing, we render nothing unto God, but only we receive and suffer (permit)

another to work in us, that is to say God. Therefore, it seemeth good unto me to call this righteousness of faith or Christian righteousness." "Thus I abandon myself from all active righteousness, both of mine own and of God's law, and embrace only that passive righteousness, which is the righteousness of mercy, grace and the forgiveness of sins. **Briefly, I rest only upon that righteousness which is the righteousness of Christ and the Holy Ghost.**" "Wherefore I do admonish you, especially such as shall become instructors and guides of consciences, and also every one apart, that ye exercise yourselves continually by study, by reading, by meditation of the word and by prayer, that in the time of temptation ye may be able to instruct and comfort both your own consciences and others, and bring them from law to grace, from active and working righteousness to the passive and received righteousness—from Moses to Christ."

III. Finally, this is an eternal or a **Heavenly Righteousness** in distinction from all forms of earthly righteousness. These earthly righteousnesses are proper in their place and indeed the heavenly righteousness is a boon and a blessing to every form of true and proper earthly righteousness. "When I have this (heavenly) righteousness reigning in my heart, I descend from heaven as the rain maketh fruitful the earth; that is to say I come forth into another kingdom, and I do good works how and whensoever occasion offereth."

"For this is perfect righteousness, to do nothing, to hear nothing, to know nothing of the law or of works; but to know and to believe this only, that Christ is gone to the Father, and is not now seen; that He sitteth in heaven at the right hand of the Father, not as a judge, but unto us of God, wisdom, righteousness, holiness and redemption; briefly, that he is our high-priest entreating for us and redemption; briefly, that He is our high-priest entreating for us and reigning over us, and in us by grace." "Like as the earth labour and travail engendereth not rain, nor is able by her own strength, to produce the same, but receiveth it as the mere gift of God from above; so this heavenly righteousness is given us of God without our works or deservings." The Christian's righteousness is a righteousness that has been accepted as true, valid, sufficient for these nineteen hundred years. It is established in heaven—for our righteousness is Jesus Christ the same yesterday, today, and forever.

—Wm. C. R.

## The Infallible Word

As has been stated in the pages of the Journal again and again—the great issue facing the Church today is the plenary inspiration of the Scriptures.

God has given us a revelation, a Book which is entirely trustworthy. A book inspired and directed by the Holy Spirit so that various writers, writing over the centuries, produced a perfect whole, accurate in detail and presenting God's plan of the ages. The one Book where we have accurate statements of origins and also of destinies.

In recent years liberal theologians have become more and more open in their attacks on various portions of the Word. In increasing numbers men holding a low view of inspiration have been called to Bible chairs in Church schools and Colleges and Seminaries of America. This is inevitably having a serious effect on the spiritual life of the Church, dampening evangelistic fervor, lowering the moral



and spiritual tone of the nation. Social reform becomes the goal, rather than redemption of the individual soul, in the programme of many.

Recently a concerned parent, speaking of her son's experience in a Bible course at a Church College said, "He loved Dr. \_\_\_\_\_'s classes. But —He does not love his Bible."

In the light of the tragic trend today it is refreshing, encouraging, and significant, to have a book produced on the Infallible Word by a group of Christian scholars. The faculty of Westminster Theological Seminary in Philadelphia is to be congratulated and commended for this book. We would encourage students, particularly those in Theological Seminaries to secure this book for themselves. This Journal will take steps to secure "The Infallible Word" at a substantially reduced rate for all who will write us. —L.N.B.

## "What Is That In Thine Hand?"

(Exodus 4:2)

We are so amazed at the greatness of Moses that we almost forget the rod in his hand. And yet that rod is almost a part of the man. With it in his hand he goes to Egypt and there his rod and Aaron's rod have a large share in the battle of Egypt. He stretches his rod over the Red Sea and it divides for Israel to pass over; he smites the rock and water to quench the thirst of the people gushes forth; he holds it up and Amalek is defeated. It is a symbol of power—the Almighty power of God. The rod of Moses—the shepherd's rod—becomes "the rod of God."

Moses is not the only person in the Bible who had something in his hand that God could use. Moses' mother had a boy, and she trained the "goodly child" for the Lord. Hannah, too, had a boy. With what loving hands she dressed him and loaned him to the Lord. David had a sling and a harp; he could use them both very skillfully. Shamgar had only an ox-goad, but with it he slew 600 Philistines. The widow in Elijah's time had but a handful of meal and a little oil; the great woman of Shunem had more—a room in her house fitted with a bed, a table, and candle, but it became "the prophet's chamber." Matthew had a tax-collector's pen; it became God's pen. Peter owned a fishing boat; it became the most famous pulpit in the world. Mary had a box of very precious ointment; when broken, its odor has filled the world. The little boy gave his lunch to Jesus, and 5,000 hungry men were fed. The man in Bethpage owned a colt and on it the King rode into the holy city; another, a large upper room, and in it the greatest of suppers was eaten. The widow who gave her two pence, gave more than all the others. Joseph had a tomb, made for himself, but he loaned it to Christ. We wonder if he later used it for himself! Dorcas had her needle; Paul, a needle and an education; both were used for the glory of God.

What made these simple, ordinary possessions so mighty for the advancement of God's Kingdom?

**Not the things themselves.** There were many mothers in Israel who had goodly children, but only Jochabed and Hannah seemed to have trained them so well. Moses' rod, Shamgar's ox-goad, David's sling and harp, were not unlike the other rods, ox-goads, slings and harps of that time. The

same is true of the long list of the various "things" which these people possessed.

**Not so much in the men and women who owned them.** We all know that gifted, talented, hard-working people can do marvellous deeds with meager equipment—a Wilkie, the artist, only a barn door and a burnt stick; a Paganini but one string on his violin. But these men were doing things in the eyes of the world.

The ones we have mentioned did great things **for God**. Why, and how? Because they were willing to **let God have and use** what they had in their hands. In other words, Moses' rod became God's rod; Peter's fishing-boat, the Great Teacher's boat; Paul's needle and intellect were devoted to his Master.

What do we have? We are all stewards of the manifold grace of God. All of us surely have something in our hands.

Kept in our hands it may startle and amaze the world and our fellowmen, if we are geniuses. But unless we turn it over to **Him** He cannot use it for His glory, or the advancement of His cause and the chances are that it will amount to nothing even in the eyes of the world. Our rods must become His rods; our farms, His farms; our business, His business; our boy and home, His boy and His home; our brains, His brains; our talents, His.

Are we willing to open the door and let Him take charge? —J.K.P.

## "Can These Bones Live?"

(Ezekiel 37:3)

So God asked the preacher, and the preacher rather hopelessly answered: "O Lord, Thou knowest."

Can a dead nation live? So dead that all breath is gone, all flesh decayed, even the bones very dry. Let Israel answer that question—the Israel that God brought from captivity and the grave.

Can a dead church live? So dead that its bones bleach and rattle. Let the Reformation and the Great Awakening answer as the church arose from her grave.

Can dead people live? Let the saints around the throne reply as they sing the praises of Him Who loosed them from their sins, for every sinner is dead until quickened by His Spirit, and the bodies of those who sleep in Him shall hear His voice and come forth. "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believeth thou this?"

Do we really believe it as we preach and pray? As we look out, not upon a **valley** of dry bones, but upon a **world** of dry bones, will it not help us to get a few lessons from the well-known vision of the Old Testament prophet?

1. Let us not try to hide our faces from the vision, or fool ourselves into believing it not true of our times. Let us face the facts. The bones are there; they are many; and they are very dry.



Dead men are trying to revive a dead world; and sadder still, a dead church is often trying to help. All that these dead men and a dead church can do is to bury the bones—the church may do a little more—it may preach a funeral sermon. A form of godliness without the power will never reach dead bones; God alone can raise them.

2. Let us see what caused these bones to live. Man had a part; God had a part, in this great resurrection scene.

What was the prophet's part? "Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." It takes more than man-made philosophy to revive dry bones; it must be the Word of the Lord. Second, he was to call for the wind to come and breathe upon them. This "wind" was the Spirit as He explains in Verse 14: "And shall put my spirit in you, and ye shall live."

God's part was to exert His Almighty power and fulfill His promise. He did both: an exceeding great army of living men stood in the valley: Israel came out of her grave.

3. Let us never despair, then, we who preach in His Name. Our God can revive even a world like ours in 1946; He can put new life into a cold, lifeless church; He can raise dead souls. The deep in sin—those in jails and penitentiaries; those who

drink and gamble and debauch themselves; the hardened in sin—those who have heard and rejected time and again; the old in sin—whose hair is white and step feeble; the indifferent in sin—so careless and unconcerned; the slaves of sin—bound in chains of habit and appetite—helpless and hopeless.

The word of God and the Spirit of God! Is there anything too hard for God? Are we faithful in doing our part? Are we preaching the Word, in its simplicity, purity and plainness? Are we preaching it as the Word of our God? Are we relying upon His Spirit? Are we waiting until endowed with Power on high? My own heart aches as I ask it these questions.

Titus Coan went to Hawaii in 1835—a veritable valley of dry bones. He depended on the Word and on the Spirit. The two-edged sword worked. "The wicked scoffer who came to make sport, dropped like a log, saying, 'God has struck me.'" The high priest of Pelee, most dreaded of sorcerers, came and with bitter tears confessed, and was saved, at seventy years of age. One Sabbath 2,400 sat down at the Lord's table. What a gathering! "Old, blind, decrepid, afflicted with divers diseases, adulterers, murderers, robbers." When he left he had baptized 11,961 people.

Yes, thank God, dry bones can live! —J.K.P.

## Report Of The Eighty-Sixth Meeting Of The General Assembly Of The Presbyterian Church, U. S.

By Rev. John R. Richardson, D.D.\*

The first General Assembly of the Presbyterian Church, U. S., was organized at Augusta, Georgia, December 4, 1861. Dr. Frances McFarland presided during the opening exercises and constituted the Assembly with prayer. Dr. B. M. Palmer preached the opening sermon emphasizing the Headship of Christ. We are all familiar with the cause which led to the organization of our Church and the basic principals are enshrined in the cherished document called "Address to the Churches of Jesus Christ Throughout the Earth." This organization was designed to protect the sacredness of the Christian conscience.

The function of the General Assembly is that of a court of the Church. This body is not designed to be an omnibus clearing-house for all sorts of questions, but rather a supreme court of Christ, and in the words of the Assembly of 1876: "This court meets with the promise of the presence of Christ to deliberate, and under the leading of the Spirit, to decide upon matters pertaining to the general interest of the Church, and not merely to express the opinion of the Church."

During recent years, with a few exceptions, the Assembly has accepted the invitation of the Mountain Retreat Association and met at Montreat, N. C. Our 1923 Assembly expressed the belief that, based on experience, Montreat offers a most desirable place for the meetings of the Assembly and should meet here as frequently as it can with-

out discourtesy to churches which wish to entertain the Assembly. There are many attractive features about this location. In a sense it is equivalent to the Assembly meeting in its own home, for Montreat is owned and controlled by the General Assembly. It is located in the heart of the Blue Ridge Mountains of Western North Carolina. This section is popularly known as "The Land of the Sky." It is noted for its beautiful scenery and invigorating climate. It is only 15 miles from Mount Mitchell, the highest point east of the Mississippi River. The beauty of this location is not the only desirable feature about the meeting at Montreat. Entertainment is provided close to the official place of meeting and the commissioners are not scattered in homes in some metropolitan area.

### The Pre-Assembly Meeting

This year a special program was arranged under the auspices of the Assembly's Committee on Moral and Social Welfare, and was called "A Pre-Assembly Meeting On Christian Relations." Dr. Stuart Oglesby, Chairman of this Committee presided. The first speaker was Dr. Walter Van Kirk, a minister in the Methodist Church and Secretary of the Federal Council's department on International Justice and Goodwill. He was introduced by Dr. E. T. Thompson and Dr. Thompson announced that the address would be on "The World Mission of the Church." Although Dr. Van Kirk failed to use



the subject announced he related some interesting experiences on his visit to Japan.

Friday morning the pre-Assembly group met in Gaither Hall and heard Dr. Leland Foster Wood, a Baptist minister, representing the Family Relations Department of the Federal Council, speak on the Relationship of the Church to the Home. He declared that these two institutions are natural allies, and that the home should be the local unit of the Church. He further stated that the threat to the family is a threat to the Church, and that a strong Church cannot be built on broken homes.

The principal feature of the afternoon meeting was an address delivered by W. Roy Breg, the head of Allied Youth. Mr. Breg was formerly connected with the Christian Endeavor of the South, and a member of the Southern Presbyterian Church. He explained that Allied Youth was an educational program to help young people make intelligent choices in the matter of temperance. To this end the organization provides scientific facts concerning the effects of alcohol.

#### The Moderator's Sermon

The Eighty-Sixth General Assembly was called to order at 7:30 Thursday evening, May 23, by the retiring Moderator, Dr. Thomas K. Young. He preached the opening sermon on the subject, "Christianity's Most Excellent Way," basing his thought on 1 Corinthians 12:31. He appealed to the Church to adopt the way of Christian love as a philosophy of life. He stated to the Assembly that his message would deal with three main issues. First, the Christian way for individuals and groups to avoid sharp contention because they are diverse within the evangelical unity. Second, Christians should keep strong their vital essentials along-side the non-essential diversities. In the third place, he discussed the divine method for generating spiritual power to bring inside the world's kingdom of sin and its tensions the Kingdom of God with its understanding, peace, and love. His major emphasis was upon how to handle in a Christian way the moral liabilities facing Christianity. Such a message is relevant to our day or to any day. No one group within the Church has a monopoly on Christian love, and an exhortation to cultivate this Christian grace has a real value.

#### The Election Of Moderator

There were four nominations for the office of Moderator. The Rev. Cary Weisiger III, pastor of the First Presbyterian Church of Augusta, Ga., nominated Ruling Elder Kenneth S. Keyes of Miami, Florida. Mr. Weisiger urged the Assembly to vote for Mr. Keyes on the basis of his proven ability and consecration to Christ. He mentioned the fact that Mr. Keyes is one of the most distinguished Ruling Elders in the South; he has given lavishly of his time and money in promoting Stewardship throughout the Assembly, and in as much as the emphasis of the new Church year is on Stewardship, Mr. Keyes is the ideal man to implement this objective. Mr. Vernon Patterson, Ruling Elder of the First Presbyterian Church, Charlotte, N. C., seconded the nomination.

Dr. M. O. Sommers of Raleigh, N. C. nominated Dr. Lloyd Courtney of Lewisburg, West Virginia. He asked the Assembly to elect Dr. Courtney on the basis of his work in one of the average churches of our Assembly. He said, "The real heroes of our Church are in small towns. They are not in the limelight but they are worthy of honor." Dr. Courtney has served for 22 years as Pastor of the Old Stone Church of Lewisburg, West Virginia.

This Church was organized in 1783. Dr. R. F. Jones, of Fort Worth, Texas, seconded this nomination.

Dr. P. D. Miller, pastor of the First Presbyterian Church of San Antonio, Texas, nominated Dr. J. B. Green of Columbia Theological Seminary, Decatur, Georgia. He sought the support of the Assembly for Dr. Green on the basis of his contribution to the life of the Church through his teaching at Columbia Seminary. He said that though Dr. Greer was somewhat advanced in years, these years had given him experience which would be valuable to the Assembly. Dr. Ansley Moore of the Government Street Presbyterian Church, Mobile, Ala., seconded this nomination.

Dr. Ernest Trice Thompson of Union Seminary was nominated by Dr. William Crowe, Jr., of Wilmington, N. C. He desired Dr. Thompson's election on the basis of his understanding of the problems of the returned service men. Dr. Frank Caldwell of Louisville Theological Seminary seconded this nomination.

Three ballots were necessary before the Moderator was duly elected. Dr. Courtney was eliminated after the first ballot, Mr. Keyes after the second, and the third ballot Dr. Green won with official tabulation of 216 to Dr. Thompson's 150.

#### Evangelism

The subject of Evangelism was the first order of the day on Friday. Dr. Frank Brown, pastor of the First Presbyterian Church of Dallas, Texas, and Chairman of the Assembly's Committee on Evangelism, presided and gave this report. He declared that Visitation Evangelism was the special emphasis of this Committee during the past year, and that this method had been vindicated by all who took it seriously. In offering this report he said, "when we look back over the year's work in Evangelism in the General Assembly, we are never satisfied with what has been done. This is true of the Committee and Director, however hard we may have worked, and I am sure the same spirit is felt by the ministers of our Church at large." The goal this Committee had set for the past year was fifty thousand but only eighteen thousand, nine hundred and thirteen were received by profession of faith in Christ.

Dr. H. H. Thompson, the Director of Evangelism, received high praise for the work he has been doing in our Assembly. He has been visiting in every part of our Church and has carried his work into fourteen of our seventeen Synods. Dr. Brown said, "We speak in highest terms of that which he has done in the past year, and we are finding his work more and more accepted throughout our Assembly — There is a growing interest among these Churches for this great cause." Dr. Thompson was elected as the Director of the Assembly's work in evangelism for a period of three years. The goal of fifty thousand additions by profession of faith annually was adopted. Dr. Thompson informed the Assembly of his plans for institutes in strategic places of our Assembly through which leaders can be trained in the methods and procedure of Visitation Evangelism. The Rev. Marc C. Wersing, of Decatur, Ga., followed Dr. Thompson's appeal with some of his personal experiences in Visitation Evangelism. Concluding his remarks Mr. Wersing said: "This plan needs no argument. It needs adoption."

#### Foreign Missions

Dr. Darby Fulton's report on the work done by the Executive Committee of Foreign Missions dur-



ing 1946 was one of the bright lights of the Assembly. In submitting this report Dr. Fulton declared, "Since the War came to a close the conditions that surround the missionary enterprise in the long awaited inauguration of a vigorous missionary advance is definitely under way. That there is wide-spread and vital interest in missions throughout the Church seems too evident to be questioned. It is the all but unanimous testimony of our missionaries that they have never known the spirit of missionary concern and inquiry to be as evident as it is in the Church today; not in the Church only, but among the public generally. The American G. I. has brought back a new witness to missions, the result of his first-hand examination. There is a new consciousness that the trouble of the world has been fundamentally spiritual, and that only a spiritual solution will suffice."

Dr. Fulton rejoiced in that since the war is over, the doors long closed are presently wide open. The Church has unparalleled opportunities for meeting desperate human needs. He deplored the fact that we stand in the presence of these needs unprepared either in men or money. He lamented the fact that our missionary personnel has been depleted and we have not been able to replace this depletion. He expressed gratitude for the increased receipts during the past year which were the largest in eighteen years, but informed the Assembly that while this fact looks encouraging on the surface, in reality the dollar has only one-half the buying power. To illustrate this point he said that in China, with present inflationary prices, it required around five thousand dollars to support a missionary. His concluding remarks constituted an eloquent appeal for a new effort in missions and a greater allegiance to the charter of the Christian Church. At the close of his appeal many in the Assembly expressed their thanks to God for the unsurpassed leadership Dr. Fulton is giving to the paramount work of the Church.

#### Assembly's Home Missions

Dr. Claude H. Pritchard, Executive Secretary of the Committee of Home Missions submitted an illuminating report on the achievements of the past year. He affirmed that the Executive Committee had carried out the instructions to begin post-war planning that will cover a twenty-five-year period that will be an intensive program of advance in unreached areas of the Southland. He presented this program of advance under three heads,—the worker, the work, and the financial needs. At the conclusion of his report the Assembly felt that this branch of our Church was in safe hands and directed by intelligent leadership.

#### Christian Education And Ministerial Relief

The report on Christian Education and Ministerial Relief was presented by Dr. Wade H. Boggs, the Executive Secretary. We were delighted to see in this report some paragraphs from our First General Assembly in 1861. Included in this quotation is the statement, "It is the prerogative of God to call; it is the duty of the Church to train." There is need that this distinction be kept in mind. God has reserved the prerogative of appointing His ambassadors to Himself. Until one hears the Holy Spirit whisper in his heart the call to preach he is not qualified.

In this Committee's report on our educational institutions it is pointed out that "public enemy

number one is education without Christ." This is a good statement provided the one making the statement has a proper conception of Christ. In as much as many different Christs are being presented today it is necessary for us to be reminded that it is only of the Christ of the four Gospels, yea, the Christ of the whole Bible, to Whom this reference is made, is this statement true. The Christ of the Auburn Affirmationists is not the Christ we need in our colleges. It is better that His Name not be mentioned at all than to present Him shorn of His full Deity and supernatural character.

In submitting this report Dr. Boggs asked that the Assembly withhold its verdict upon the overture of Suwanee Presbytery in regard to the Committee's sale of the Graham Building until all the facts could be presented. While we are on this subject we would like to say that in as much as this overture received wide and hurtful publicity from certain sources before all the facts were studied, the Assembly exonerated the Committee of the charges made in this overture and expressed complete confidence in the Committee's action in the negotiation of this sale. Many of the commissioners resented the unfavorable publicity given to this Committee prior to the meeting of the Assembly.

#### Religious Education And Publication

Dr. E. D. Grant, Executive Secretary of the Committee of Religious Education and Publication, gave the report on this Department. One of the high-lights of this report was the recognition of the distinguished work of Dr. Henry Woods McLaughlin who has given fifty years as minister in our Southern Presbyterian Church and has served during the past twenty-one years as our leader in Country Church Work and for fourteen years as Director of Sunday School Extension. Dr. McLaughlin was commended by the Assembly for his arduous toil in writing, lecturing, and field work. The Assembly was unanimous in its praise of this great Christian leader and the contribution he has made to the extension of the work of Christ in our Assembly.

Dr. Grant reported that this Committee had an increase in benevolent gifts of over nineteen thousand dollars. It represents the largest income the Executive Committee has ever had in its history. The business department of the Church also has shown real progress during the year and the total sales increased from \$645,576.80 to \$699,436.13.

#### Woman's Work

The thirty-fourth annual report of the Committee on Woman's Work was given by Miss Janie McGaughey, the Secretary of Woman's Work. Dr. McGaughey informed the Assembly that her department had placed Christian witnessing first in its program throughout the year. This has been its theme and direction both in study and service. She reported that there has been definite progress and forward steps in the volume of work done by this department and also a new high record of gifts. The continuing goal of the Woman's Auxiliary is, "Every Woman Enlisted For Christ." This department has also kept the Assembly emphases central in its program. It might be surprising to some who have not followed this department closely to realize that the total amount of gifts during the past year amounted to \$1,924,912. This represents an increase of \$152,124. A careful analysis



of Miss McGaughey's report reveals that this department is in a healthy condition.

### The Training School

Dr. Henry Wade Dubose, the President of the General Assembly's Training School for lay workers submitted his report, and it, too, was one of progress. He told the Assembly that the number of students has so increased that it has taxed the capacity of both class rooms and dormitory. Dr. Dubose asked the Assembly to endorse a campaign to raise one-half a million dollars for the enlargement of this work. The Assembly authorized that Sunday, April 20, 1947, be observed in the interests of the Training School, and that this day be known as "Assembly's Training School Day."

### Defence Service Council

Dr. Dan T. Caldwell, Director of the Defense Service Council made a fine report on his activities during the past year and plans for the future work. He stated that the Council has been active in helping returning chaplains to find pastorates and also assisted chaplains in the Veteran's Administration hospitals. He pointed out that there are 106 Veterans' Hospitals in operation and this number will be increased to 300. A number of these are within the bounds of our General Assembly and our Church should do something to serve these wounded and disabled men. The Assembly authorized the Council to take a special offering to support its work on Mother's Day, May 11, 1947. One of the recommendations was that the Assembly should appoint an Ad Interim Committee to determine whether the Council should be continued over a period of years or its work committed to some other agency of the Assembly or dissolved.

### Bible Cause

Dr. J. A. MacLean gave the report on Bible Cause. He made a fine statement on the importance of supporting the American Bible Society and said that the Church should not hesitate to supply the Word of God for all who need it both at home and abroad. In this report there is this significant statement, "The Church people of America must be reminded that they confront a world that never was so keenly aware of the Bible's worth, and at the same time never was so bereft of copies of it."

### Fraternal Delegates

The Assembly heard with pleasure three fraternal delegates. Dr. Charles L. Hussey of Philadelphia represented the United Presbyterian Church, Dr. Harrison Ray Anderson of Chicago represented the Presbyterian Church, U. S. A., and Dr. J. R. Love of Charlotte, N. C. brought fraternal greetings from the Associate Reformed Presbyterian Church. All three representatives made a fine impression upon the Assembly. This was an amorous group. They were in a romantic mood.

### Elders' Fellowship Banquet

One of the most interesting items of this Assembly was the Elders' Fellowship Banquet. This banquet was arranged by the Department of Men's Work for the Ruling Elders in attendance at the Eighty-Sixth General Assembly. It was held Friday evening at the dinner hour. The two principal speakers were Bishop Ralph S. Cushman, resident Bishop, St. Paul Area, the Methodist Church, St. Paul, Minn. and Mr. Borden Burr of Birmingham,

Alabama. Bishop Cushman spoke on Stewardship and Prayer. Many were impressed with his appeal for Christians to begin the early morning with a period of prayer and then to be fair with God in the disposition of their material possessions. Mr. Borden Burr is an attorney and Ruling Elder in the South Highland Presbyterian Church, Birmingham, Ala. He brought an inspirational message of high quality on "The Responsibility of the Church and the Elder's Relationship To It." Mr Burr is a forceful speaker and has fine sense of discernment as to the function of the Ruling Elders in the life of the Church. Though the sponsors of this program felt they were pressed for time, we feel that this was one of the finest programs presented during the entire Assembly. Our Ruling Elders deserved this recognition. They are a great group of men and a program of this kind is most helpful in inspiring them to accept a larger part of the responsibility of carrying on the work of the Church.

### Foreign Relations

Saturday morning a partial report of the Committee on Foreign Relations was presented. This section dealt with noncontroversial material and was adopted without debate. The latter part of the report dealing with the Federal Council and Church Union precipitated considerable debate. The majority report favored our continuation in the Federal Council. There was a minority report submitted by seven members of this Committee. It is as follows:

### Minority Report Of The Standing Committee On Foreign Relations With Reference To Overtures 29-30-31 Requesting The General Assembly To Withdraw From The Federal Council

Whereas we believe that we ought not to delegate the power of speaking for our Church to the executive agents and spokesmen of an inter-church organization when we have little opportunity of reviewing or modifying their utterances, and Whereas we believe that the executive agents and spokesmen of the Federal Council of the Churches of Christ in America frequently have made and do make pronouncements in matters of theology, politics, and economics which offend many persons in our Church, and Whereas we hope that our recommendation, if adopted by the Assembly, may bring some peace and relief from unceasing debate on this subject to our Church, We recommend in answer to overtures 29, 30, and 31 requesting the General Assembly to withdraw from the Federal Council of the Churches of Christ in America that the General Assembly establish a consultative connection only with the Federal Council of the Churches of Christ in America."

The majority report defended its position on the Federal Council by stating that Protestantism needs a strong voice to represent it in America. The Rev. Cary Weisiger III, who defended the minority report, replied that the voice of the Church is a very sacred thing and should not be delegated to an inter-church organization. He also stated that he was not so concerned about the Church having a loud voice as he is about the Church having a "true voice." This point was never answered by the proponents of the majority report.

The report of the Foreign Relations Committee in regard to Church property evoked lively discussion. Many present felt that the Committee on



Union had not adequately safe-guarded the property rights of individual Churches. Dr. E. T. Thompson, the Chairman of this Committee, who impressed us with his fairness in handling this item, also stated that he was sympathetic with those who wanted section 9 prepared by the Legal Committee of the Continuing Committee placed in the Plan of Union. The Assembly instructed the Assembly's Committee on Union to make every effort to protect more adequately the rights of local churches. It recommended that the proposed substitute for Section 9 in the Concurrent Declarations of the Proposed Plan of Union be referred to the Committee on Union for careful study. A number of Ruling Elders protested against the present Plan of Union that fails to safeguard the property rights of local churches. Bible-believing Christians are unwilling to be robbed of their rightful inheritance and be driven out into the wilderness because of their loyalty to the standards of our Church and the principles of common honesty.

### Radio

The Assembly's permanent Committee on Radio reported that the Presbyterian Hour has been expanded from twelve stations in the Eastern Zone to an Assembly-wide net-work of thirty-nine stations from Baltimore to Corpus Christi and from Miami to Kansas City. Recommendation number 11 regarding overture 18-2 to the 1945 Assembly from Holston Presbytery generated a heated debate. The Committee recommended that this overture be answered in the negative. Ruling Elder Kenneth S. Keyes made a strong plea for the right of religious groups to purchase time. He said that if the liquor interests had this right surely it should not be denied to any religious groups. He said that some of the programs put on by those who bought time were not of the very best, but this did not justify the abrogation of this right. Dr. B. F. Hall made some vitriolic and caustic remarks about the religious groups who purchase time on the air. He spoke of these groups as belonging to the "lunatic fringe." Many did not appreciate this unchristian statement because some of the greatest Christian preaching in America is made possible through purchased time. We rejoice that we had some level-headed Ruling Elders present who saw the injustice involved in this matter and defended the principle that was in jeopardy. Ruling Elder Vernon Patterson declared, "A fundamental principle of our democracy is at stake. It is not a question of whether some of our broadcasts are not good. As a matter of fact, some of the free broadcasts cannot be called good. We are defending a precious principal of our American Way of Life." Dr. L. Ross Lynn of Florida asserted, "The fundamental principle of free speech is involved here. If commercial interests have the right to buy time, certainly religious interests have this right. The press has consistently taken this position, but they refuse to do it in recognition of this American principle." Dr. J. A. McLean of Richmond, Va., affirmed, "Unless we adopt the report of the Committee there will be a mad scramble for bought time." Ruling Elder Richardson Ayers remarked, "If you deny us the right to buy time on the radio, then you may with equal justification deny us the right to buy advertising in the newspaper." After further discussion the Committee's recommendation was adopted.

### Ad Interim Committee On Negro Work

Another controversial subject was the report of the Ad Interim Committee on Negro Work. This

report was read by the Rev. Price H. Gwynn, Jr. It recommended that a new Committee be appointed by the Assembly bearing the official title, "The Assembly's Committee on Negro Work." It was also recommended that this Committee begin to function as a formal agency of the Church April 1, 1947. Many points of view were expressed as to the wisdom of this radical change. The Assembly finally adopted the report of the Ad Interim Committee. After the adoption of the report Dr. P. D. Miller of San Antonio declared that in his judgment the action of the Assembly had accomplished nothing. He felt that the action merely amounted to changing from one form of machinery to another. Time alone will tell whether this was a wise or unwise move. It would require an Isaiah to predict how this radical change will operate in the future work of our Church.

### Committee On War Relief

Dr. Vernon S. Broyles, Chairman of the Permanent Committee on War Relief gave a challenging report. The goal of two hundred and fifty thousand dollars for this Committee was approved. The Assembly also recommended that the pastors of our Church encourage their members to give food, clothes, and shoes to War Relief, shipping this material aid to United Church Service Center, New Windsor, Maryland, or Modesto, Cal.

The Assembly further approved the recommendation that the offering for the Church year 1947-48 be taken on Easter Sunday, 1947.

### Committee On The Sabbath

The Permanent Committee on the Sabbath gave a report of high quality that should be read by every member of our Southern Presbyterian Church. Among other things this report declared, "We summon all Christians, ministers, officers, and members of the Church, men, women and young people, to abandon the compromising, defeatist attitude in respect to a Scriptural observance of the Sabbath, and surrender not the Church's historic position or lower its standard in reference to the proper observance of the Day." September 29, 1946 was designated as Sabbath Observance Day, and the ministers of our Church are requested to preach a sermon on Sabbath Observance on that day and read this report to the congregations. We felt that this report failed to secure the consideration it deserved. It was adopted as a matter of routine.

### Committee On Stewardship

The Committee on Stewardship made its thirty-sixth annual report. It expressed its gratitude to God that there has been an advance in every department of its work. It affirmed, "Christian Stewardship is becoming more and more a reality in the lives of our people. There has been a real awakening both in Stewardship education and Stewardship action. While we still have much to do, and our Church has hardly begun to use our God-given power, there is a distinct 'sound of a going in the tops of the mulberry trees' and God seems to be saying to us again, 'Thou shalt bestir thyself.'" This Committee sponsored an excellent address by Bishop Ralph S. Cushman. Bishop Cushman's appeal for a greater devotion to Stewardship will be long remembered by the members of the 1946 Assembly. The Assembly designated the season February 3-March 31 for special tithing emphasis. Every pastor is urged to preach



at least one sermon on the tithe, stressing the tithe not as a matter of law, but as a minimum spiritual standard of giving, and as a means to Christian growth and blessedness. The theme of the Every Member Canvass for the year 1947 is to be, "Every Member Enlisted."

### Observations

In offering this report to our readers we want to include a few expressions from some of our Ruling Elders concerning this meeting of the Assembly. We interviewed several before leaving Montreat and we now append their observations;

#### Ruling Elder O. M. Crandall Kanawha Presbytery

"From my first visit to the General Assembly I see the need of a greater participation in the Church courts on the part of the Ruling Elders, especially where Church property is involved."

#### Ruling Elder Hugh T. Shockley Enoree Presbytery

"I was exceedingly disappointed in noting that out of twenty-one standing committees appointed to work in the Assembly, the chairmen of twenty of these Committees were ministers and only one was a Ruling Elder."

#### Ruling Elder Judge G. K. Kump Winchester Presbytery

"I, first of all, have been impressed by the sincerity of the men who compose this Assembly. I have also been convinced of our need and of the world's need of more spirituality. Because of this, we should strive for a deeper dedication to Christ and His service. The discussion of the property rights of the local churches was most interesting and the rights of the local churches must be protected. This subject has so many meanderings that one cannot express an opinion without full and complete information."

#### Ruling Elder T. C. Hannah Meridian Presbytery

"My conception of the mission of the Church is to preach Christ and Him crucified. The Church is the only agency for this purpose in the world. We are spending entirely too much time on the secondary things of the Church. I want to state that as a lawyer practicing in the Courts of Justice for forty years I believe it is a matter of common justice and equity that the rights of local Presbyterian Churches should be preserved and each Church should continue to own, control, and determine the future use or disposition of its property. I was shocked to observe how slow some of the leaders of the Church are to commit themselves to a definite statement that would safeguard the property rights of our individual churches."

#### Ruling Elder Vernon W. Patterson Mecklenburg, Presbytery

"The General Assembly is a great deliberative body. It is most impressive to witness the contest of varying opinions of many men of many minds as they proceed, usually, though not always, with decorum and dignity. Through most of the proceedings I was impressed with the cleavage between the so-called liberals on the one side and the con-

servatives on the other. This entered to some degree into most of the important decisions. It was most evident in the matters concerning the Federal Council and the property rights involved in Church Union."

#### Ruling Elder Richardson Ayers Presbytery Of Louisiana

"The outstanding spot in this General Assembly beyond all questions was the address by Dr. Darby Fulton on our South American and African Missions. He gave his experiences on a recent trip to these missions. Full of the Spirit of Jesus and His saving power it inspired within his hearers a yearning for this same Spirit to fill our whole Church."

### Concluding Remarks

With a panoramic view of the General Assembly still fresh in our minds there are a few impressions we desire to share with our readers.

1. There was an evident need for more real prayer and greater reliance upon the Word of God. It is true that the Assembly opened and closed its sessions with a brief season of prayer, but any one with the slightest spiritual discernment was aware that this Assembly was not charged with an atmosphere resulting from earnest Christian prayer. The Bible, the Book by which the Church lives, did not have the place of centrality in this Assembly. Several times we observed the Bible completely covered with all sorts of papers and books. This was indeed symbolical.

2. The motion to limit all addresses on controversial matters to ten minutes for the first speaker and five for the second constitutes a dangerous tendency. If a person does not have anything to say on the subject, then even five or ten minutes are too long. On the other hand, there are some factors in the life of our Church where all the time necessary should be given for the expression of the individual views. The tendency to curtail expression is hazardous to a healthy condition in our Church. There was also a tendency on the part of some to make unkind remarks about those who had enough conviction to speak what they felt on subjects under discussion. Every commissioner should be given ample time to express his views and should be heard with respect.

3. There is an erroneous conception of the Moderatorship that should be corrected. After all is said and done, the Moderator of a Church court is only a presiding officer. Campaigning before hand for any individual is not in harmony with the Christian spirit. It has the odor of political conventions. In our sister Church to the North we read that men actually become candidates for the position and their candidacy is announced before the Assembly meets. If we do not curb the trend in this direction we shall also degenerate into a political body where the lower passions of man are aroused. The sooner we realize that the Moderator has limited authority and can speak for the Church only so far as the Church authorizes him to speak, and that his authority is limited to the preservation of order and the convening and adjourning of the Courts over which he presides the better it will be for our Church. If this office must be campaigned for then we would like to see the candidates run on a definite platform, stating their views on both theology and ecclesiology—win or lose.

4. We observe misplaced emphases in the program of our Assembly. We need a finer sense of



proportion. Major matters should be given the major portion of the Assembly's time; minor matters should receive only minor consideration. First things should stand out in bold relief on the agenda. Too much time was dissipated on the periphery of the things of Christ. Attention should have been given to what lies at the center of Christianity. Unless this is done, our candlestick will be removed. Our absorption in things of secondary value is largely responsible for the present-day weakness of the Church.

5. We would like to see our Assembly present one of the great doctrines of our Church at each annual meeting. Many were disappointed at the service held on Sunday. We felt that this service could have been tremendously improved by having an able Gospel preacher present one of the cardinal doctrines of our faith by which our Church lives.

6. Recognizing that there is a legitimate place for discussion on moral and social problems we regretted that most of these discussions were divorced from the teachings of Scripture. We do not imply that they were opposed to the Scripture, but they were experience-centered rather than Bible-centered. We agree with the Christian thinker who said: "Many expressions on current affairs would be far more telling if they were bound to the great truths of divine revelation upon which they rest."

7. The defense of a cause based on principle is rarely as popular as one based on expediency. Every reader of the four gospels must be impressed with the fact that our Lord was unpopular in His day. It was a rare thing that one was willing to do homage to Him. The Priestly party, and the

Prophetic party were both opposed to Him. Those who were in control of the machinery of the Jewish Church bitterly opposed Him. The Sadducees were the Liberals of His day. They despised Him. Why was this? Christ was unpopular because He had a passion for truth and a determination to defend principle at any cost.

8. In the last place, we are reminded of the statement that "Too often Assemblies pass with much said on timely matters, but too little asserted on timeless matters." A number of speakers offered platitudinous remarks in regard to the times. The few were apparently conscious of the timeless and eternal matters.

### The Next Meeting

Dr. R. C. Anderson invited the 1947 Assembly to meet again at Montreat. The invitation was accepted. The time set was the fifth Thursday in May. As we face the year ahead we realize that it will be a year of decision for better or for worse. Regardless of our personal beliefs and predilections every one in our Church who believes in the efficacy of prayer should pray for the peace, purity, and prosperity of our Church to the end that once again the banner proclaiming the Headship of Christ may be lifted high and followed with our full measure of devotion in the execution of His revealed will. May our theme song this year be:

"Soldiers of Christ arise,  
And put your armor on,  
Strong in the strength which God supplies  
Through His Eternal Son."

\*Pastor of the Second Presbyterian Church, Spartanburg, S. C.

# What Christ Claimed For Himself

By Kenneth S. Keyes

*(This sermon is by Ruling Elder Kenneth S. Keyes, of Shenandoah Presbyterian Church. He delivered this sermon as Retiring Moderator of St. John's Presbytery at the Spring 1946 Meeting. —H.B.D.)*

Text: II Thessalonians 2:15. "Therefore, stand fast and hold the traditions which ye have been taught, whether by word or our epistle."

The letter Paul wrote to the church of Thessalonica 1900 years ago, that serves as our text today, contains a message that we believers need to receive and heed. For we are living in a time when we can observe with our own eyes a great falling away from the faith. By this I mean not only a wide-spread indifference to the gospel of Jesus Christ on the part of the vast majority of the people of our country and of the world—but a tragic falling away from the great beliefs upon which Christian faith is based by many professors in our colleges and seminaries, by preaching and by others who write the Sunday School lessons and literature for many of our leading denominations in the United States.

Let me cite a few examples that will illustrate what I mean: In February 1944, the International Council of Religious Education, which controls the copyright for our International Sunday School lessons, held a conference in Chicago. Rev. Wesner Fallow, minister of education of the Winnetka Congregational Church, Winnetka, Ill. made one of the principal addresses. Among other things, he said:

"We want youth to view Jesus as God's principal revelation of His nature, Jesus is not God, nor another God; nor yet the only revelation we have of God, the source and ground of existence. Our teaching becomes idolatry if it presents Jesus, the unique manifestation of God, as being Himself a God. To my mind, one of the major faults with orthodoxy has always been the practice of confusing God with Jesus. We still have much to do in deleting from the prayers, hymns and certain



text-books used with children, evidences of Christ-worship."

Let me read part of that again—"Jesus is not God, nor another God—our teaching becomes idolatry if it presents Jesus—as being Himself a God." This is not what someone **thought** he said. It is quoted from a **mimeographed** copy of his paper. It is typical of many similar statements that are to be found in the religious literature of our day and that are being made from the pulpits of many protestant churches in this land of ours.

Here is another: Dr John W. Bowman who has occupied the chair of Professor of New Testament in one of the seminaries of the Presbyterian Church U.S.A. wrote a book called "The Intention of Jesus." In this book he said:

"If Jesus **knew** of the tradition of His virgin birth, He never pressed it. After all who should decide between Him and any number of pagan demi-gods and heroes for whom such a birth was claimed. It was the church that added those mundane **traditions** to its Gospels."

Dr Harry Emerson Fosdick—one of the best known preachers in the country, whose books have been read and whose radio messages and sermons have been heard by millions, in his book "Living Under Tension" he makes it clear that he does not believe that Jesus was "divine" or "deity" except as any of us may be. On page 157 he says:

"God can come into human life because God has come into human life. At its best that is what the church has always meant by the divinity of Jesus. Do not, I beg of you, tie this great affirmation up with miraculous accomplishments, such as the virgin birth—as you know, I cannot believe it."

Here we have one of the most influential preachers in the United States openly denying that our Lord was the Son of God except in the sense that you and I can call ourselves the sons of God.

Another well known religious leader is Dr. Henry Sloane Coffin, who served for years as President of Union Theological Seminary and was Moderator of the Northern Presbyterian Church in 1943, in his book "The Meaning of the Cross" completely renounces the doctrines of the atonement and points out the error in—and these are his words—"certain widely used hymns (which) still perpetuate the **theory** that God pardons sinners because Christ purchased that pardon by His obedience and suffering." (page 118).

In another book "Religion Yesterday and Today" Dr. Coffin describes Christ as completely human without supernatural knowledge. He says:

"He shared the beliefs of His time. He believed in the nearness of the Parousia—as did Paul—and was mistaken. He did not know any more about philosophy or philology, about history or natural laws, than did any Jew about Him, except in so far as a pure heart helps knowledge."

I could go on for the rest of my time reading similar quotations from the books of these and other well-known religious leaders.

Statements of this sort coming from the lips and pens of men who are supposed to know so much more about God's word than a layman would be expected to know, prompted me some months ago to undertake a serious study, considering Jesus from three different points of view:

1. What did He claim for Himself?
2. What did others claim for Him?
3. What do His works reveal about Him?

This seemed to be a logical approach. So far I have found time to complete only the first of these studies. And today I shall try to tell you what Jesus claimed for Himself.

### 1. Jesus claimed that He was the Messiah, long awaited by the Jews:

Very early in His public Ministry Jesus passed through Samaria on His way to Galilee. At Jacob's well near Shechem He spoke with a Samaritan woman about the water of life, and explained to her how God expected true followers to worship Him.

The woman said, "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things." To this Jesus replied, "I that speak unto thee am He."

Here we have a simple claim—not couched in any figurative language—but spoken in plain understandable words. Jesus told her that He was the Messiah of whom she spoke.

The woman, at least partially convinced, went back into the city and said to the men, "Come see a man which told me all things that ever I did. Is not this the Christ?" And she led the Samaritans out to Jesus. He stayed and talked with them two days. And they **believed** His claim for it is written that they said to the woman, "Now we believe, not because of thy saying for we have heard Him ourselves and know that this is indeed the Christ—the Saviour of the world."

These Samaritans saw Him, heard Him talk and they believed this claim.

### 2. Jesus claimed that He was the Son of God.

After Jesus had healed the impotent man at the pool of Bethesda on the Sabbath day, the Jews persecuted Him because they said He had violated their rules for Sabbath day observance. Jesus answered them with these words, "My Father worketh hitherto and I work." Now all of us who believe in Jesus as Saviour and Lord have a perfect right to call God our Father. As Paul said, "The Spirit himself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ."

But Jesus there at Bethesda meant to imply more than the relationship that all believers enjoy. And the Jews understood that he meant more for John 5:15 records: "Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath but said also that God was His Father, making Himself equal with God." And it is perfectly evident from the rest of the passage that Jesus was claiming actual Son-ship for He tells them "that all men should honor the Son even as they honor the Father."

Then you will recall the time when Jesus asked of His disciples, "Whom do men say that I, the Son of Man, am?"

After they told Him that some thought He was John the Baptist, others Elisha, others Jeremiah, and others one of the other prophets, Jesus then asked them, "But whom say ye that I am?" And you will remember that Peter answered, "Thou art Christ, the Son of the living God." And Jesus immediately put His stamp of approval on this statement by saying, "Blessed art thou, Simon



Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

We can be certain again here that by this statement Jesus was not claiming the kind of Son-ship that every believer can claim for himself. Flesh and blood, meaning men, could have revealed that Jesus had that kind of a relationship. Here Jesus is speaking of and claiming actual son-ship—He claimed to be God's son in the real and true sense."

How any theologian in the face of recorded facts like these can possibly infer that Jesus did not claim to be God, would be a mystery to me if it was not plainly stated in the Book that there would be wide-spread unbelief in the days preceding Christ's coming.

Yes, Jesus claimed definitely and positively that He was the Son of God in the real and true sense of the word.

### **3. Jesus claimed that He existed with God before the world was created.**

Just before His betrayal Jesus in His great intercessory prayer used these words, "I have glorified thee on earth, I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee **before** the world was."

Here we have a definite statement from the lips of the Master that He was with God even before the world was created. This is a stupendous claim. If the Jewish religious leaders were provoked when Jesus called God His Father at Bethesda, how much angrier they would have been if they had heard Jesus claim that He was with God before the creation of the world?

### **4. Jesus claimed that God Himself had sent Him to the earth.**

Jesus said to the Jews who ought to kill Him (John 8:42) "If God were your father, ye would love me; for I proceeded forth and came from God; neither came I of Myself, but He sent me."

Again Jesus in the temple taught the Jews in these words, (John 7:28, 29) "I am not come of myself, but He that sent me is true, whom ye know not. But I know Him; for I am from Him and He hath sent Me."

These words need no explanation. Jesus here states plainly that He was sent to the earth by God.

### **5. Jesus claimed that God had committed to Him all power and authority, both in heaven and in earth.**

Just before His final instructions to His eleven disciples to go into all the world and preach the gospel, He told them (Matt. 28:18) "All power (our Revised Versions translate this word "authority") is given unto Me in heaven and in earth."

This all-inclusive claim was made at the close of Jesus' ministry. We know from our gospel accounts that Jesus possessed miraculous powers:

a. He had power to heal the sick. There are at least 22 specific cases where He healed fever, epilepsy, lameness, made the blind to see, brought hearing and speech to the deaf and dumb.

b. He had power to raise from the dead. Luke, a physician whose education and training would cause him to view most skeptically such a claim unless it was verified by undeniable proof, records two cases where Jesus used this power—when He raised the 12 year old daughter of Jairus and when He raised the son of the widow of Nain. John records the third—the raising of Lazarus after he had been in the tomb 4 days.

Jesus claimed that His powers also included authority to forgive sins. To the crowd that was present when they brought to Him the man sick of the palsy, Christ said, "But that ye may know that the Son of Man hath power upon earth to forgive sins, I say unto thee, arise and take up thy couch and go into thine house."

Yes, there can be no doubt that Christ claimed that all the power and authority of God Himself had been committed to Him. And His recorded works certainly proved that this claim was true.

### **6. Jesus claimed that His purpose in coming to the earth was to save the lost and that to accomplish this purpose He would give His life.**

Christ said to Zacchaeus—"the Son of man is come to seek and to save that which is lost." (Luke 19:10). Again just before the last supper, He said, "I came not to judge the world but to save the world." (Jno. 12:47).

Speaking to the Parisees, Christ said, "I am the good shepherd and know my sheep and am known of mine—I lay down my life for the sheep. Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from me but I lay it down of myself. I have power to lay it down and I have power to take it again." (Jno. 10:14,15,17,18).

There is no play of words here—just a simple, but very definite claim that Christ had one purpose for leaving His place in the Heavens and that was to save the lost—that He came as He himself expresses it in Matt 20:28—"to give His life a ransom for many."

### **7. Jesus claimed that whoever believes in Him shall have eternal life.**

Speaking to the antagonistic Jews at Bethesda, Jesus said, "Verily, verily, I say unto you. He that heareth my word and believeth in Him that sent me, hath everlasting life and shall not come into condemnation but is passed from death unto life." (Jno. 5:24).

And at another time He said to Nicodemus these words that we all know so well—"For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." (Jno. 3:16).

Here, my friends, is a claim that is more important to you and me than any other claim that Jesus made. Jesus plainly says, "If you believe in **Me**—if you believe that I am what I claim to be—you will spend your eternity with God and with me."

### **8. Jesus claimed that those who do not believe in Him shall not have eternal life.**

We hear men say these days, "I do not think that a loving God would condemn a man to hell just because he does not accept Jesus Christ."



I'll admit that sounds reasonable but Jesus tells us differently. In Jno. 3:18 He says, "He that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."

Again He says (Jno. 14:6) "I am the way, the truth and the life; **no man** cometh unto the Father except by me."

This claim is even more outstanding, it seems to me, than the one we considered a moment ago. There He claimed that whoever believed in Him would have eternal life. Here He claims that **only** by believing in Him can we have eternal life—that He is the **only** way.

These, my friends, are the 8 major claims that Jesus made for Himself when He was here on earth. Let's review them briefly:

1. He claimed that He was the Messiah—long expected by the Jews.

2. He claimed that He was the Son of God.

3. He claimed that He existed with God before the world was formed.

4. He claimed that God sent Him to the earth.

5. He claimed that He had all authority and power both in Heaven and earth.

6. He claimed that He came to earth to save the lost.

7. He claimed that all those who believed in Him would be saved and would spend eternity with God.

8. He claimed that all those who did not believe in Him would be lost and would spend eternity apart from God.

Having made these 8 stupendous claims for Himself, it seems to me that there are only 3 possible conclusions that anyone can draw from the evidence—

1. That Jesus was a liar and the greatest fraud in the world's history.

2. That He was honest but was deluded into thinking that He was what He claimed to be—like an insane man who conjures up imaginative ideas about himself, or

3. That He was all that He claimed to be.

I have no patience with those who say that Jesus was the greatest teacher that ever lived but who deny His deity. A great teacher would teach only truth. When we deny that Jesus was the Son of God—when we deny that He existed with God before the world was created—we call Him a liar because He definitely, in no uncertain words, claimed these things for Himself.

And if we follow this theory to its end we must also conclude that Jesus was a fool as well, for only a fool would suffer what He suffered and die for claims that He knew to be false. Surely any thinking man would be forced to discard this first conclusion that Jesus was a fraud.

As to the theory that He was honest but deluded, surely the things that He did when He was here on

earth were not the actions of an insane man. The high moral character of His teachings—the fact that these teachings have never been surpassed in the history of mankind—both indicate that Jesus was not only thoroughly sane but that He was possessed of super-human intelligence and wisdom.

W. H. Griffith Thomas points out that with all the great names in history, the invariable experience has been that the man is first a power, then only a name, finally only a memory. Exactly the opposite is true of Jesus.

1. He died on cross of shame—even His disciples thought He had failed in His mission.

2. His name has gradually become more powerful.

3. He is the greatest influence in the world today.

Surely, my friends, it is easier to believe that Jesus was all that He claimed to be.

a. The character of His teachings is in harmony with this conclusion.

b. The life that He lived is in harmony with this conclusion.

c. The influence of His life and teachings on the history of mankind is in harmony with this conclusion.

d. The effect of His life and teachings on the lives of His born-again followers in the world today is in harmony with this conclusion.

John cautioned the believers of his day when he wrote (I John 4:1-3).

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God:

Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-Christ, whereof ye have heard that it should come; and even now already is it in the world."

This spirit of anti-Christ is in the world today, my friends. It is in our institutions of so-called higher learning—our schools and colleges, our seminaries, and in great pulpits in this land of ours.

May I close with just one more illustration that sets forth with crystal clearness this falling away from the faith in one of our great educational institutions?

Dartmouth College was started in 1769 to train Indians in the gospel of Jesus Christ. Its founder was Ebenezer Wheelock—an ordained minister. The majority of the students in its first 15 graduating classes entered the ministry. From 1810 to 1830 one-third of its graduates became ministers. From 1830-1868 one-fourth entered full-time Christian work.

Nathan Lord, president from 1828-1863 said at the 100th Anniversary Celebration—"For Christ the college was founded and has been administered. To Christ all its influence in all time belongs."



Samuel C. Bartlett, another president, said "Dartmouth College was conceived in the fervor of piety, born in the throes of a great missionary zeal, dedicated at birth to Christ, cradled the first year in a revival, and stands wedded to religion—until death."

At Dartmouth today only 8 religious courses are offered. None are compulsory. And in 1927, The Dartmouth—the student paper—reported: "Dartmouth has always been considered a liberal college. On the religious question it is only to be expected that Dartmouth shows a large percentage of atheists and agnostics." As far as I know this statement was never repudiated by the faculty or the trustees.

In the great Baker Library at Dartmouth, there is a series of 14 murals that attempt to show the growth and development of civilization. The last of these panels is called "Modern Negation of the Spirit" and the official description published by the College reads, "Here a militant Christ figure is shown, axe in hand, and his cross at his feet, symbolic of an aroused and aggressive spirituality. He stands against a great junk heap in which appear the destroyed symbols of antiquated creeds and of the confessional forms of all religions."

This mural pictures a hideous, glaring Christ—with a Satanic face—axe in his hand—and the

cross chopped down and lying at his feet. It is a horrible sight.

This is what 60 years of scepticism and unbelief has done for one of the great colleges of America—a college that a former president said, "stood wedded to religion until death."

May God give us the wisdom to apply Paul's test to the books we read and the sermons we hear—that any teaching that denies that Jesus Christ is the Son of God—that strips Him of His supernatural wisdom and powers and reduces Him to the stature of a man (even the best man that ever lived)—is not of God.

May God give us strength to resist the increasing tendency to either deny the great doctrines upon which our faith is founded or to consider them non-essential.

May God give us the courage and the will to tell others that Jesus Christ—our Lord and Saviour—was what He claimed to be, the Son of God, who came to this earth, suffered and died, on the cross, that He rose from the dead and sits today at the right hand of the Father in Heaven—and that it is only through believing in Him that we are saved from the consequences of our sins and hope to spend eternity with God.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For July 7: The Law

#### In Jesus' Day

Scripture: Exodus 20:3-17; Deut. 5:33; 6:3-9; Matt. 5:17-20; 22:37-39; Mark 10:17-22; Luke 2:41-52; Devotional Reading: Psalm 119:9-16.

As this lesson is somewhat introductory to the whole study for this quarter, let us take a short "Refresher Course" on the subject of God's law and its relation to the Gospel.

First, Hodge. The law is taken to mean "that revelation of the will of God which is designed to bind the conscience and to regulate the conduct of men." This law is revealed in the constitution of our nature, (Paul says of the heathen that they are a law unto themselves), and "more fully and clearly in the written Word of God." There are many different kinds of laws: (1) Some are founded on the nature of God, (2) some on the permanent relations of men in their present state (3) some on temporary relations, (4) some, like the ceremonial laws, on the explicit command of God. When these served their purpose they are done away - the laws of ritual and sacrifice.

Second, the Catechism. We are told that the Scriptures principally teach what man is to believe concerning God, and what duty God requires of man. The first 38 questions deal with our belief in God and related subjects; the next 43 deal with our duty to God - obedience to His revealed will. That revealed will is found in the Moral Law, which is "summarily comprehended in the Ten

Commandments." Then follows a very fine discussion of these commandments, what is required and what is forbidden. It would be well for us to refresh our minds by reading and meditating on these questions and answers. With this basis the Catechism proceeds to teach us of Sin, Faith, Repentance, and Salvation as revealed in the Gospel.

Third, Paul, the inspired and matchless theologian of the New Testament. Paul devotes a great deal of time and space to the discussion of the Law and its relation to the Gospel. In Romans and Galatians the great doctrine of Salvation through faith is clearly and logically set forth. The law was our schoolmaster to lead us to Christ." Weymouth translates, "So that the law has acted the part of a tutor-slave to lead us to Christ, in order that through faith we may be declared to be free from guilt."

We are no longer "under the law" but the just shall live by faith. The Moral Law still remains, however, both to show us our need and drive us to Christ for salvation, and as a rule and guide for Christian conduct. If we love Him we will keep His commandments, and His commandments are no longer grievous. We are not to "continue in sin that grace may abound." We strive to keep them not as a means of salvation, but out of love for Him who saved us.

May we now turn to our lesson: The Law In Jesus' Day.

One verse in our **Devotional Reading**: "Thy Word have I hid in mine heart that I might not sin



against Thee." Some one has said of this verse: "a good thing, in a good place, for a good purpose." We might say, "the best Book, in the best place, for the best purpose—to keep us from sin." God's Word, God's Law, is Holy, Just, Good; it should be stored in the whole inner man, (the heart,) it keeps from sin, for it tells of the remedy for sin, and it tells us how to live holy lives.

Exodus 20:3-17: Summary of God's Moral Law. The first two verses of this chapter give us the Preface to the Ten Commandments—the reason why we should keep them. The first four tell of our duty to God. The fifth is a sort of transition from God to our fellow-men—it commands us to "honor thy father and mother" and is the only one "with promise" "that thy days may be long." The last five reveal our duty to our neighbors.

Deuteronomy 5:33; 6:3-9: Purpose of the Law—Life and Prosperity. In the first passage Israel is commanded to walk in all these ways in order that they may live and it might be well with them and that they might prolong their days in the land.

The second passage repeats this purpose—"well with thee—increase mightily."

In order that this purpose might be carried out they are (1) to love the Lord with all their heart and soul, and might, (2) treasure these words in their hearts, (3) teach them diligently to their children, (4) talk of them constantly, (5) bind them upon hands and forehead, (6) write them upon the posts of their houses and upon their gates. The Jews took this literally and bound certain parts of the law on their bodies and houses. We know, of course, that this command is to be applied spiritually. The Word of God should guide and control every part of our lives.

Matthew 5:17: The Permanence and Importance of the Law. "I am not come to destroy, but to fulfill." The law of God is a permanent thing. It is a revelation of the character and will of God. It cannot be destroyed or changed. Many men would like to do away with the Moral Law just as many men would like to believe, "no God."

Christ fulfilled it in two ways: (1) He kept the law perfectly—the only One to do this since the Fall. (2) He made it full of meaning—filled it full of deep spiritual significance. If we read the verses following this passage we will see how true this is.

All the law will be fulfilled. We are not to neglect either to preach it or to keep it. The nearer we keep it the more Christ—like our lives will be for it is a holy law, and greater our reward shall be, for we are rewarded according to our works, and law means works. The more careless we are about teaching and keeping it, the less will be our reward.

The Scribes and Pharisees stressed an external observance of the law. Our righteousness must be greater than theirs—we will have to be clothed in the perfect righteousness of Christ. Without that we cannot enter the kingdom of God.

Matthew 22:37-39: The Heart of the Commandments—LOVE. Love is the fulfilling of the law. Love to God—love that reaches heart, soul, mind, strength—will enable us to keep the first table, and this same love to men will enable us to

keep the second table. All the law and prophets hang on love. If our love was perfect, then we could perfectly keep the law.

Mark 10:17-22: The Weakness of the Law. "Weak through the flesh." The law is our schoolmaster to bring us to Christ, that He may save us.

Our Master puts His finger on the weakness of this young man, which happened to be his wealth—his idol. He had broken the first table of the law, for he had this idol in his heart; he had broken the second table, too, for he had not loved his neighbor to the extent of giving to him as he should.

Two things we might learn: (1) Do not call Christ "good" until we are willing to call Him "God," for He claims equality with God—"Before Abraham was, I AM." (2) Forsaking all we must follow Him.

Luke 2:41-52: The Place of the Law in Jesus' Life. His knowledge of the law amazed the doctors of the law. The perfect law of God found a perfect seed-bed in the human nature of Jesus Christ. It is no wonder that He increased in wisdom and stature and in favor with God and man. If our natures were perfect what a wonderful response we would give to this perfect law of God!

Is the Law of God revealing to us our sin and driving us to Jesus Christ for salvation? Are we keeping it before us as a perfect standard of living?

### Lesson For July 14: Jesus And Supreme Loyalty To God

Scripture: Exodus 20:3-6; Joshua 24:16, 22-24; Matthew 4:8-10; 6:24 ;22 37-39; Luke 9:57-62; 14:16-27. Devotional Reading: Isaiah 40:6-11.

"Behold your God!" (Is. 40:9) Isaiah in this matchless chapter is trying to stress three things: (1) The frailty and littleness of man, (2) The glory and power of God, (3) The **Grace** of God, Who gives to man in his deep need. "He giveth power to the faint." He gives for every need—for the impossible task; for the extraordinary task; for the ordinary, everyday work. (see Is. 40:29-31).

It is easy to see how frail sinful man should have supreme loyalty to such a God. Jesus Christ, God in the flesh, the God-man, is stressing this loyalty we must have to God, and to Him, the Son of God. He demands of his disciples the same loyalty that the law demanded of Israel. Let us never forget that loyalty to God means loyalty to Jesus Christ, and the same worship and honor. To say we honor God and dishonor the Son is **disloyalty** of the rankest kind. Many who call themselves Christians are guilty of this sort of treason. The Unitarian is a traitor to Christ, and therefore a traitor to God. May we beware of "the leaven of the Sadducees!"

Our Scripture is found in both Old and New Testament:

Exodus 20:3-6: The First and Second Commandment. This has to do with two forms of idolatry: (1) The idolatry of having "another god"—of putting some other god before the Living and True God, (2) the idolatry of those who try to



worship the True God through an image or likeness—to make an image of the invisible God, our Spiritual God. This latter seems to be the kind that Israel practiced at Mt. Sinai when they made the golden calf, and said “these be thy gods, O Israel.” Both sorts are found in the Roman Catholic church. “Mariolatry” and “Pope-olatry,” are idolatry of the first kind; the introduction of images, pictures, crucifixes, relics is idolatry of the second sort. The disgusting scene recently enacted at Rome when 31 men prostrated themselves before a fellow-man and kissed his slipper was idolatry of the grossest type.

Joshua 24:16, 22-24: A Warning and Exhortation. Here we have a sample of the earnest way in which both Moses and Joshua warned and exhorted Israel to keep themselves from idolatry. They, and later the prophets, entreated God's people to put away “strange gods,” and, as in this case, the people most solemnly promised by covenant agreement to do so—to be definitely and forever loyal to their God. The people said, “we will serve the Lord,” but the sad truth has to be confessed that they soon turned to Baal and Astaroth. Why should a whole church follow the example of apostate Israel and become an apostate Church? The devil has many ways of working harm to God's people, and this is one of his best and most frequently used methods.

Matthew 4:8-10; 6:24; 22:37-39: Christ, as Man, is Loyal to God, the Father. Our Savior was tempted in all points like as we are tempted. As a Man He met and conquered temptation. This particular one was the temptation to be disloyal to His Father—to choose Satan as master instead of God, and the easy way instead of the hard “way of the cross.” Satan promised Him all the kingdoms of the world if He would “sell out” to him. We know how nobly and clearly He met the suggestion—“Get thee behind Me Satan—thou shalt worship the Lord thy God and Him only shalt thou serve.”

He expressed the same thought in Matthew 6:24: “No man can serve two masters—Ye cannot serve God and mammon”—“God and gold.”

He expressed it later in Gethsemane: “Not my will, but thine—be done.”

Loyalty means LOVE. (Matt. 22:37-39). We cannot be supremely loyal unless we love Him with ALL our heart and soul and mind. Such love excludes any half-hearted allegiance. “When I came to America, I CAME ALL,” said an immigrant once. When we came to God, to God through Christ, our Mediator, did we “come all?” Does our love for God so possess our souls that loyalty, supreme loyalty, is natural for us? Love guarantees loyalty: this is true of country; it is equally true of God.

Luke 9:57-62; 14:16-27: Christ, as God, Demands Loyalty to Himself. In these passages we find our Savior, in the most natural way, demanding the same loyalty for Himself that He and the Scriptures demand for God. These would be truly terrible passages, if He were only a man. Try to imagine what we would think of a mere man demanding the sort of allegiance and loyalty that He demands in the verses before us! Our souls would revolt at the egotism and selfishness and assumption of such a man. It is only because He is the Son of God as well as Son of Man that He

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can make these tremendous demands of all who follow Him.

He demands Sacrifice. (vs. 58). We must be willing to be as He was—without home, if necessary. He demands INSTANT obedience, not even the delay of “burying a father.” He demands no “looking back,” but a forsaking of all for His service.

When we turn to the second passage the issue is still more clear-cut definite, imperative.

A great supper is made. He bids men come. If those first bidden do not come, then He calls others. His house must be filled with guests. Go out and compel men to come in to the feast. No excuse is acceptable. The invitation is also a command.

Judgment awaits those who reject His invitation. None of those bidden shall taste of my supper. Such Judgment is the prerogative of God. (Compare the judgment scene in the 25th chapter of Matthew, verses 31-46). It is indeed a terrible thing to be disloyal to Christ, for He is God, and He is Judge.

The following verses form the climax. Our love and loyalty to home and kindred; to father, mother, wife, children, brothers, sisters, even our very life, is hatred and disloyalty compared to our attitude toward Christ. No other gods before Him—not even those dearest to us in the home. He, as God, cannot, and **will not** take second place. His place is on the Throne of the heart, as it will be some day in the world. This comparison is the more amazing because these are not bad things, but the best things we have; not indifferent things, but the very ones we are taught by instinct and by the Bible, to love most. We are commanded to honor father and mother, love them and our children, love and preserve our lives, even love our enemies. But our love to these finest relationships are to be “hatred” when compared to our love and loyalty to Christ. Surely, these words would be blasphemy on the lips of anyone but the Son of God—our Lord and our God.

We must bear our cross and come after Him. No voice but the voice of God could make such a statement and not seem either ridiculous or blasphemous. Supreme loyalty to God means loyalty to ALL THREE Persons in the Godhead—to Father, Son, Holy Spirit. Disloyalty to One, is disloyalty to ALL. The Lord our God is ONE Lord—Father, Son, Spirit. We owe allegiance to the Triune God. We are NOT Unitarians. Let us beware of their seductive leaven. It has corrupted and killed a large section of the Protestant Church. Is there not danger here in our own Southern Church?



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis

For July

### LEARNING

#### Introduction For The Month

Life would never be much fun for a baby if the baby never learned to eat, and talk, and walk, and play. And life continues to be fun as long as we learn new things and life begins to grow dull when we cease to learn.

The Christian life is no different than the life of a growing child. The Christian life is great fun as long as we are continually learning new things spiritually, and the reason the Christian life is dull and trying to many young folks is that they are not learning any new thing spiritually day by day. To live Christ is to grow and to learn.

If learning be our goal we can never come to the end of our learning if we are occupied with Christ. He is the beginning and the ending of all learning, He is the Truth; in Him are hid all the treasures of wisdom and knowledge. Since this Christ lives in the heart of every one of us who believes in Him there is no end to what we can learn about our own Christian experience.

Our emphasis for this month is "Learning." Our Vesper topics should lead us to learn some new things about our position in Christ's army, our privileges as Christians, the kind of life we ought to live, and the way we ought to use Sunday, the Lord's Day.

#### July 7: Marching Behind An Idea

##### Introduction

Our country has become great through the years because the people who built our country were marching behind an idea—the idea that all men are created with certain equal rights that the country must guarantee.

Nazi Germany became strong because all her people were marching behind the idea that their race was the master race and all the world must come to serve them.

Our country is still great today because God will back the effort of any country to give equal rights to all men, and Nazi Germany lies prostrate in defeat because God will not back the effort of any race or people to dominate and exploit another people. If our country is to remain great it can only remain so as our people increasingly put into the life of our country those enduring qualities of character that God will back with His own purpose and power.

The evils that will wreck the foundations of America are abroad in the land, and if we as Christians are going to do our part to make our country endure we must march whole heartedly behind another idea. We must march behind the idea that is expressed in the words of the hymn:

Onward Christian soldiers,  
Marching as to war,  
With the cross of Jesus  
Going on before:  
Christ the royal Master  
Leads against the foe;  
Forward into battle,  
See His banners go.

And the idea is stated in such passages of Scripture as the following: Hebrews 2:10; 2 Timothy 2:3-4; Ephesians 6:10-17.

#### Suggestions

Every one of us who has believed on the Lord Jesus Christ for our salvation has enlisted in the Army of the Lord. Christ is the Captain of our salvation, and we have a battle against evil to be fought that can only be won as we follow the grand strategy and the specific commands of our Captain. If we are to "endure hardness as a good soldier of Jesus Christ" let us keep in mind the following things that are true of a soldier:

(1) A soldier has a war to win—we have a war to win against sin.

(2) A soldier leaves his own private life to enter training—we must leave what we want to do regularly to gather for study and to go forth in service.

(3) A soldier is under strict discipline—we are disciplined by the Lord to harden us and teach us what we ought to do.

(4) A soldier is obedient to his officers—we must obey immediately and without question all that the Lord tells us to do.

(5) A soldier has his equipment provided—we have our equipment provided—read Eph. 6:10-17.

(6) A soldier has all his personal needs taken care of—food, clothing, shelter, medical care—we have the over-all promise that God will supply our every need according to His riches in Christ. If we seek first the Kingdom all things will be taken care of. (Phil. 4:19; Matt. 6:33.)

(7) A soldier's first concern is winning the war—we must make the will of Christ and the coming of the Kingdom supreme in our concern and not do anything that would hinder that purpose and do everything that will further it.

Strange as it may seem the church can make its best contribution to the life of our country when it is least concerned with the secular affairs of the country and most concerned with the real job of building Christian character. Let some one show in a talk, or by leading a discussion how we can best be good soldiers of Jesus Christ.

#### July 14: On Double-crossing Myself

##### Introduction

I used to have an English teacher in the prep school that I attended who often spoke of how



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much the fathers of the boys were spending to send us to the school, then he would say, "And most of you are like a country boy from down my way. He went into a good store, paid seventy-five dollars to the cashier for a fine suit of clothes, and then ran out the back door with a pair of overalls when the clerk was not looking." Too often we Protestant young people are just like that country boy.

In the Roman Catholic branch of the church the priests keep close tab on all the members, and unless you have fulfilled the laws of the church you can not join the church, partake of communion, or enjoy any of its benefits. We in the Protestant church do not watch that closely over whether our people go through certain forms and ceremonies. This is not because we are not as earnest as others, but it is because we believe that every man must examine his own heart and life in the light of the Word of God and must believe and act as his conscience leads him to.

But there is where the rub comes. All too many people believe and act as their consciences dictate, but they never study the Word of God nor consult the teachings of the church to be sure that their mind and conscience are acting according to truth. Many never earnestly examine themselves, but think that they are all right and that their ideas about religion are correct simply because they are on a church roll. Are we not in danger of double-crossing ourselves when we presume like this? The church has provided us with the Word of God and with rich, Christian fellowship; are we not running out the back door with a pair of overalls when we should be clothed in the richest that God provides?

### Scripture Lesson

Let's read the following passages of Scripture, remembering that they are the commands of God to us:

1. Examine yourselves: 2 Corinthians 13:5.
2. Make your calling and election sure: 2 Peter 1: 5-10.

3. Prove all things: 1 Thessalonians 5:21.

### Suggestions

Let us obey the command of the Lord and examine ourselves. The following is a good examination table.

**1. Why we must examine ourselves:** (a) We are so easily deceived: Jer. 17:9; 2 Cor. 4:4; (b) We take so much for granted about our condition: Lk. 3:6-8; (c) We so quickly fall into a rut: 2 Peter 3:4; Rev. 2:1-3.

**2. How we must examine ourselves:** (a) By Scriptural tests: Isa. 8:20; Heb. 4:12; (b) By means of the Holy Spirit: Psalm 139:23-24; (c) By practical tests that all can see: Matt. 7:18-20.

**3. What we must look for when we examine ourselves:** Christ said that every one of us must be born again: John 3:1-7. Those who truly believe in Jesus Christ are born again: 1 John 5:1. First John was written to show us how to know that we have been born again: 1 John 5:12-13.

Here are the things that prove we have been: (a) The world no longer accepts us as it once did: 1 John 3:1; (b) We no longer continue in known and wilful sin: 1 John 3:9-10; (c) We have a real, practical love for other Christians: 1 John 3:14; (d) We love God and seek to keep His command: 1 John 5:2; (e) We are becoming stronger and more able to overcome: 1 John 5:4-5.

The leader of this program should plan the activities of the evening in the best possible way for each one to search his own heart. After proper hymns, Scripture lesson and prayer the leader might have the group bow their heads and then read each of the above Scripture passages in the examination table, pausing between each one for a moment that each might search his or her own heart.



## General Church News

### REV. MELTON CLARK, D.D.

On May 2nd, Dr. Melton Clark passed quietly away in his beautiful home overlooking the St. John's River in Jacksonville, Florida, after forty-eight years of fine service as a minister of the Gospel. Dr. Clark held degrees from the University of South Carolina, Columbia Theological Seminary and Davidson College. He served as pastor of the First Presbyterian Church of Florence, S. C., the First Church of Greensboro, N. C., the Second Church of Charleston, S. C., the First Church of Anniston, Alabama and was greatly beloved by each congregation. He was closely connected with Columbia Seminary as student, fellow in Hebrew, Professor, acting President, and member of the Board of Directors.

Dr. Clark is survived by his widow, Mrs. Sara Broome Clark. From his former marriage to Mary Charlotte Woodrow four children survive: Washington A., James Woodrow, Felie W., and Marion Woodrow.

Dr. Clark will be long remembered as a widely cultured Christian gentleman, a vigorous preacher of the Gospel, a courageous Presbyterian, a witness who testified to the Bible as the fully inspired and completely trustworthy Word of God. Like the Apostle, he fought a good fight, he finished his course with a victor's stride, he kept the faith.

Readers of the Southern Presbyterian Journal remember Dr. Clark for his recent articles on the T. V. Soong Family, the Ruling Elder the Presbyterian of Scripture, and Experiences in Soul-Winning. In this last article, which appears in pamphlet form, Dr. Clark carefully gives all the glory of converting sinners to God—to His Holy Word and to His gracious Spirit.

—Wm. C. R.

### COLLEGIATE HOME MONTREAT, N. C.

The Board of Managers of Collegiate Home is happy to announce that the home will be ready for occupancy by July 1st.

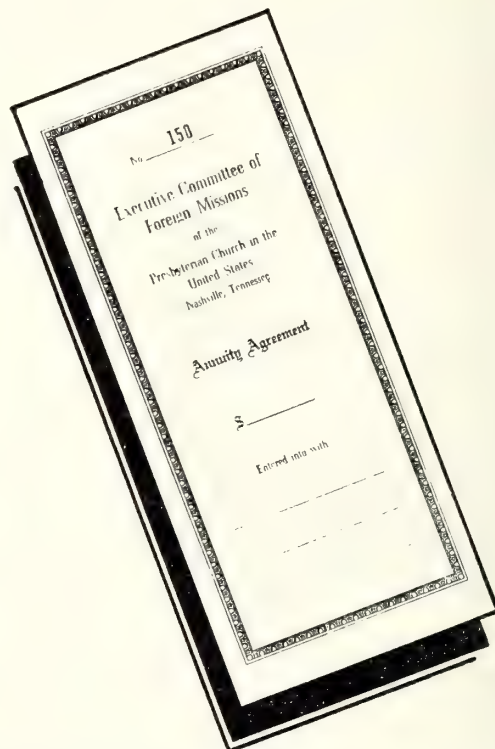
This project is the vacation home of the children of Foreign Missionaries. It was sponsored, built and equipped by Montreat Woman's Club for the perpetual use of the missionaries for their children.

Last year the home was closed because of extensive repairs and redecorations. These were made possible by gifts from the Executive Committee of Foreign Missions and from Mrs. Holbert Jones, Laurinburg, N. C., a daughter of Dr. Harry Munro, a missionary to Japan. Mrs. Jones has given unstintingly of her time, and money to this project, but owing to prevailing conditions, the appropriations do not cover all expenses. Therefore, any gifts, large or small, will be gratefully received.

All Collegiates, eligible for residence, are requested to send in their registration at an early date to Mrs. Frank Wardlaw, Chairman Board of Managers, Montreat, N. C.

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## LOUISVILLE PRESBYTERIAN COMMENCEMENT

Declaring Christianity to be a challenge to the world and calling for fresh voices of authority from the pulpit to bring the world back into contact with God, Dr. Franc L. McCluer, president of Westminster College, Fulton, Missouri, delivered the commencement address to the 1946 graduates of the Louisville Presbyterian Seminary.

The Ninety-third Commencement activities began on Sunday night, May 12, when President Frank H. Caldwell preached the baccalaureate sermon to the twenty members of the graduating class.

Alumni from seven states attended the Alumni Luncheon on Wednesday and heard the Rev. William Crowe, D.D. speak on the subject "Ancient Prophet, Modern Preacher." Dr. Crowe, distinguished pastor of the First Presbyterian Church, Talladega, Alabama, is one of the oldest living alumni of the seminary, graduating in the class of 1896.

At the Graduation Exercises President Caldwell announced that the winners of \$500 fellowships for graduate study were Thomas Chalmers Henderson, recipient of the James Kennedy Patterson Memorial Fellowship in Old Testament, and John Marshall Guthrie, recipient of the Walter Kennedy Patterson Fellowship in New Testament. Winner of the first prize in the Grafton Trophy Practical Preaching Contest was Joseph Lux Hunter, and second was Harold Marion Parker. William H. Poore won the junior prize for scholarship receiving the memorial award in the name of Elder E. L. Bell, Old Stone Presbyterian Church, Lewisburg, West Virginia. The middler prize for scholarship, given annually by Dr. Charles W. Welch, was won by Edward Lewis Tullis.

## Columbia Seminary Commencement

The Commencement season which was observed at Columbia Theological Seminary May 19-20 was featured by announcement of the retirement of one professor and by election of two new professors.

At his own request, Dr. J. B. Green, Professor of Systematic Theology and of Homiletics, was retired by the Board of Directors from work in the department of Theology, after having completed twenty-five years of service as a professor of the seminary. He was requested to continue teaching in the department of Homiletics for one additional year and has indicated his willingness to do so. Dr. Green was honored by the Alumni Association of the seminary in its meeting on Monday, May 20, and among special speakers who paid tribute to him at that time were Dr. Alton Glasure of Marietta, Ga., Dr. Ansley C. Moore of Mobile, Ala., Rev. Donald B. Bailey of Atlanta, Ga., and Dr. Wallace M. Alston of Atlanta, Ga. Dr. E. T. Wilson of Atlanta, Ga., as President of the Alumni Association, presented Dr. Green with a bound volume of more than 150 letters of appreciation which had been written by his former students. It was also announced that at the request of the

Alumni Association the Board of Directors of the seminary had approved the endowment of the Chair of Systematic Theology in honor of Dr. Green, and had set aside \$96,000 which was available for the purpose to constitute this endowment. It is expected that the Alumni Association will increase this to \$100,000 or more in the early future.

Dr. J. McDowell Richards, President of the seminary, announced for the Board its election of Dr. Felix B. Gear, pastor of the Second Presbyterian Church of Memphis, Tenn., to succeed Dr. Green as Professor of Systematic Theology, and Rev. Cecil Thompson, pastor of the First Presbyterian Church of Valdosta, Ga., to head up a new department of Evangelism, Country Church Work, and Field Supervision. Dr. Gear has the call of the Board under consideration at present but has not announced his decision concerning it. Mr. Thompson has accepted the post to which he has been called and will begin his active connection with the seminary on September 1.

At the graduation exercises on Monday evening, Dr. Ansley C. Moore, pastor of the Government Street Presbyterian Church of Mobile, Ala., spoke on "Men the Minister Meets." Dr. Wm. V. Gardner, Chairman of the Board of Directors, awarded certificates and degrees to the following members of the graduating class:

### Certificates

Charles Holliday Brown, Greenville, S. C.; John Love Fain, Jr., Tallahassee, Fla.; Olin Marsh Whitener, Monroe, N. C.

### Bachelor Of Divinity

William Woodrow Bagby, Jackson, Miss. (Cum laude); Edwin Charles Brasington, Bennettsville, S. C.; Richard August Braun, Syracuse, N. Y.; Wilds Scott DuBose, Jr., Avondale Estates, Ga.; Robert Miller Hart, Talladega, Ala.; Wade Pritchard Huie, Jr., Elberton, Ga. (Magna cum laude); Samuel Timothy Lipsey, Jr., Savannah, Ga.; John Dwight Mysewander, Wabash, Ind.; Frank Bradford O'Leary, Jr., New Orleans, La.; Lyle Warren Petterson, Carney, Mich.; James Clyde Plexico, Jr., Asheville, N. C.; Robert Baskett Porter, Jr., Pensacola, Fla.; Jack Pendleton Powell, Texarkana, Tex.; Richard Palmer Robertson, Houston, Tex.; James McConkey Robinson, Decatur, Ga. (Magna cum laude); Robert Guann Schwanebeck, Savannah, Ga.; Warren Fred Thuston, Fort Smith, Ark.

The Wilds Book Prize, which is awarded each year to the first honor man in the graduating class, was won by Mr. James McConkey Robinson of Decatur, Ga. The R. A. Dunn awards for the best papers in defense of the Deity of Christ were awarded Mr. James Clyde Plexico, Jr. of Asheville, N. C. of the Senior Class, and to Mr. George Andrew Anderson of Farmville, Va. of the Middle Class.

The officers elected by the Alumni Association to serve during the coming year are Rev. John E. Richards, pastor of the First Presbyterian Church, Columbus, Ga., President, Rev. Bonneau H. Dickson, pastor of the Rock Springs Presbyterian Church, Atlanta, Ga., Vice President, and Rev. Chester F. Monk, pastor of the Capitol View Presbyterian Church, Atlanta, Ga., Secretary and Treasurer.



### Summer Work At Assembly's Training School

Announcement has been made by Dr. Henry D. Bose, President, General Assembly's Training School for Lay Workers, Richmond, Virginia, that the Summer Session will be held July 2—August 14, 1946: the first term, July 2-30; the second term, July 31—August 14. This session has been planned for Church workers and Bible teachers. The purpose of the Summer School is to provide refresher courses for Church workers and teachers of Bible, concentration courses for graduate students, and a brief period of training and spiritual enrichment for volunteer workers who cannot leave their homes or work for a longer term of study.

Each term is complete in itself, making it possible for a person to come for either one or both terms. The July Term will provide a balanced curriculum for either Church workers or Bible teachers, offering a variety of content and method courses from which the student may choose. The August Term provided fewer courses and calls for intensive concentration. At the same time, the School of Church Music will be held; because of that, enrollment for that second term will be limited, and it is suggested that registrations for the August Term be made as early as possible.

Among the courses to be given in the July Term are: Mark—a book study; Isaiah—great lessons from the first thirty-nine chapters; Survey of the Old Testament; Methods of Teaching Bible in Public Schools. In the August Term four courses are offered; Matthew, with emphasis on method of study, being the Bible course offered.

The Summer School of Church Music will help organists and directors of choirs improve their work during the following year. A distinguished faculty of national fame will give practical instruction in how to organize and direct volunteer choirs especially in smaller churches, how to improve congregational singing and organ playing. In addition to the work, historic Richmond offers much, and with colonial Williamsburg near-by, one may enjoy a vacation combining work and pleasure. There will be the added stimulus of informal fellowship with other church workers, musicians, teachers.

Complete information regarding expenses, provision in dormitory, registration, etc. may be secured by writing General Assembly's Training School, 3400 Brook Road, Richmond 22, Virginia. To those who can schedule the time for study, A.T.S. Summer School offers rich opportunities to prepare for even better service through the Church.

## BOOK REVIEWS

### JUDSON KEYSTONE PRIMARY DEPARTMENT MANUAL

Prepared by Hazel A. Lewis and Margaret M. Clemens. Published by the Judson Press, Philadelphia, Pa. Price 75c.

The "Judson Keystone Primary Manual" is a booklet of 98 pages containing helpful plans and suggestions for organizing and conducting a pri-

mary Sunday School Department. The authors state that their chief objective for the Christian education of primary children is: "To lead every pupil to have fellowship with God through an acceptance of Jesus Christ as Lord and Saviour, and to follow the Christ-like way of living." Such topics as the relationship of primary children to God, the primary child's relationship to Jesus, his appreciation of the Bible, his individual Christian life, his relationship to others and to his church are considered in this booklet.

Although the Judson Keystone courses of study which are surveyed in this manual are used primarily in Baptist churches, primary superintendents and teachers who are using other materials will find this book helpful. —Clifford Smith.

### THE WESTMINSTER THEOLOGICAL JOURNAL

Vol. VIII, No. 2, May, 1946. Published by Westminster Theological Seminary, Chestnut Hill, Philadelphia 18, Pa. \$1.00 a year. 255 pages.

Readers of this paper should know of the publication, *The Westminster Theological Journal*. Ministers in particular should know about it, especially those who have a decided interest in Calvinism, for this journal is vigorously devoted to that system of doctrine. The journal is published semi-annually for the Faculty of Westminster Theological Seminary by Professors Paul Woolley and John Murray. The volume is attractively printed. Its articles are of permanent value and interest.

The current issue contains three articles. Of these the first is a Reformed treatment of the subject, "Justice in the Social Order," by William Matheson, Chesley, Ontario. Another is a historical study by Leslie Sloat, of the University of Chicago, entitled "Jonathan Dickinson and the Problem of Synodical Authority." The third article is one of a series on the doctrine of Common Grace, a matter of considerable interest in some Reformed Churches today. The author, Dr. Cornelius Van Til, is eminently qualified to discuss the subject.

The volume also contains a number of critical reviews. They are of sufficient length to be of considerable value to the reader. The reviews alone are worth more than the dollar a year.

—Adrian De Young.

### A Bible Story Book Free To Teachers Of Very Small Children

A Christian friend has offered to send free to teachers of Kindergarten or Beginner age children a copy of that old but ever fine book, "First Steps for Little Feet in Gospel Paths," by Charles Foster, who is the author also of "The Story of the Bible" which is a loved book in many homes. The giving of "First Steps" is our Christian friend's special means of helping to sow the seeds of God's Word in the hearts of little ones. If you are a teacher of small children in Sunday School, Kindergarten, or Vacation Bible School you are offered a free copy. Address requests to The Gospel Distributors, P. O. Box C, Raeford, N. C.



### THE SIGNIFICANCE OF SILENCE

By Leslie D. Weatherhead. Abingdon-Cokesbury Press, Nashville, Tenn. 230 pages. \$2.00.

This is a collection of twenty-two war-time sermons delivered at the City Temple, London, by the distinguished preacher, Leslie D. Weatherhead.

The sermons are largely autobiographical in character. They proceed from the everyday experience of their author. One will look in vain for a sermon that expounds a portion of Scripture and applies it to life. That sort of sermon is dreadfully rare these days. That may be because preachers do not put much stock in the inspiration of the very words of Scripture. Weatherhead can select a text from the Bible and from the secular poets "who did not live in time to have their words included in the Bible." For him "the inspiration of the Bible is not essentially different in kind from the inspiration of religious poets and prophets of later periods." The fact is, however, that God has spoken. The preacher must say, not what he has learned from his experience, colorful though that may be, but what God has said. People ought to learn to test preaching by that principle.

Weatherhead has many friends in American pulpits. But many of us prefer a preacher of the doctrines of grace. We prefer one for whom the words, "I believe in . . . the resurrection of the body," mean more than simply "the survival of personality after death." We prefer a preacher who thinks that Paul and other biblical figures were right in their expectation of the actual return of Jesus Christ. —Adrian De Young.

### VOICE OF THE PASSION

By O. P. Kretzmann & A. C. Oldsen. Published by Ernst, Kaufmann, Inc., 7-11 Spruce Street, New York, N. Y. Price, \$1.50.

The Lenten and Easter Meditations by the President of Valparaiso University and the Pastor of the Immanuel Lutheran Church of Valparaiso possesses qualities of true greatness. They spring from the convictions that a minister of the gospel is to be primarily a preacher of the Word. Defining the function of the Christian minister, President Kretzmann writes, "We have not been placed in the world to do a thousand different tasks, to build organizations, or be good fellows. Our task is simple, straight and magnificent. It is to preach the Word."

This book consists of nine character studies, and seven meditations on the seven words from the cross.

Each meditation is fresh and presented in an attractive manner. Each character of the passion drama stands before the congregation and relates his own story of the Christ. Saint Paul delivers his message on Easter morning. Of all of the several million Christian preachers the author believes that the Apostle Paul is best qualified to preach an Easter sermon. The author feels that it is permissible to imagine what the Apostle Paul would say to an Easter audience if he were to preach in the style of a modern Christian minister. Among other things he has the Apostle to say, "You have made Easter practically a national holiday of which all take part, Christians and Pagans. Were I to attend only an Easter Service I would be im-

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The careful reading of these messages should warm any Christian's heart and lift any preacher's homiletical standards to a higher level.

—John R. Richardson.



### THE SHADOW OF COMING EVENTS

By Dr. Harry Rimmer. Published by Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.00.

This thoroughly trained and completely consecrated writer has in this volume combined his four previous prophetic books. Brought up to date at the conclusion of World War II, they are a penetrating and challenging study of the prophetic words of the Scripture.

The four books in this volume are: (1) Palestine, the Coming Storm Center; (2) The Coming War and the Rise of Russia; (3) The Coming League and the Roman Dream; (4) The Coming King.

As a believer in the infallibility of the Bible, Dr. Rimmer uses the Scripture itself as the source-book for this writing. Thus it is that he emphasizes the return of Christ as King, to "...rule the earth actually and governmentally...." Dr. Rimmer rejects the supposition that the earth will again be ruled from Rome, and that Italy shall be the head of Daniel's League of Ten Nations. Instead "...getting back to the bare words of the text of Daniel's writings ...", "...we are assured that the ten kingdoms or governments will combine and rule the world, under the direction of one amazing person." We believe it is well to ponder these things especially in these times of world unrest, and to consider prayerfully the significance of "the signs of the times."

—Harold Borchert.

### THE IMPROVED FUNERAL MANUAL

By William H. Leach. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York, 10, N. Y. Price, \$1.50.

Some years ago Dr. Leach edited the "Cokesbury Funeral Manual." The present book is an improvement of the former manual. He offers some advice for the conduct of funeral services. He gives the historic liturgies of the Episcopal, Lutheran and Presbyterian Churches. Suggestions are offered for the construction of the individual pastor's liturgy. There are also homiletical suggestions for funeral addresses. The closing chapter is on the military funeral.

The writer has some interesting remarks on "cremation." He points out that though this practice is old it has not been popular with Christians. The Roman Catholic church opposes it. Only recently has the Church of England sanctioned it. If a minister feels that he can conscientiously conduct a service of this kind then there are some suggestions here for this type of service. Cremation smacks of paganism and for this reason we believe the position of the Roman Catholic Church to be the proper course for a consistent Christian minister to take.

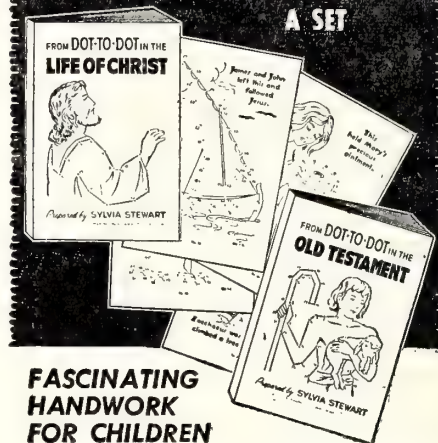
—John R. Richardson.

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### Look Out For The Roman Catholic Church

By Rev. J. W. Hassell, Th.D. Published in the April 15 issue of The Journal, now available in folder form. Many have expressed themselves as wanting to see this article given wide distribution. The price is \$1.00 per hundred or 15c per dozen postpaid. Stamps are acceptable for small orders. The Southern Presbyterian Journal Company, Weaverville, N. C.



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# THE SOUTHERN PRESBYTERIAN JOURNAL

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statement, defense and propagation of the  
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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 5

JULY 1, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### Drafted To What?

We most unequivocally believe in national preparedness and also in the obligation of the individual to the state, to see that this preparedness is a reality.

In fact, had an adequate policy of national defense been incorporated, after the first world war, into what we are happy to call the American way of life, there are strong reasons to think that the tragedy of World War II would never have taken place.

For this reason we are constrained to accept the necessity of maintaining a military organization so efficient and capable of sudden and rapid expansion that it can act as a world-wide deterrent to war. To do this is to invite national disaster of untold magnitude.

Accepting this necessity, which involves a period of intensive military training for boys in their late teens, a programme which will touch the homes and lives of many dear to us, the Christian citizens of America have both the right and also the duty to make it clear that this obligation of citizenship to its government also entails an obligation on the part of the government to her citizens.

We are making this statement after having come in contact with thousands of our men and women who have been in the armed services recently.

We have no right to expect the United States Government to undertake the moral and spiritual training of our youth. But, we do have every right to insist that in the future more adequate moral standards shall be maintained by those in authority.

The moral laxity of many in the enlisted and officer personnel in our army of occupation in Germany today has become so outrageous that callous news reporters have become almost unanimous in stating that present conditions there are a disgrace to the Army and to the United States.

An American evangelist recently was in conference with a group of Protestant ministers in

Amsterdam and to him they made this statement. "We welcomed the American troops and thank God for the liberation they brought us, but it is a sad fact that their behaviour, after liberation, was too often worse than that of the German occupation troops. The Germans at least maintained discipline but American discipline has been very lax."

Drunkenness among American soldiers in France has been so common that their behavior has been protested against again and again by the usually callous Parisian.

In the Army and Navy in the past some semblance of moral standards has been maintained. Today the sole offense in contracting social diseases is if the disease is not reported.

We state again, that there may be no misunderstanding of our position, we do not hold the Army and Navy authorities responsible for moral and spiritual training, but we do insist that the recognized standards of decent living shall be insisted upon both for officers and men.

And here we digress sufficiently to state that never again must the tragic mistake of the Women's Army Corps be repeated. We state this on personal observation, on the word of dozens of officers, particularly Army doctors, and also on the word of Christian women who were members of that organization. There was not one legitimate task assigned to these women which could not have been performed as well by 4-Fs of similar qualification. All we say is this. This branch of the Army has been disbanded. It must never be created again.

Christian parents, faced with the necessity of having their sons of draft age called into essential military training, can and must give those boys the training in the things of the Lord, and commit them to Him, as they go out to face the temptations and the hardening influences of military life, and they should at the same time rise up as loyal citizens of our country and demand that **decent moral standards shall be recognized as a part of the military discipline** to which their sons are to be subjected. This will probably entail the elimination of some Army and Navy personnel in high places but it will pay high dividends, both in morale and citizenship.



If you, Christian citizen, want higher moral standards **enforced** during this necessary period of military training, then it is your duty to make your views known to those who make the laws of our land.  
—L.N.B.

## A Greater Munich

As the name Quisling has given us a new word for traitor, so the name Munich has come to mean appeasement by compromise with evil. A nation was sacrificed for a peace which did not last.

In our national life today we are playing with a compromise which can only end with tragic results. We are temporizing with Communism within our national life far deeper than probably any of us recognize.

National emergency caused us to take sides with Russia, against a common foe. In the realistic necessities of the hour we could hardly have done less. But, we foolishly failed to insist on certain inalienable rights as co-belligerents, particularly when we furnished her the staggering amounts of material under Lend-Lease.

However, this editorial has not to do with our American relations with Russia. Our concern is with those who are under the cloak of American citizenship, and hiding behind the rights given citizens under the constitution, gnawing the vitals of our American system of government.

This is not a political editorial. It is an editorial calling attention to the fact that Communism is anti-Christian. We have studied a little of the programme and the ideology of the Communistic system. It is utterly incompatible with Christianity. Frank Communists say the same thing. Recently a Chinese Communist was sent into a district to spy on Chinese Christian leaders. His contact was so real that he himself was converted to Christianity and he later made the following statement, "We were told at Party Headquarters not to pay any attention to our own propaganda but to always remember that Christianity is the implacable foe of Communism and that it must be stamped out."

The most effective weapon against Communism is an aggressive presentation of the Gospel of Jesus Christ in all of its fullness. Evangelical Christianity is today the thing most feared by Communism. The Communist laughs at the theological liberal who, posing as an economist, preaches socialism and social reform; leaving out the atoning work of the Lord Jesus Christ. Such leadership but paves the way for the next step into a Communistic system.

But, while using the Sword of the Spirit and all of the defensive armor of the Christian, as citizens, we should bring a halt to the present compromise policy toward those who would undermine our system of government.

Communism has no right to claim the privileges and immunities of a political party. It is an alien ideology taking its cue from an alien state.

As Christians let us preach and teach and live so that men may know the one way of eternal life is thru the new birth. As Christians let us vigorously maintain America as a nation of freedom, freedom in and through our Lord and Savior.

The freedom which the founders of our nation had in mind, and which they guaranteed in our constitution, never contemplated the using of this very protection to permit the destruction of our nation. That is the freedom of suicide.  
—L.N.B.

## The Living Word

Some books about the Bible bring a rich blessing. Many others are a snare. These sit in judgement on the Word of God and their approach to the subject is an affront to the spiritual Christian as well as the Holy Spirit Who inspired and directed its writing.

For those who have come under the influence of such writings or teachings, we would suggest an antidote. Read nothing but the Bible itself for a while. Let it speak for itself. Ask the Holy Spirit to illumine its pages and to show the plan and the will of God for you.

We have every confidence that where this is done, where the one intermediary between the Book and our hearts is the Spirit of God, then we will **know** in our hearts that it is a God-breathed Book, that from Genesis to Revelation it is a perfect whole, accurate, truthful and infallible. In our hearts will come the assurance that heaven and earth shall pass away but that the Word of God abides forever.  
—L.N.B.

## What Is Truth?

By Rev. Delbert P. Jorgensen\*

Truth has been defined as that which is in accordance with fact or reality. This definition, however, is not satisfactory because I may believe that something is the truth while you may believe something quite different. Thus to arrive at a completely acceptable understanding of the truth it will be well for us to investigate somewhat more fully. It will be well for us to answer the question Pilate asked of Christ, "What is truth?"

The foundation stone of truth is God. The basis of truth is in the character of God. When we attempt to establish a fact upon any other premise it is bound to contain, partially or predominantly, that which is error. We can arrive at the truth, whether it be in the realm of physics or medicine or biology or psychology or theology, only as we recognize God as the source of all true knowledge. As all natural light comes from the sun, as heat emanates from the same course, as rain comes down from the heavens, so too, the absolute truth finds its ultimate and basic source in God who cannot lie. All that is not true comes, either from egotistical man who would set himself up as a god, or from the devil who is a liar and in whom is no truth.

Another fact concerning truth is that it is eternal. Men arise in every generation who set themselves up as final authorities and proclaim some new truth which they have uncovered. The eternal truth, however, is ageless. The belief of the middle ages concerning a flat world was proven erroneous. The truth had always been present though it took many generations before men recognized it. In the last century evolution was set forth as a new truth but was soon abandoned be-



cause serious thinking men could not maintain their false position. The truth of creation (making something out of nothing) is eternal and men must inevitably come back to that true position. Men once believed that the sun moved around the earth but astronomers proved indubitably that the opposite was true. Men's errors do not alter true facts. They only show man in his true light. Sooner or later they must come to the place where they accept the eternal truth. Truth cannot be otherwise. It comes from God "who is the same yesterday, to-day, and forevermore."

We mention a final thought concerning truth. The God of all truth has seen fit to reveal himself (and consequently truth) to us. This revelation is found in the Bible, the infallible Word of God, and in Jesus Christ, the sinless Son of God. The Scriptures do not purport to be a book on science but when that subject is touched upon, in whatever field, the Bible is trustworthy. The spade corroborates the historicity of the Old and New Testaments. The test tube fortifies Holy Writ. The psychologist proves the veracity of the eternal Word. Christ is even a fuller revelation of the

truth. He said, "I am the way, the TRUTH, and the life; no man cometh unto the Father but by me." He took upon Him mortal flesh that He might make evident the truth in all its awfulness and graciousness and gloriousness. He reveals that man is a sinner before God and eternally damned - by his own wicked deeds. This is the awful truth. He reveals that God sent Himself, the Son, to die on the cross and bear in His own body the sins of the world. This is the gracious truth. He reveals that we can be freed from our rightful punishment as we trust in His shed blood. This is the glorious truth.

Christ once said, "Ye shall know the truth, and the truth shall make you free." Believe this truth which Jesus Christ revealed concerning sin and salvation—and you shall be freed from guilt and the certain punishment which awaits those who reject the mercy of God as it is set forth in the gospel. "If the Son shall therefore make you free, ye shall be free indeed."

\*Oakdale, La.

## III: The Holy Spirit And The Church

### THE GIFT OF THE SPIRIT

By Rev. T. E. P. Woods, D.D.\*

God has given two great gifts to men, His Son and His Spirit. God so loved the world that He gave His only begotten Son for it. Christ so loved the Church that He prayed the Father to give the Holy Spirit to it. Both were love gifts. Both were for the exaltation of the recipients. The gift of the Son was for the salvation of sinners, to bring them from a lost state to the state of sons of God. The gift of the Spirit was for the sanctification of the sons who had been saved, to raise them from the declared state of sons to the glorious standing of heirs of God and joint heirs with Jesus Christ, to an inheritance incorruptible, undefiled, and full of glory.

The benefits to be derived from the gifts depend on their being received. The gift of God in Christ offered men the power to become the sons of God, IF they received it. **"As many as received Him, to them gave he the POWER to become the sons of God, even to them that believe on his name"** John 1:12. Christ's atonement was sufficient for the salvation of the whole human race; but it was efficient only to those who received Him by a definite act of appropriating faith. On the day of His ascension, Jesus said to His disciples whom He had chosen, **"Ye shall receive POWER, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me"** Acts 1:8. The gift of the Spirit to the Church is sufficient to transform the character of each member into the dignity and glory rightly belonging to a chosen generation, a royal priesthood, a holy nation, a peculiar people, who should show forth the praises of Him who called them out of darkness into His marvelous

light, to be a radiant people. But this transforming power is efficient only to those who receive it by a definite act of appropriating faith.

We must distinguish between the gift of the Spirit and the baptism of the Spirit. The baptism of the Spirit at Pentecost was the act of incorporating the Body of Christ, and of initiating its organic life; it was performed by the Spirit. The one hundred and twenty souls who composed the first body of the Church were believers in Christ, and so had been born again; but they were not baptized by the Holy Spirit until the day of Pentecost. After that, each soul who received Christ by faith was baptized into the Church immediately by the Spirit. The Pentecostal Church also received the gifts of the Spirit of faith, as was manifested by the POWER of its members in witnessing for Christ. So firmly was this double reception of Christ and the Holy Spirit fixed in the mind of the Church, that failure to receive the Holy Spirit put a doubt on one's having received Christ. On his third missionary journey, Paul found certain disciples at Ephesus who were followers of the teaching of John the Baptist. Paul asked them, "Did ye receive the Holy Spirit when ye believed?" They said that they had not heard anything about the Holy Spirit. Paul then preached Christ unto them; they believed; the Holy Spirit came upon them as He had done at Pentecost; and they were baptized a second time with water as a testimony of their faith. Thus Paul recognized the Spirit baptism and the gift of the Spirit as necessary marks of salvation. **"If any man have not the Spirit of Christ, he is none of his."** Rom. 8:9



The gift of the Spirit must not be confused with the gifts of the Spirit. The gifts were the specially endowed witnesses given to the Church, and the abilities bestowed on them by the Spirit to qualify them for their duties. **"Now ye are the body of Christ, and members in particular. And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."** 1 Cor. 12:27, 28. These are some of the gifts of the Spirit, but the gift of the Spirit is the Holy Spirit Himself.

The gift of the Spirit was for the Church alone; it was never offered to sinners. When Simon Magus tried to buy the right to use the power of the Spirit, and to confer the Spirit on others by laying on his hands, he was rebuked by Peter, and told to repent of his wickedness and pray for forgiveness. The Spirit comes only on those who have been redeemed by faith in the shed blood of Christ. We have in our days a mystic cult who profess to attaining peace with God by waiting for the Spirit and yielding to the Spirit for guidance which they share with others. This sounds scriptural; and they report some remarkable transformation of lives. But there is a dangerous omission in their teaching and practice; they ignore the blood atonement which is the foundation of the Spirit's mission and the reason for His being given.

The gift of the Spirit is viewed in three aspects in the New Testament: As a seal, as a power, as an anointing.

1. **The Seal.** The Spirit is given to us to assure us that we are really saved and belong to God. **"Now he which established us with you in Christ, and anointed us, is God; who also hath sealed us, and given us the earnest of the Spirit in our hearts."** II Cor. 1:21-22. God wants us to know in our hearts that we are His; so He gives us the Holy Spirit to abide with us forever. We are His in Christ, who died for us that we might live for Him. This is a certainty; but there are many who do not have the assurance of salvation. The Spirit is given to bring this assurance. He is the seal of our salvation, and the pledge in our hearts of our salvation as He witnesses with our spirits that we are the children of God. He does this by bringing to our remembrance the things of Christ, and by making us understand the meaning of the truth, if we receive Him. When we do receive Him, we shall know it and show it by turning away from evil things and enjoying holy things. God expects this of us: **"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, And, let every one that nameth the name of Christ depart from iniquity."** II Tim. 2:19. God has set the seal of ownership on us: not our conscience, which often judges wrong or goes to sleep; but the Holy Spirit Himself who never sleeps nor grows weary nor misleads, who constantly bears witness with our hearts that we are saved.

2. **The Power.** **"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me."** Acts 1:8. At Pentecost there was a manifestation of physical power in the sound from heaven as of a rushing mighty wind, and in the appearance of light that separated into many tongues as of fire, and set upon each of the believers. **Then they were all filled with the Holy Spirit, and began to speak with tongues, as the Spirit gave them utterance.** It was

not their power, but the power of the Spirit taking control of their minds and their bodies, and using them as His instruments. They received the Gift of the Spirit, because they had been waiting in prayer, expecting Him. In possession of a power that they knew was not of themselves, but of God, they became bold and confident as they spoke the words of their Lord in any language needed by their polyglot audience. Peter preached a masterful sermon; the Spirit carried its message into the hearts of the men who listened; and when the closing words were spoken, **"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ,"** their hearts were pricked by the power of the Holy Spirit in Peter, and cried out, **"What must we do?"**

This surge of supernatural power is available to the Church whenever it wills to receive it; for it is the gift of the Spirit to the Church. Again and again, in the narrative of the Acts, we hear repeated the words of power: **"Filled with the Spirit."** **"Then Peter, filled with the Holy Ghost, said unto them . . ."** **"And they were all filled with the Holy Ghost, and they spake the word with boldness."** **"And they chose Stephen, a man full of faith and of the Holy Ghost."** **"Then Paul, filled with the Holy Ghost, set his eyes on him, and said . . ."**

Effective preaching is done by men filled with the Holy Spirit. Great and gracious revivals come when a church is filled with the Holy Spirit. This is not a so-called "Second Blessing"; it may be a second, or a third, or a thousandth blessing; for the fullness of the Spirit is always available; but it is often lacking in a church or in a member of the Church, because the power line of prayer is broken; for this power must be received by a definite act of appropriating faith. The filling of the Spirit may be repeated as often as the heart desires it enough to meet the conditions for receiving it. There is no ritual prescribed for receiving this gift; it is offered; all we have to do is to accept it. It is the joy of the Holy Spirit to give Himself fully; it grieves the Spirit when the children He is training for glorious service turn away to other things.

3. **The Anointing.** Jesus, in His sermon at Nazareth, said: **"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."** Jesus was sealed with the Spirit (John 6:27), filled with the Spirit (Luke 4:1), and anointed with the Spirit (Acts 10:38), for His service among men. His anointing was His ordination by the Father, and that anointing was the pouring out of the Spirit without measure. It was fitting that the Church which is His Body should have the anointing of the Spirit to carry on the things which He began to do and to teach; for He had said to His disciples, **I have chosen you, and ordained you, that ye should go and bring forth fruit."** John 15:16. The anointing of the Spirit is the ordination of the Church for its task of witnessing.

In the Old Testament, the holy anointing oil is the symbol of the Spirit of God. It was compounded by a prescription that God gave Moses; it was to be used to sanctify, or consecrate, to the service of God the tabernacle and its furniture, and the appointed servants of God. In those former times, the priest was anointed to be holy unto the Lord, and to be the mediator between God and man; the king was anointed that the Spirit of the Lord



might rest on him in power to rule his people wisely and justly; the prophet was anointed to be the oracle of God to His people.

**"But ye have an anointing from the Holy One, and ye know all things."** 1 John 2:20. This assertion echoes the promise Jesus made to His disciples, "Howbeit, when He the Spirit of truth is come, He will guide you into all truth; He shall glorify Me; for He shall receive of Mine and shall show it unto you." John 16:13. We of ourselves do not know all things. We of ourselves cannot find the way into all truth. But, if we receive the anointing which is the Spirit of truth Himself, we shall have the Guide who can and will lead us step by step into truth after truth in the curriculum of God's school, until the far off vistas of the glories of Christ, so veiled by the mists of our human misunderstanding, are revealed clearly in

the heavenly atmosphere through which we see, and which we breathe, and we come into fellowship with the Father, and His Son Jesus Christ. Then will the prayer of Jesus for the Church be answered: "For their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given them."

This is our anointing, our power, our seal: Even the Holy Spirit, God's gift to us. Have we received Him?

\*McCallie School, Chattanooga, Tenn.

## The Federal Council Speaks For The Churches

By Vernon W. Patterson\*

Probably a large part of the membership of the churches in the Federal Council would be surprised to learn that the Council speaks for them. They would be much more surprised, if not startled, to know just what the Council says when it does speak for them.

In considering factual evidence of just how the Council is speaking for the churches and representing them, let it be borne in mind that the Council frequently excuses itself, when the acts and statements of its leaders are criticized, by saying that these are not "official." But certainly the leadership of an organization establishes its character. The open and public statements and acts of the leaders of an organization show clearly what are the ideals and objectives of the organizations which they lead. This is unquestionably true when these leaders are kept in office year after year and their acts and utterances are not repudiated. But in view of the frequently offered excuse that what the leaders of the Federal Council do and say is not "official," let us confine our consideration to published, well-authenticated, and even as far as possible, to official statements and acts of the Federal Council and its leaders.

It is recognized as a fact that the Federal Council does speak officially for the churches affiliated with it. In a "Federal Council Catechism," published May 20, 1946, in the Presbyterian Outlook, the author states: "The council **represents**\* twenty-five million Christians in twenty-six denominations in the United States."

The Federal Council officially claims to speak for the churches which make up its membership. On June 7, 1944, Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, appeared before the Committee on Labor of the House of Representatives of the 78th Congress,

2nd session, in behalf of Bill H. R. 3986, H. R. 4004, and H. R. 4005, regarding the **general subject of prohibiting discrimination in employment**. He said:

**"I speak in favor of the proposed legislation on this subject, as a representative of the Protestant churches cooperating in the Federal Council."** In opening his testimony, he said: "Madam Chairman, my name is Samuel McCrea Cavert. I am general secretary of the Federal Council of the Churches of Christ in America and **appear to express its views, as stated in official action of its executive committee.**"

It is very questionable whether the churches for whom the Federal Council claimed to speak that day, had any idea that they were being represented in connection with the pending labor legislation. Probably few if any of the denominations in the Federal Council had ever discussed or taken action on the matter. And yet the Federal Council was claiming to express their views and to be acting in their behalf.

The churches should solemnly consider just what the Federal Council and its leaders are saying and doing as their representatives, and should prayerfully, as before the Lord to whom they shall render account, ask themselves whether they are willing to be represented. Let us see just what the Council and its leaders are saying and doing.

**1. As to Doctrine.** The infidelity of the principal leaders of the Federal Council over many years has been repeatedly and extensively shown. Time and space forbids examining them in detail again. The statements of two representative leaders will suffice. One is the Federal Council's official radio spokesman for many years, Dr. Harry Emerson Fosdick. Dr. Fosdick says in his book, "The Hope of the World:" **The divinity of Jesus differs from ours in degree, but not in kind.** In a letter dated January 31, 1945, he says: **"Of course, I do not believe in the Virgin Birth,**

\*Heavy type here and elsewhere in this article is employed by the writer for emphasis only; it is not used in the writings quoted.



or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

The other leader, whose statement will be considered, is the present president of the Federal Council, Bishop G. Bromley Oxnam. In his recent book, "Preaching in a Revolutionary Age," he says on page 79: "Hugh Walpole, in Wintersmoon, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said: 'Father, you hate Jehovah. So do I. I loathe him, dirty bully!' We have long since rejected a conception of reconciliation associated historically with an ideal of a Deity that is loathsome. God, for us, cannot be thought of as an angry, avenging Being, who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'Dirty bully!'"

**2. As to Pacifism.** The Federal Council's record as to pacifism is long and ugly. It has fought practically every defense program in the last twenty-five years. Its leaders have induced thousands of our young men in colleges and church conferences to pledge themselves never to take up arms even in defense of our own country. But one official record will suffice. In the Congressional Record of 1935, there appears (Vol. 79, No. 180, P. 15,271), an official report of the Navy Intelligence inserted by Congressman Maverick of Pennsylvania. It is as follows:

"The Federal Council of Churches of Christ in America: This is a large radical, pacifist organization. It probably represents 20,000,000 Protestants in the United States. However, its leadership consists of a small, radical group which dictate its policies. It is always extremely active in any matter against national defense."

There is no doubt that these pacifistic activities of the Federal Council were a major factor in the unpreparedness which resulted in our humiliation at Pearl Harbor and in the long string of defeats in the early years of the war. It is a solemn conviction with many that thousands of our dear boys now lie dead on the battlefields of the world as a result of these activities.

**3. As to Race Relations.** Regarding race relations, Information Service, the official organ of the Federal Council, on March 16, 1946, carried an article, "The Federal Council Addresses the Churches," which says: "The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race regulations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated church and a non-segregated society."

**4. As to Social Relations.** The Federal Council's Social Creed adopted unanimously at a full meeting, December, 1932, as reported by Dr. Benson Y. Landis, Associate Secretary of its Department of Research and Education in his book, "Religion and the Good of Society," states: "The Churches Should Stand For:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.

2. Social planning and control of the credit and monetary systems and the economic processes for the common good."

These two statements might well have been taken, as in principle they have been taken, from the constitution of the Russian Soviet Union.

**5. As to Industrial Relations.** The following is a recent news item:

"New York, N. Y. (RNS)—John G. Ramsey, vice-chairman of the Industrial Section of the Department of the Church and Social Service of the Federal Council of Churches here, has been appointed by the CIO to work as liaison agent with religious groups in the forthcoming organizational drive in the South."

In a letter dated May 9, 1946, on official Federal Council stationery, and signed by James Myers, Industrial Relations Secretary, an appeal is made for funds, because "the necessary addition to the Staff and the contemplated expansion of the work calls for a 50 percent increase in the budget of the Industrial Relations Division." The letter states:

"Happily there has been a vigorous strain of social religion in America to which the Federal Council of Churches has given leadership and for which it has supplied channels for united action. Dramatic recognition of this fact came in the 1945 award "for distinguished service on behalf of labor's rights" by the Workers Defense League to the Industrial Relations Secretary of the Federal Council of Churches."

Attached to the letter is an official circular headed "Let's Look at the Record." Among the activities listed are the following:

• Issued many statements advocating right to strike and recognition of unions during industrial crises when this right was denied. The Church Emergency Relief Committee raised thousands of dollars for relief of strikers' families.

• Established Committee on the Church and Co-operatives. Has held many regional and local conferences, supplied speakers to churches, distributed literature, emphasized need of labor for co-operatives.

• Championed rights of sharecroppers, making field investigations and public reports.

• Helped get support of church people for permanent procedures to continue work of Fair Employment Practices Committee, and also for fair race practices in the churches and unions.

• Industrial Secretary testified together with representatives of Catholic and Jewish organizations in favor of the Wagner National Relations Act."

The Fair Employment Practices Act, it will be remembered, is the one imposing heavy penalties for failure to grant employment on account of race or creed. It was defeated early in 1946 by the prolonged filibuster of the Southern Senators.



Do the churches realize that they are being thus represented? Do they wish the Federal Council to speak officially in their name in such matters?

Regardless of whether or not the membership may approve or disapprove of the legislation involved, is not such activity a violation of the fundamental principle of the separation of Church and State?

How can the Church join in an unequal yoke with men who deny the infallibility of the Scriptures and the Deity and blood of Christ and expect God's blessing and power?

Surely concerning such teachings and activities the admonition of Scripture is plain: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11).

Let the Church of God have done with such political and social scheming and devote her undivided attention to witnessing to the saving grace of the crucified and risen Savior, through faith in His blood, at home and abroad to the ends of the earth.

\*Elder in the First Presbyterian Church, Charlotte, N. C.

## National Association Of Evangelicals

By Rev. Daniel Iverson\*

In order to acquaint the readers of The Southern Presbyterian Journal with what is happening in the field of evangelical co-operation, the writer thought it would be helpful to give a report of the Fourth Annual Meeting of the National Association of Evangelicals.

The National Association of Evangelicals was tentatively organized in St. Louis, Missouri, in May 1942, about one hundred fifty attending, with about half that number setting up a tentative organization. It was duly constituted in Chicago a year later, and now boasts an active membership of about 1,500,000, with co-operating churches, denominations and evangelical agencies numbering about two million more. The National Association is designed to be a clearing house of service for all evangelical groups. The foundation for all its work is its creed, which is as follows:

1. We believe the Bible to be the inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons: Father, Son and Holy Ghost.

3. We believe in the deity of Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a Godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in Christ.

This creed was written in St. Louis four years ago, and was made the basis of all fellowship and

co-operation. In a report of a special committee of the International Committee of Religious Education, this Creed was considered by them as extremely fundamental, as this quotation from their report will indicate: "The Association of Evangelicals has as a test for membership a statement of faith which is extremely fundamentalist but which will certainly find wide acceptance among Christians of all denominations." Upon this Creed which must be subscribed to in order to secure membership or have the right to co-operate, a number of Commissions have been organized, such as War Relief (which is, of course, temporary), The Evangelical Foreign Missions Commission, Industrial Chaplain and Counsellors' Commission, Commission on Schools and Colleges, Commission on Evangelism, Commission on Radio, Commission on Youth Movements, and Commission on Christian Education, both Sunday School and Week Day Religious Instruction. These Commissions are gathering into their membership evangelical leaders and organizations from all over the nation. The members of these Commissions do not necessarily have to belong to the N. A. E. as such, but they do subscribe to the Creed, and must have that evangelical background and faith. Fifty-one percent of the Executive Committees of these Commissions have to be members of the N. A. E. They also appoint one of their number to serve on the National Board of Administration of N. A. E. Instead of the N. A. E. outlining for these commissions their program, these commissions outline their own program, and it is submitted to the National Association of Evangelicals for report and approval. The function of the N. A. E. is to furnish the channel through which all of these agencies throughout the nation can be gathered in their respective Commissions for testimony and work. The progress is amazing. In the War Relief we have been able to send clothes conservatively valued at over six million dollars to Europe. We placed these clothes into the hands of Protestant Committees that we personally organized in Europe. These clothes are sent to these committees direct, and there has been a one hundred per cent distribution, giving to the needy Protestants and Catholics unconditionally. No one has to go to church or to mass in order to receive help. The report several weeks ago showed that this Commission had 187,000 pounds of clothes



ready for shipment, and a surplus in the bank of over \$50,000.

The Foreign Mission Commission, with offices, both in Washington and New York, is rendering an outstanding service. This commission stands ready to help any evangelical minister go to the foreign field out of any denomination provided his character is exemplary and his faith is truly evangelical and is backed by a responsible organization. This committee in the year it has been operating has secured 351 passports for 51 missionary societies, and is rendering an outstanding service in many fields for evangelical Christianity both at home and abroad. It also has an office in New York for transportation and purchasing. This Commission has secured the co-operation of Wholesale houses that have definitely committed themselves to give missionaries through this office Wholesale prices on equipment needed for the foreign field. This committee will do the purchasing for missionaries making application. They also purchase tickets and arrange transportation, etc., for all missionaries to any part of the world.

The Commission on Home Missions is seeking to meet a need in America. There are over ten thousand cities and towns in America without a church. They are seeking to gather such existing evangelical organizations in America that would be interested to minister to these towns for the Lord Jesus Christ, offering this Commission as a medium by which the work can be co-operatively done. This commission is new.

The Commission on Industrial Chaplaincies, with the approval of the Secretary of Labor, Mr. Schwellenbach, Mr. Philip Murray (CIO) and Mr. William Green (AF of L), have laid out a program of industrial chaplains that has already begun to function. This Commission has a course of study conducted at Wheaton College, under competent men, for these industrial chaplains. The first school had only five in it. Three were rejected; two were accepted. There are thirty-five ministers who have made application for this work for the coming year. They will soon be taking the course. This Commission has more applications from industry for chaplains than they are able to accept. This work has potentialities that are marvelous. Its purpose is not to sympathize with management or labor, but to give spiritual counsel, and to identify these men in industry with the church of their choice in the communities where they live. Mr. Armerding, a business man of New Jersey, who is Chairman of the Commission, in visiting one industry with about three thousand employees, found six actively identified with the church according to reports placed in his hands. He called a meeting of the six, and only two met him. While this plant may be an exception in the matter of percentage of those interested in church, it may well illustrate the need of challenging the church to a service in this particular part of our nation in a definite and organized way.

The Commission on Radio has been duly organized with many participating who are not members of the N.A.E. Some of the large denominations are co-operating, and some of the more important religious broadcasters have identified themselves with this particular commission. There are about one thousand Gospel broadcasters in America. About one hundred and fifty are already represented in this group. An office is being opened in Washington to keep in close touch with the F.C.C. In order to protect the interests of religious broad-

casters. In addition to this, the commission is developing a code for the purpose of raising the standards of religious broadcasting and to eliminate, as far as possible, the so called "religious racketeers." Only those who meet certain standards of faith and practice will be able to secure the approval of this commission.

The Commission on Sunday Schools and Week Day Religious Instruction is reviving the old fashioned Sunday School Convention with truly remarkable results. This is not to supplant the field of religious education but to supplement it. The Sunday School is dying in so many sections of the church because the field of religious education has gotten too far away from where the average Sunday School teacher and pupil lives. The first meeting of the National Sunday School Association was held in Chicago less than a year ago. There were about two thousand present. This large number, however, was drawn from Chicago and an area of about one hundred miles around. In October the Constitutional Convention of this Commission will be held, and a nation wide appeal will be made that will probably draw more people, and a more representative group. This Commission is working out week day religious instruction material which will be available to organizations and denominations conducting week day schools of religion. This Commission has not adopted any particular organization given over entirely to week day religious instruction, but has simply gathered together all who have an interest from an evangelical viewpoint for the purpose of possessing this field, as far as possible, for Jesus Christ. The work on Teacher Training is developing rapidly, and in a very constructive manner. The report of the special committee to the International Committee of Religious Education has this to say about the work being done by this Commission: "While the training is exceedingly conservative, some of it is of good standard and materials are being steadily improved from an educational standpoint." The Commission of Schools and Colleges had about forty Presidents and educators of Christian colleges and secondary schools in attendance at the Convention. Many very constructive things were considered by this group, such as the writing of a Christian philosophy of education, for which funds have already been provided, and the gathering of apologetic books for college professors and college libraries, so that information by competent orthodox schools will be made available to both faculty and students. A careful list of conservative college professors is now being made for the benefit of colleges needing professors. This Commission has the close co-operation of some of our leading educators in some of our leading state universities and undenominational colleges. It was thrilling to hear their report of their accomplishments and plans.

And so the story could be continued, but space does not permit. But these things plainly indicate the trend of the National Association of Evangelicals. It is not a devious organization, but constructive in every way. The special committee report to the International Committee of Religious Education says that "although the National Association of Evangelicals is highly critical of the co-operative agencies established by the denominations (I assume by that they mean the Federal Council), its best leadership does not wish to waste time in destructive criticism. It has a positive program and is going ahead vigorously. Those supporting it represent a wide range of denominational affiliation. It perhaps will have its greatest



significance in furnishing a framework in which most of the other (evangelical) groups may find some co-ordination and leadership." It further goes on to say "It ought to be reiterated concerning the National Association of Evangelicals that there is evidence that it will be well led by competent men, and that it is not to be brushed aside as simply a result of war and conditions, the availability of money, and some other reasons that are being given. Some of these men claim that the field of co-operation, especially in Christian education, has been allowed to be almost wholly possessed by the proponents of modernistic conviction. There are large groups of conservative Christians who have been conscious of the opportunity of being adequately represented in the co-operative machinery which now exists. It remains for a carefully planned strategy among thoughtful and sincere Christians of all shades of faith to insure that Protestantism is not further divided and thrown into strife at a time when co-operation is so desperately needed." Those who have organized the National Association of Evangelicals have felt for a long time there has been a need for such an organization because it is practically impossible for those who are liberally inclined in views concerning the Bible and the atonement to co-operate in the above fields of work with those who hold to the more conservative position, such as was true and we trust still true of the Southern Presbyterian Church. The International Committee of Religious

Education does not realize that this is the one reason why there is such disunity even among its own members as to what their Committee can really do for the Protestant Church. They seem to be hoping against hope that they can work out a frame work by which co-operation can be achieved. In their report they say "There are large groups of conservative Christians who have not been conscious of the opportunity of being adequately represented in the co-operative machinery which now exists. It remains for a carefully planned strategy among thoughtful and sincere Christians of all shades of faith to insure that Protestantism is not further divided, and thrown into strife at a time when co-operation is so desperately needed." The purpose of the N.A.E. is not to throw Protestant Christianity into strife. It has simply been organized to give all conservative Christians a fellowship in the work that all of us as evangelicals should do together for the purpose of bringing our nation back to God and a saving relationship with Jesus Christ. The N.A.E. is perfectly willing for the Federal Council to continue its work, and will in no wise interfere, and it asks that the Federal Council in no way interfere with the positive constructive program of Christian helpfulness that is now being made possible through the N.A.E. as a clearing house for all that is evangelical.

\*Miami, Fla.

## Young People's Department

Edited By Rev. W. G. Foster

### July 21: Setting The Pace

#### Introduction

The Apostle Paul had a young preacher friend who was a little timid in the presence of the older men of his congregation at Ephesus, so one day Paul wrote that young man a letter. That letter is still the young people's letter of the New Testament, and the heart of its message is found in these words of First Timothy 4:12: "Let no man despise thy youth; but be thou an example of the believers, in word, in manner of life, in love, in faith, in purity."

The old expression "let no man despise thy youth" is more correctly translated, "Let no man slight you because you are young." Back when I was younger and did not have any better sense I used to get slighted a lot. I would go to a carnival and stand in front of the tent where all the freaks held forth. After the proper ballyhoo from the barker I would walk up and lay down my dime to go in. The ticket man would always say, "Sorry kid, but you'll have to pay twenty-five cents, you are now an adult." Then when I would get in and the man up at the end would be promising to give away a dollar bill to anybody who would step right up and claim it. I would step right up, and he would say, "Sorry bud, you are too young, you are just a kid." That was being slighted because I was young.

Often in the church we young people feel slighted like this. The older folks call on us to attend the

church and support the church, but they do all the planning and take all the credit. But we do not need to be slighted. If we are willing to set the pace and live the kind of Christian life that no man can question its reality we will then be setting an example for the older folks to follow. How can we set that pace? We can do it if we do just what Samuel did when he set the pace for the people of Israel back in the days of the Judges.

#### Scripture Lesson

1. Samuel Heard the Call of God Early in Life: 1 Sam. chapter 31:1-10. God is trying to call us day by day through the Bible, the Church, Christian friends, and Christian teachers.

2. Samuel Followed God Fearlessly all His Life: 1 Sam. 3:15-19. He told Eli exactly what God had said, not in a smart-aleck way, nor in a flattering way, but humbly yet fearlessly. Many a young person who would have left to fight the Japs and Germans during the war will wither before a little ridicule and resort to flattery to feather his own nest when dealing with older folks.

3. Samuel Obeyed God Completely to the End of His Life: 1 Sam. 15:22-23. All of us want to be saved and escape the consequences of sin in this life and hell in the life to come, but few of us seem to want to follow God all the way.

#### Suggestions

This program could center around a short talk on the Young People's Text, 1 Timothy 4:12, and



it might be illustrated by a drama of Samuel's experience with Eli as scene 1 and his experience with Saul as he returned from battle as scene 2.

## July 28: Make Sunday A Different Day

### Introduction

The title for our program tonight is worded exactly right: Make Sunday a Different Day.

Too often in the past we have thought of Sunday in strict terms like the old Puritans. The Puritans of old New England ruled that it was a sin for a man to kiss his wife on Sunday, and in some places people feel that it is a sin to walk across the street on Sunday with an umbrella up. The old Pharisees used to forbid the eating of an egg laid on the Sabbath because it was a day's work for the hen. All these ideas are on the wrong track. God has made Sunday a different day because Christ rose from the dead on that day, and it is up to us young people to make the day different—different in such a way that the day will declare the love of the Christ who died for us and will manifest the power of the Christ who rose from the dead to live in our hearts. To do this we can not use the day as merely a day when we cease from doing everything, but we must make it a day when we carry out the spiritual activity that will witness to its meaning. You could sit all day and fold your hands in meditation, and in so doing you might not violate a single Sabbath law but at the same time you would be miles away from really keeping the Sabbath. Making Sunday different does not mean the things you don't do, but it does mean doing the things that will make it different. All of us know what will make it different, and if we do these things as we ought to we won't have to worry about what we can do and what we can't do on Sunday.

### Catechism Lesson

How is the Sabbath to be sanctified? Question 60, Shorter Catechism:

"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy."

That looks rather negative on the face of it. Let's break it down into a program of Sabbath observance. (Remember that God wrote the principle of the Sabbath into the world and man at creation. Under the Old Testament dispensation the Sabbath was the seventh day of the week as a memorial to a finished creation; and therefore the emphasis was on rest. In the New Testament the principle of the Sabbath is the first day of the week as a memorial to a new creation begun by Christ when He rose from the dead to begin building His church; and therefore the emphasis is on spiritual activity.)

The following things must have a place in our life every Sunday:

1. Physical Rest: "a holy resting." God has so made man that he must rest one day out of every week, and if he does not rest his body will soon go down. There must be a change of pace and environment physically one day in every seven. The British Parliament once had a health commission study this whole matter and found that those

who so rested were healthier than those who did not, were better morally, more dependable, turned out better work the other six days, and turned out more work with less absenteeism over a period of years.

2. Worship: "in public and private worship." (a) we must read Scripture and spiritual literature to keep informed and to keep growing. Life is too busy most of the time for this sort of thing, and Sunday is a mighty good time. (b) we must attend church services. The church has morning and evening worship, if the night service has not died for lack of breath, and all of us need both services every Sunday.

3. Service: "Works of necessity and mercy." (a) Life moves on on Sunday and certain things must be done in providing food, physical comfort, and in protecting health. These must be cared for by responsible persons, but not in such a way as to make it impossible to attend at least one service of the church. (b) All around us are sick people to be visited, lonely people to be comforted, and sinning people to be won to Christ. We must visit—homes, hospitals, jails.

Set aside a period of rest on Sunday, attend church twice, attend to your necessary duties for physical comfort and health, and visit those who have need and you will keep the Sabbath and make Sunday different. After you have put rest, worship, duty and service into your program for the day, and there won't be enough of the day left to cause you much trouble about "can I do this" or "can I do that." Most people talk about these things, instead of carrying out a program of rest, worship, duty and service.

### Suggestions

Introduce the program with a talk on the positive use of the day as indicated in the Introduction, read some passages of Scripture, such as: Leviticus 23:3; Exodus 20:8-11; Gen. 2:1-3; Isaiah 58:9-14; Psalm 92; notice heading and verse 1-2; Mark 2:23-28; Mark 3:1-6; 1 Cor. 16:1-2; Rev. 1:9-10. Then present the catechism and the program for the day of rest, worship, duty and service. Then follow with a discussion of what kind of service your group might undertake on Sunday afternoons so that you could be rendering service.

## Wings For The Soul

"The experience of communion with God and fellowship with man; this experience is the supreme objective in life; this is the pearl of great price for which everything else should be sacrificed. Physical comfort, economic security, political freedom are indeed high values but nevertheless lower values than love of God and love of man. The two great commandments transcend all others in significance. The experience of communion and fellowship is not a by-product of the pursuit of things nor of the struggle for national liberty. Plenty for everybody and redemption from bondage are by-products of total surrender to God and sustained good will toward man. Therefore: seek first the Kingdom of God, the Kingdom of God wherein love reigns supreme, and all other blessings will follow. "If therefore the Son shall make you free, ye shall be free indeed."

—Selected.



# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For July 21: Jesus And True Worship

Scripture: Exodus 20:3-6; Deuteronomy 4:15-19; 8:11-14, 18-20; Isaiah 40:18-26, 30-31; Mark 12:28-34; Luke 4:8, 16-27; John 4:7-24. Devotional Reading: Isaiah 40:18-26, 29-31.

As Man, Jesus worships; as God, He demands worship. Our danger is **not** in worshipping Him, but in **not** worshipping Him, for every knee is going to bow before Him and every tongue confess that He is Lord, to the glory of God the Father.

"To whom then will ye liken God?" "To whom then will ye liken Me?" Why are men always trying to make an image or likeness of God? We are spirit; it would seem natural that we should realize that God is Spirit. One of the terrible consequences of the Fall has been this unnatural perversion of the minds of men.

We saw in our last lesson that Exodus 20:3-6 warns us of idolatry in both its forms, so we will not stop again on this passage.

Deuteronomy 4:15-19: Image-making is Idolatry. This is an enlargement and emphasis of the Second Commandment. Moses reminds the people that they saw no similitude of God at Sinai. They (Aaron and the people), had made the golden calf at the foot of the mountain, but when God appeared, there was no likeness.

The teaching here is two-fold: (1) They were not to make any likeness of God, (2) They were not to take anything—even sun, or moon, or stars—the most beautiful and awe-inspiring and glorious things that God had made, and either worship these things or worship God **through** these things. Yet this double sin has been, and is, very common. Even today we have Nature worshippers—those who not only **see** God in Nature, which is all right and is the attitude of the most spiritually minded Psalmists, but those who worship Nature itself, or some work of man or God.

The church wants "aids to worship" in the form of images and pictures. Away with all these in our churches! We would like to see a return to simplicity and spirituality in worship. Well would it be for the church if these were turned into money and the money used to preach the Gospel to a sin-sick and perishing world.

Deuteronomy 8:11-14, 18-20: Forgetfulness Leads to Idolatry. "Beware ... forget not ... remember the Lord." When prosperity comes, when our hearts are lifted up, we are very apt to forget the Lord. We worship the creature more than the Creator. We seem to feel that **we** deserve the credit when God is the One Who has given us all we possess. We are tempted to say: "Great is man ... look at what **we** have done ... see how rich and prosperous we are." We forget the Giver, while enjoying His gifts, and in our pride we fail to express our gratitude in heart-felt worship. All times of prosperity are perilous times—times of forgetfulness of God. Is not this true in America today? Are we not worshipping ourselves—a most hideous form of idolatry?

This is the road to destruction. "Ye shall surely perish." These words were not written for Israel alone, but for America in 1946. If we as a nation forget God we shall be turned into hell—the grave. Such forgetfulness has been the grave of many nations.

Isaiah 40:18-26: The Folly of Idolatry. This is one of the most sarcastic and ironical passages in the Bible. In it the prophet describes the almost unbelievable foolishness of the man who makes a graven image and falls down before the thing his own hands have made. The words are so graphic and clear that any attempted explanation would spoil the picture.

Any man who knows the ABCs of the true religion can easily see the folly of it all. "Have ye not known?" Are we so utterly without sense as to try to make an image of the Holy One Who created and preserves and governs the universe? This one Scripture ought to be enough to forever overthrow idolatry in every mind and heart.

Isaiah 40:30-31: The Living God of Grace. "He giveth." (Vs. 29). In contrast to a dead stock or stone, we have this beautiful description of the God of infinite compassion and grace. He giveth power to the faint and weary ones of earth, and even the strongest belong to this class. The stock or stone, the graven image, can give **nothing**. God, the Living God, gives grace and power to those who worship and wait for Him.

Mark 12:28-34: "Not Far From The Kingdom." "Not far," and yet how far! This scribe had a great deal of knowledge—a real understanding of the Scripture—as we can see from his conversation with Jesus. Such knowledge leads to the very threshold of the Kingdom, but not into the kingdom, for we must have Christ before we can cross over and get in.

Luke 4:8, 16-27: Jesus Worships, and Proclaims Himself as Messiah. In Verse 8 we have our Master as a Man meeting and overcoming the suggestion of Satan that He fall down and worship him. Jesus Christ is absolutely loyal to His Father; "Thou shalt worship the Lord thy God."

In Verses 16-27 He worships in the synagogue and proclaims Himself the Messiah, fulfilling the Old Testament prophecy which He read.

In these verses we have again the mingling of the human and divine natures of our Lord. He worships as a Man; He proclaims Himself as the Anointed of God—the Messiah—and as such He is entitled to the same honor and worship as the Father Who sent Him, and Whose Son He is.

John 4:7-24: God is Spirit. We Must Worship in Spirit and Truth. The climax of this well-known conversation that Jesus had with the woman of Samaria, is found in the twenty-fourth verse: "God is a Spirit: and they that worship him must worship him in spirit and in truth." If we keep this verse clearly and constantly in mind, we will be saved from both forms of idolatry and from many things which lead to idolatry.



All worship which is **not** in spirit and in truth is mockery. How careful we ought to be when we approach our Holy God! Is God pleased with our worship, or will He speak to us as He spoke to Israel in the first chapter of Isaiah? "Bring no more vain oblations—it is iniquity, even the solemn meeting—when ye make many prayers, I will not hear—wash you, make you clean—cease to do evil; learn to do well—Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow."

May we tremble as we approach the mercy seat, and yet come with boldness because we come in the name of our Great High Priest Who made complete atonement for our sins—Blessed and Holy, and Reverend is His Name! Woe to those who try to come in any other name than that of our Divine Savior and Redeemer!

### Lesson For July 28: Jesus And Reverence For Spiritual Values

Scripture: Exodus 20:7; Leviticus 19:12; Isaiah 1:11-18; Matthew 5:33-37; 6:5-9; 7:15-23; Mark 7:5-8; 8:34-38; Luke 18:10-14. Devotional Reading: Psalm 148.

"Praise ye the Lord." These words begin and end the Devotional Reading. Everything and every person in Heaven and earth must join in this praise. "Let them praise the name of the Lord: for His name alone is excellent; (exalted); His glory is above the earth and heaven."

We start with the third commandment: "Thou shalt not take the name of the Lord thy God in vain." These words need to be spread in the heavens in letters of fire, and engraved upon the minds and hearts of the people of this irreverent generation with the point of a diamond.

God's name stands for His character. When Moses asks, "when they say to me, what is His name? what shall I say unto them? and God replies, "I am that I am, I AM hath sent me unto you," he is revealing the character of God as the Everliving God. In many other places we find the same thing true. This makes the name of God peculiarly Holy and Sacred.

Our catechism tells us that "the third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known."

In Leviticus 19:12 we have the two thoughts: (1) swearing falsely by the name of God and, (2) profaning His name. Our other Scripture for today enlarges upon these basic ideas as given in Exodus and Leviticus.

Isaiah 1:11-18: Irreverent, Profane Worship. "To what purpose is the multitude of your sacrifices unto me? saith the Lord." All worship is not acceptable to God. These people were great worshippers: they were trampling the courts of the temple; they were keeping the feast days; they were spreading their hands out in prayer; they were bringing offerings in abundance. Yet God was displeased and sick of it all: "I delight not"—"it is iniquity"—"my soul hateth"—"they are a trouble unto me;" "I am weary to bear them." As we read these awful words, we understand that such attempted worship is an abomination to the pure and Holy God. To try to worship with un-

clean, blood-stained, rotten hearts is an intolerable insult to Him.

We wonder what Jehovah thinks of some of the worship of today! Think of the thousands of Jewish synagogues where His people in unbelief, rejecting still His Son from heaven, try to worship. Think of many so-called Christian churches where a man-made, semi-idolatrous service is conducted, or a man-made adulterated Gospel is preached, and His Son dishonored. Can we not almost hear these words of Isaiah ringing out against such profane worship? We would like to see another letter written to some of our modern churches by the Great Head of the church as He walks in the midst of the golden candle-sticks. We would like to hear what He would say to the angels, ministers, of these churches. We can easily hear if we will read His last letters to the Seven Churches of Asia. We cannot be too careful as to the kind of worship we offer God.

Matthew 5:33-37: Irreverent, Profane Lips. "Swear not at all"—by nothing in heaven or earth. How common is the careless use of God's name: Let us start with ourselves, (preachers). Do we not use God's name in vain sometimes? Oh, brethren, let us pray that God will set a watch upon our mouths and keep the door of our lips. God's name is not to be used lightly and needlessly and just to "fill in" in our preaching or praying.

Do we mean many of the common expressions we use every day? When we say "good-bye," or "adieu," or "God forbid," do we think what they mean? When we intersperse slang throughout our speaking, do we realize that much of it is profane in its origin?

We do not strengthen, but weaken our assertions, by oaths. Jesus' rule is best: say, "Yes" or "No", and mean it!

Matthew 6:5-9: Irreverence in Praying. "And when thou prayest." Praying to be seen of man is profanity. It is using a sacred thing for a selfish purpose. Is not some of our public praying for the purpose of showing off our correct and flowery English, or our knowledge of the affairs of the world?

Repeating needlessly and continually the name of God—vain repetition—like the "O Baal, hear us," of the heathen—is profanity. Sometimes we have been shocked and ashamed as we listen to such praying. Let us be very, very careful lest we are guilty of the very thing Jesus condemns here.

Real prayer is SECRET prayer. Perhaps we say little. Prayer is lifting up the soul to God. Let us get away from men, shut our door, and pray.

Matthew 7:15-23; Mark 7:5-9: Profanity of Heart and Life. Outwardly sheep, inwardly wolves. What can be more irreverent? We are not worshipping a God who sees our bodies, or our clothes, but our hearts. A ravening wolf, even in sheep's clothing has no business worshipping. If our fine Sunday clothes cover rotten hearts, then we had better go back to our homes and our knees and "clean up" before we approach a Holy God Who looks within. The worm is in the bud. A bad heart bears bad fruit. All is naked and open unto the eyes of Him with Whom we have to do.

This same lesson is given in another form by Mark. Is it outward cleanliness or inner purity that we stress? We dare not "wear a mask," be



a hypocrite, when we come to worship. God will hide His face when He sees only clean clothes, and clean bodies; He must have clean hearts.

Mark 8:34-38: Reverence Means Surrender.

When we come to worship we must come surrendered. To come with self still on the throne is to be an idolater, for we are worshiping the creature more than the Creator. To come holding back anything is an insult. Even the heathen give their best to their gods. Can the Christian do less? If He is our God we must say no to self, take up the cross and follow. And Christ is God. He is the One making this demand of those who worship and follow Him.

Luke 18:10-14: "Two Men—Pray" (Worship). The Profane Pharisee. He would have disclaimed irreverence; but in reality he was guilty of gross profanity. He prayed with himself, so he was an idolater—a self-worshipper, and a hypocrite, for he was pretending to worship God. He was proud and boastful, and "God resisteth the proud." It

is only humble, broken, contrite hearts that He blesses and receives and enters.

The Convicted Publican. He was anything but a good man, but he came in the right way." God be merciful to me a sinner." Here was real worship and real praying—the only kind of prayer he could make.

The result is a foregone conclusion: God resisted and rejected the proud, idolatrous, profane Pharisee; He accepted the humble, repentant, Publican.

As we close this study may we by the Spirit's power search our hearts and see if there is wickedness in our worship. Our Master is probing deep today. May our worship please our Triune God:

"Holy, holy, holy, Lord God Almighty!  
All Thy works shall praise Thy name, in earth,  
and sky, and sea;  
Holy, holy, holy! merciful and mighty!  
God in Three Persons, blessed Trinity!"

## Young Readers' Page

### Siao Ng Comes Into His Own

By Miss Lois Young\*

It was a cold night in December and the sun had long since set when Mr. Smith's house-boat arrived at the little village of Dong Faung Bridge. He had made this long trip in order to be with the Christians on the Sabbath. The boat had been anchored in a quiet spot and he had retired early in order to be ready for the many services that were to be held in the chapel the next day. It was his hope that, not only should the members of the church be strengthened in their faith, but that many others might hear the gospel.

As he lay upon his cot, there was a plaintive cry which came to him through the darkness, and this became more intense as the hours passed by. Calling the boatman, he asked what could be done for the child. Their reply was, "Wait until the morning and we shall see."

When daylight came, they found that the cry came from a grass hut by the canal bank. The boy, Siao Ng, had been left there by his parents. In their unheated house, his foot and leg had frozen, and on account of their poverty, they had left him there to die.

"See if you can contact his parents and if they are willing, we shall take him to the mission hospital in Soochow," Mr. Smith said.

On his arrival at the boat, after a busy Sabbath day, the little party was waiting for Mr. Smith, and soon they were on their way to the hospital.

Dr. Moore amputated the leg, and after a few weeks, color began to come to Siao Ng's cheeks, and he was nursed back to health. While recuperating in the hospital, he watched the seamstress make hospital garments, and it was not long before he became skillful in the use of a needle.

Months and years went by and he grew into a strong, healthy man. Dr. Moore fitted him with an artificial bamboo leg, and he was apprenticed to a tailor for a three-year course in tailoring. At the end of this time, he was put in charge of the sewing-room at the hospital.

During all this time he was an earnest student of the Bible. He was baptized and was a very faithful member of the church. After several years, he was elected a deacon in the church. As one heard him take part in the Christian Endeavor and in the Sunday School meetings from week to week, it was hard to realize that this was the same boy who had been left to die on the banks of a lonely canal.

\*A missionary to China.

## BIBLE QUIZ

The answer to each of these begins with the letter "J":

- (1) Said, "Sirs, what must I do to be saved?"
- (2) Felix trembled, as Paul reasoned it.
- (3) Said, "Earnestly contend for the faith."
- (4) Said, "Can the blind lead the blind?"
- (5) Said, "Behold, the Lamb of God."
- (6) She painted her face.
- (7) Worked fifteen years to pay for his bride.
- (8) From prison, to prime minister!
- (9) He "driveth furiously."
- (10) Said, "Be ye doers of the Word, and not hearers only."
- (11) What the younger brother took, into a far country.
- (12) No man taketh it from you.

Answers: (1) Jailer. (2) Judgment. (3) Jude. (4) Jesus. (5) John the Baptist. (6) Jezebel. (7) Jacob. (8) Joseph. (9) Jehu. (10) James. (11) Journey. (12) Joy.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar

July 1946

Circle Topic: Honoring God In Our Sabbaths.

Auxiliary Topic: What Does My Church Teach About Baptism And Communion?

Synodical Training School: Wesleyan College, July 8-15, Macon, Ga.

Leadership School: Montreat, July 2-11.

Woman's Auxiliary Training School: Montreat, July 25-31.

## Texas Home Missions

By J. G. Whitten\*

S. & P. Home Missions in the great expanse of Texas is clearly divided: Synod's department covers a program of education and evangelism for the Latin Americans (Mexicans), of whom there are nearly a million within the bounds of the Synod of Texas. Each of the seven Anglo-American Presbyteries carries on a constructive Home Mission program for sustentation, extension and evangelism. Right now progress is being made in each department, and the future is bright for the strengthening of Presbyterianism in the Southwest. In addition to these two departments, steps have been taken for launching a work among Negroes, in a more definite way than has heretofore been undertaken by our denomination.

Opportunities for extension work in Texas have been accelerated during the war years by the heavy influx of people into this area from the North and East. Our Home Mission Committees have in a large measure attempted to take advantage of this situation, and results to date have been gratifying. At least seven new churches have been organized within the past few months or are in the process of being organized in the near future. These seven new projects are: St. Andrews Church in the city of Houston which has already assumed half of pastoral support and gives promise of becoming self-supporting after a while; the Southminster Church in another section of Houston; the church at Lake Jackson, Texas, a new industrial town near Freeport; Grace Church of San Antonio, organized as late as April and situated in a flourishing residential area; Woodlawn Church at Corpus Christi, making the third Presbyterian church in that city; the Castleberry new work in a promising section of Fort Worth is in the process of organizing; and in the western part of the state at the town of Andrews, Andrews County, not far from the New Mexico state line, a country in which there has never been a Presbyterian Church, a plan is on foot to establish there a community parish with a full-time Presbyterian minister and an attractive house of worship. Each of these investment areas should become a self-supporting church in a few years' time. Certainly six of them should. In addition to this is the probability of a new church being organized at Austin in the Tarrytown residential section; the Sunset Church in Dallas is

being equipped to serve more adequately the section in which it is located; and the Wake Village Church, Texarkana, is being improved and enlarged to serve that promising area. This is simply an index of the forward-looking program that is at present being prosecuted by Home Mission agencies in the Presbyteries. The needs are workers and funds.

Synod's Home Missions is wholly a work among the Mexicans in Texas. In fact, this project is the one and only Mexican Work undertaking of our General Assembly in the homeland. It comprises three schools, one whole Presbytery known as the Texas-Mexican, and some additional evangelistic work. The Schools are: The Texas-Mexican Industrial Institute for boys, at Kingsville; the Presbyterian School for Mexican Girls at Taft; and the Spanish Department of the Austin Presbyterian Theological Seminary. These institutions are doing a fine work and every year the schools at Kingsville and Taft are compelled to turn away many boys and girls seeking admittance because they do not have the capacity to take all that come. In the evangelistic work (though the schools are evangelistic too) there are 31 churches, 25 chapels, with a combined membership of 2937. The Sunday School enrollment tops that, at the present time standing at 4027. There are 27 full-time workers who serve these churches and chapels. Rev. R. D. Campbell, D. D., after 47 years of sacrificial service to this cause, has retired from the superintendency and is succeeded by Rev. G. W. Crofoot who has been employed by Synod to be secretary of the entire Mexican Work. Salaries of the ministers have been increased to a reasonably fair standard, manses have been provided, church properties improved, and this year plans are under way to enter a few of the many "open doors" existing among these foreign speaking people in our midst. The future looks brighter for this work than ever before.

Evangelization of the Negroes is about to become a part of Synod's program. A special committee is at work on that phase of Home Missions and probably will have recommendations for a definite undertaking to present to Synod next fall. At present there is only one church for Negroes in the Synod of Texas, the Gregg Street Church in Houston, which was organized more than 20 years ago and now has a membership of nearly three hundred. It is probable that some other Negro churches may be organized before a great while.

The fields of the Southwest are truly "white unto the harvest". It is our opportunity to possess them for God.

\*Mr. Whitten is Secretary-Treasurer of Synod's Cause, Synod of Texas.

## The Prayer Which John Calvin Was Wont To Use At The Beginning Of His Lectures.

"May the Lord grant, that we may engage in contemplating the mysteries of his heavenly wisdom with really increasing devotion, to his glory and our edification. Amen."



## Wings For The Soul

### Some Things To Learn

Learn to enjoy what doesn't cost much.  
 Learn to enjoy fields, trees, woods, brooks, clouds, stars, mountains and the sea.  
 Learn to enjoy reading, conversation, music.  
 Learn to enjoy plain food, plain service, plain folk.  
 Learn to enjoy a baby's cooing and children's laughter.  
 Learn to enjoy all kinds of people, even though some of them are different from you.  
 Learn to enjoy gardening, cooking, puttering around the house fixing things.  
 Learn to enjoy the companionship of animals, the songs of birds.  
 Learn to enjoy work and the satisfaction of doing your job as well as it can be done.  
 Learn to enjoy the sunrise and sunset, the rain and the warm sunshine, the gentle fall of snow on a winter day.  
 Learn to enjoy silence and being alone with your thoughts.  
 Learn to keep your wants simple and refuse to be controlled by the likes and dislikes of others.

—Adapted.

## In Ever-Increasing Number

By Deedie-May Austin

June 30 is Assembly's Training School Day, according to the Calendar of Special Seasons and Special Days as approved by the General Assembly.

While this is not a day for a special offering for the work of the school, the president of the institution, Dr. Henry Wade DuBose, is especially desirous that ministers use this opportunity to tell the story of the training school to their congregations.

The Church is calling for young women trained for Christian service. Many doors are opening. According to Doctor DuBose, local churches are looking for young women workers in ever-increasing numbers. The calls for workers far exceed the supply, it seems. Communities are seeking persons prepared to teach Bible in public schools. Home missionaries and Sunday school extension workers are needed throughout the area covered by the Presbyterian Church in the United States. The call continues for one hundred volunteers for foreign mission service a large portion of which number being women.

The agency of the General Assembly designated to prepare these many needed young women for service is the Training School for Lay Workers located in Richmond, Virginia. This school is prepared to give the various types of training needed for Christian service except the ministry. The school centers its work in the teaching of the Bible as the Word of God, and offers courses in Christian Doctrine, Church History, the principles and methods of religious education, missions, and personal evangelism. To perfect the training courses opportunity is given the students to put their training into practice through supervised field work.

The majority of the students at the school are college graduates. All regular students must have had at least two years of college work. During

its thirty-one years of service the Training School has trained more than 2,200 persons for work in the Church. Training School alumnae live and work in every synod and on every foreign field in which the Presbyterian Church, U. S., has work. They are serving as religious directors, as missionaries, as Sunday school extension workers, as teachers of Bible in public schools and in colleges, as choir directors, as student workers on college campus fields and as secretaries in church offices, in college offices and in the offices of the executive agencies of the Assembly. And, the demand for such trained workers continues. There is need today throughout the Assembly for trained workers in ever-increasing number, according to Doctor DuBose.

In the class just recently graduated from the School eighteen young women received master's degrees in religious education and thirteen were awarded degrees of bachelors of religious education. Five already are brides, and the others are either at work on jobs which were awaiting them in the field, or will take up this work in the near future. It may be said right here that the Training School has ably fitted many of its graduates for work which has made them most efficient help-meets to young ministers trained at Union Theological Seminary just across the way.

Into the development of the Training School has gone much of sacrificial service on the part of many men and women, according to the history of the institution. There was a time, in its early days, when the faculty was composed for the most part of members of the staff of the Executive Committee of Religious Education, of the faculty of Union Theological Seminary, and of pastors of Richmond churches, most of whom gave their services without remuneration. At present the faculty members include seven full-time and eleven part-time instructors. The needs of the field serve as the guide in curriculum development. Courses are provided on two levels of instruction, graduate and undergraduate. There is a core course, on each level, required of all students.

Crowded conditions prevailed throughout the 1945-46 school year. There simply was not sufficient dormitory space. There is not now for the expected students who are already making application to enter the school next fall. Everything is being done that can be done to the present physical set-up to take care of all girls who apply. But, this much is so apparent there that to tell it now is but reiterating; there must be additional dormitory and class space.

Some help has come in that one member of the faculty, and his family, who have lived in a three-room apartment in the School, has now moved to a residence recently purchased by the School. Dr. James R. Sydnor, Mrs. Sydnor and their two children are the first occupants of this new addition to the School properties. Doctor Sydnor only recently returned to the School after a year's leave of absence, during which time he did graduate work toward a doctor's degree in music at Union Seminary in New York.

Summer school, held last year for the first time, and which proved to be highly successful, taking the place of the former January short course, will be held again this summer with two terms provided. The first term will open July 2 and close July 30, and the second will open July 31 to run through August 14. Registration for one, or both terms, already is extending beyond the number enrolled



last summer. There will be courses for church workers and for Bible teachers, and in addition, Doctor Sydnor will offer a course in Church music the first two weeks in August, bringing highly trained instructors to aid him in this work.

And for next fall—already there are fifty seniors signed up for rooms, and fifty-five applications are in from girls wishing to enter the junior year. Under present conditions a maximum enrollment is one hundred ten. Something, says Doctor DuBose, must be done at the General Assembly's Training School to meet the needs of the Church, as well as to provide opportunity for training the ever-increasing number of girls desiring to give full time service to the Master and His Church. Something, says Doctor DuBose, must be done.

June 30, then, gives ministers an opportunity to lay this matter before their congregations, that the people may know.

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## CONTRIBUTIONS

### OF THE

## PRESBYTERIAN CHURCH IN THE U. S.

### TO THE

### General Assembly's Training School

#### Richmond . Virginia

#### For The Month Of May

1946	1945
\$2,074.57	\$1,439.23

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## Concerning The Sabbath

**The Christian Sabbath**  
(Excerpts From Sermon By  
Dr. Frank C. Brown)

I believe if we could recapture the sacredness of the Sabbath today that we could recapture many of the standards which we have laid down and which have been sacrificed in these latter years. I believe that the world is looking with a great deal of concern on this question, and looking to Christians, and feeling that we have lost the observance of the Sabbath. And as a result they are continuing with their temptations, inroads and innovations. I believe that it is for us to come back to the teachings of the Sabbath Day and to the privilege and to the duty of it, if we are to meet our solemn obligation to God and to Jesus Christ.

Jesus said the Sabbath was made for man and not man for the Sabbath. Man was not made for the Sabbath, because he was made before. And the Sabbath was made for his use—not his abuse—not his misuses. It was made for man that he might use this for his rest; God blessed it and hallowed it. All the days were filled with work and things of the world. The Sabbath was made for man because he needed it. How does he need it? He needs it in his **physical** life as a day of rest. The body is somewhat like a storage battery, and needs constantly to be recharged. The Sabbath was given for **mental** rest. We are not half so much interested, however, in that as we are on the rest of the **soul**. The soul needs the Sabbath; the spirit needs the communion with God.

You say, "What shall we do on the Sabbath?" There are outpost Sunday schools to be established, and which could be helped on Sunday afternoons. There are people whose hearts are breaking because of sorrows which have come to them; people who need the Gospel of Christ—these we could be helping. There is enough to do on God's Sabbath today without cluttering it up with things that can be done on the other days of the week. Is it too much to say that the observance of the Sabbath would solve our problems today?

The young people of the Church are looking to us for guidance and instruction and example. Most of the young people are puzzled today about what should be done about the Church and moral standards around us today. They are puzzled because of the instruction that we adults are giving, and which are so different from the actions that we are living. Our young people are puzzled today about what we should do about the Sabbath, and you and I have the privilege of placing before them some of these high ideals.

I would that our Church might lead out even in this problem of Sabbath observance, that we might go armed with this determination, resolving that as far as we are concerned in our homes, they should be for the Lord and His Holy Sabbath Day.

\*This sermon was preached on Sunday, July 13., 1941, during the Woman's Auxiliary Training School at Montreat, N. C.

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## TESTAMENTS FOR KOREA

Forty thousand copies of the Korean New Testament are being sent as a gift from the American Bible Society to the Korean Bible Society, Seoul, Korea. A previous shipment of 10,000 Testaments was forwarded to Korea some time ago.

The Southern Presbyterian Church is sharing in this work by its recent gift of \$15,000.00, sent through its Executive Committee of Foreign Missions, Nashville, Tenn., to the American Bible Society, which was to help with the production of the books. This is the second gift the Church has sent to the Society earmarked for this same purpose.

In addition to the large shipment of Testaments to the Korean Society, the American Bible Society is regularly sending smaller quantities to chaplains and enlisted men, requests for the latter being frequently received by the Society in New York. A shipment of 200 copies was sent to Dr. R. M. Wilson, Southern Presbyterian Missionary, who is working among the lepers there.

The Korean language uses Chinese characters, a native character called "En-mun" and a combination of the two. No such type is to be found in the printing plants of the country. The American Bible Society produced the books by a photographic process, resulting in a clear, readable Testament.

Korean Christians have always been Bible Christians. They have been taught to read, study, love and obey this Book. More perhaps than in any other mission land the great mass of the laity have been brought together in a systematic way for Biblical instruction, old and young leaving their home tasks and journeying frequently long distances to the Bible conferences and there living at their own expense while assimilating the teachings of God's Word.



The work of Bible distribution in Korea, until the war cut off its facilities, was in charge of the British and Foreign Bible Society in London. As it became impossible to furnish supplies the American Bible Society, as a part of its world emergency program, has been printing and shipping thousands of copies of the Korean Scriptures.

Mr. Thomas Hobbs, former British and Foreign Bible Society agency secretary for Korea, with Mrs. Hobbs, visited the Bible House in New York during May and reported that the Korean Bible Society is now being operated by a leading Korean Christian, Mr. E. T. Chung. The Rev. J. C. F. Robertson, formerly of China, will go out from England in the late summer to head up the work in Korea, it is expected.

## He Knows

By Deedie-May Austin

Out of our need, dear God, we call to Thee,  
In prayer that scarcely can be spoken.  
Words are such stilted things at best,  
And when the soul is yearning with an ur  
For communication with its Maker,  
Only an anguished cry comes from deep within:  
O God.  
No words come forth, and yet  
The heart seems to stop its pulsation  
For contact, swift as lightning,  
And painful, too, is sensed.  
A dart from God's arrow,  
Shot from a bow strung with the very fibres of life,  
To give fair knowledge to a burdened soul  
That God has heard the prayer.  
Yes, He has heard the supplication from His own;  
He has heard the cry from the longing heart.  
O God.  
He knew even before the prayer went up  
That His child was in need of His divine touch;  
But waited for the cry which ever comes  
Even before words could phrase the need  
God heard the cry and answered.  
God always knows our need. He always knows.  
Even before His children, looking far ahead,  
Can grasp their plight, and pray:  
He knows when prayer seems unable to reach  
our lips.  
God knows, and answers the call of the tortured  
soul.  
He knows, and cares for His own.

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By Charles Hodge

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## The Liberal Attack Upon The Supernatural Christ

This able article written by Rev. Wm. C. Robinson, D.D., and published in the May 1 issue of The Southern Presbyterian Journal, is now available in folder form at \$1.00 per hundred or 15c per dozen postpaid. If you really want to help in getting the proper background for, and the proper biblical refutation of, the liberal Auburn Affirmation, then by all means get this article. A wide distribution of this article will help greatly in counteracting the mistaken idea that the Auburn Affirmation was only a constitutional protest against an effort of the U.S.A. General Assembly to set up new doctrinal standards. Order from The Southern Presbyterian Journal Company, Weaverville, N. C.

## Wings For The Soul

How To Know God's Purpose

Many people have asked me during the course of my life how it is possible to know God's purpose for an individual. There is so much uncertainty and wavering and doubt about us—there are so many tempting roads to follow. To me the answer is simple and direct. If you are to know God's purpose for you, you must first know God. You must know His Word and His way in other human lives. You must study His teachings. You must seek Him directly and often in prayer. The only thing required of you—if you would know beyond question that course your life should take, how you should use your talents, how you should direct your feet on the path of duty and achievement—is to provide the listening ears and the waiting heart. God will supply the direction—the goal—and give you the energy to arrive at that goal. All of the steps you are to take may not be clear at the outset—in fact I do not think they ever are. But if you are walking close to God—if at all times He has your ear, He will lead the way clearly and directly to the end. What blessed promise is this one! How infinitely this partnership with God, possible for all of His children if we but take advantage of it, adds to the value of a single human soul. Yet how many people—how many Christians—plot their course and destiny by themselves, with deaf ears to God's purpose for them." —J. L. Kraft.



# General Church News

## BELHAVEN COLLEGE

Commencement exercises at Belhaven College, Jackson, Miss., May 31 - June 3, brought to a close one of the most significant sessions in the history of the institution. Among the highlights of the year were the attainment of two vitally important goals.

### Belhaven Becomes Fully Accredited

For more than twenty years Belhaven has been on the Approved List of the Southern Association of Colleges and Secondary Schools, the accrediting agency of the Southern States. Due, in large measure, to the lack of sufficient endowment, full membership in the Association could not be enjoyed. During the past year the long-sought goal of \$500,000.00 for Endowment was reached and having already met the other necessary qualifications, Belhaven made application for membership in the Association. At its meeting in March 1946, the Southern Association of Colleges and Secondary Schools received Belhaven College into full membership. The Administration of the college feels that this is a victory, not for Belhaven only but also for the cause of Christian Education in our Church.

### Commencement Exercises

On Friday evening May 31, Shakespeare's comedy "A Midsummer's Night Dream" was presented by the Speech Department. Home-Coming day for the Alumnae was on Saturday, June 1. Classes of '96, '06, '16, '26, and '36 held reunion meetings and following these, the Annual meeting of the Alumnae was held in Cunningham Chapel. The Home-coming Luncheon was held in Lancaster Hall at 1 p.m. At this time the 25th Anniversary of President Gillespie was recognised with appropriate tributes by the Alumnae and the Board of Trustees. Other members of the faculty and staff, Dr. R. F. Cooper, Miss Juliette Chamberlin and Miss Jennie Armisted received recognition for their 25 years of service to Belhaven College.

The Baccalaureate sermon was preached at the First Presbyterian Church on Sunday, June 2, by Dr. Robert J. McMullen, President of Centre College. He also conducted the Vesper Service on the campus that afternoon. Dr. William Childs Robinson, of Columbia Seminary, brought the message to the graduating class on Monday, June 3. Diplomas were presented to thirty-six graduates by Major W. C. Wells, President of the Board of Trustees.

### Plans For Expansion

Plans for the expansion of Belhaven College are being made by the Board of Trustees and the Administration. These plans call for the erection of much needed buildings and the Synod of Mississippi has authorized the Board to proceed with a program to raise \$500,000.00 for this purpose. The Synod has also endorsed a Ten-Year plan to increase the Endowment to a total of \$1,000,000.00. Belhaven looks to the future with hope.

John W. Young, Exec. Secty.

## Austin College

Nineteen students were graduated, nine classes, including that of 1896, held reunions, and various awards and honors were bestowed in commencement exercises, which concluded the 97th year of Austin College in Sherman, Tex.

Rev. C. L. King, D.D., pastor of the First Presbyterian Church, Houston, past Moderator of the General Assembly, preached the baccalaureate sermon.

Dr. Percy C. Keith, president of Hydro-Carbon Research, Inc., New York, was the commencement speaker; and Dr. J. D. Miller, headmaster of Texas Military Institute in San Antonio, spoke at the traditional Sunday afternoon vesper services sponsored by the YMCA and the YWCA. Both Dr. Keith and Dr. Miller are alumni of Austin College.

Three members of the class graduated fifty years ago, Judge William A. Vinson, Dr. Peyton Irving, Jr., and Mr. J. L. Lockett, were present for reunion and took part in the annual alumni meeting.

Miss Mary Burnett Thorington was awarded the J. C. Kidd Memorial Scholarship medal, an honor reserved for the senior with the highest scholastic average for the four years of college.

Clyde Lewis Hall was granted the Joe Hall Morrison Memorial prize, an award made each year to a senior student to be used either in continuance of education or "getting a start in life."

Miss Annis Marie Smith received the Heard Fellowship Award in English, an honor reserved for a junior or senior student majoring in English.

Charles Merrill Proudfoot was awarded the Robinson Memorial Scholarship medal for attaining the highest general average, and the Baird Bible medal for having the highest general average in English Bible.

For proficiency in the field of romance languages, a bronze medal was awarded Robert R. Stanford, and silver loving cups to Miss Dolores Muga, Miss Alice Parmelly, and Miss Jonelle Sutton.

In the Board meeting held Monday morning, announcement was made of four new professorships to be added, and approving plans for a new girls dormitory, construction on which will begin in the very near future.

Dr. R. R. Harwell, professor in the Department of Greek and German since 1904, was elected Professor Emeritus of the College by action of the Board of Trustees May 27.

Retired from active teaching at his own request, Dr. Harwell will continue to reside in Sherman and to exert the tremendous influence for good which has characterized his long, faithful service to the College. The following citation of appreciation, read by Mr. Stanley Roberts, Sr., member of the Board, expresses the feelings of the hundreds of former students who have come under Dr. Harwell's teaching.

"The Board of Trustees of Austin College in session today took note of the long and faithful service which you have rendered to the College



in the teaching of hundreds of students who have attended your classes. The Board desires to express to you its gratitude for this service and to wish for you as you become professor emeritus its best wishes for your continued success and happiness. The Board regards you as still a member of the Faculty, even though inactive, and is conscious of the influence which you will still exert on the students whom you will contact. Your fine spirit of devotion to your work and your exemplary life which will never cease."

### Commencement Exercises Of Sayre School For Girls, Lexington, Ky.

The Commencement Exercises of Sayre School were held in the school chapel on Monday evening, June 3. Dr. Julian Price Love, Professor of Biblical Theology of the Louisville Presbyterian Seminary, in delivering the Commencement Address to the graduating class and the capacity audience, said that peace can only be laid if nations are willing to yield something of themselves in the interests of the welfare of the world. Asserting that the atom bomb has made nationalism as outmoded as the invention of gunpowder made feudalism impossible, Dr. Love stated that nations must give up the philosophy of conquest, power, world supremacy and national selfishness. Christians today face the problem whether they will take tiny measures or whether they will pour out lavishly of their energies and their money to spread peace throughout the world. The nation which is prepared to make economic sacrifice, to yield territorial demands and national ambitions and to surrender some of its political control in the interests of world security is best able to contribute to the world's welfare, Dr. Love stated.

Dr. K. E. St. Clair, President of the School, presented diplomas to the following graduates: Joyce Helen Binder, Fort Thomas, Ky.; Betty Jean Combs, Nicholasville, Ky.; Nancy Keith Easley, Williamson, W. Va.; Ruthe Marita Grosjean, Akron, Ohio; Sidney Anita Lovelace, Lexington, Ky.; Anne Irvine Parrigin, Monticello, Ky.; Joyce Jacqueline Suong, Mallory, W. Va.; and Diane Delores Toregas, Washington, D. C.

Nancy Keith Easley, President of the Student Council and Vice-President of the Young People's Organization of the First Presbyterian Church of Lexington, won the award of First Honor Graduate. She is the daughter of Dr. and Mrs. George W. Easley, members of the First Presbyterian Church of Williamson, W. Va. Nancy Keith has made an outstanding record during her two years at Sayre.

Betty Jean Combs, daughter of Mr. and Mrs. John Combs, of the Nicholasville (Ky.) Presbyterian Church, was Second Honor Graduate. Betty Jean has also been outstanding in school work and in the work of the young people in her own church and in the Synod of Kentucky.

Other awards presented by Dr. St. Clair were: For highest scholastic rating in the school for the year 1945-46, Julia Watson, of Portland, Mo.; second highest scholastic rating, Shelby Reed, of Marion, Ky. Both of these girls are Freshmen. Recognition was also given Sidney Anita Lovelace for her twelve years of attendance at Sayre. Recognition was given Fern Horton and June Sandusky, of Lexington, and Diane Toregas, of Washington, D. C., for their "excellent" rating as a

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**BOX B-12 — MAXTON, N. C.**

trio in the regional music contest. Betty Jean Combs was given recognition as D.A.R. Good Citizenship Pilgrim for the year.

The Baccalaureate Service was held in the First Presbyterian Church on Sunday, June 2. The Rev. Robert Stuart Sanders, pastor of the Versailles Presbyterian Church, and a trustee of the Louisville Seminary, delivered the sermon. Speaking on "What Is Your Life," Dr. Sanders emphasized the fact that one's life is God's and that it is measured against the backdrop of eternity. He developed the thoughts that one's life is one's own, that God is the Great Artificer and that the pattern of life is Jesus Christ. One's sacrificial life of service counts for the greatest value, Dr. Sanders pointed out.

This Commencement marked the closing of Sayre's ninety-second year of continuous existence.

K. E. St. Clair, President.

### VACATION BIBLE SCHOOL

**Chattanooga, Tenn.**

We are glad to report the closing of a splendid Vacation Bible School here, at our home, 502 South Seminole Drive.

During the past 18 years, 13 of which were spent in the mission field in Kentucky, my wife and I have figured in at least 53 Vacation Bible Schools, in which she was, with few exceptions, the director and myself the minister in charge, and many of these schools had a larger enrollment than the one just held, but, in several respects, we consider that this has been the best of them all. This is so largely due to the splendid help we had in Mrs. W. R. New, Mrs. Warren Adair, Mrs. Carl Schubert, and Mrs. Winthrop Stivers, all splendid Christian mothers, and we have thoroughly appreciated their



wholehearted cooperation. Sixteen Bibles were awarded for perfect work in Bible memorization, a number of certificates, for good work and perfect attendance, and many prizes were given for the help of pupils in several ways and especially for perfect recital of the Books of the Bible, and the grand old Hymn, "All Hail the Power of Jesus' Name;" also for work on additional assignments.

While in Kentucky, we made many trips to Iowa, and while there attended upon the wonderful Bible conference annually held at the great summer conference grounds at Cedar Falls, and these were a great inspiration, and of lasting benefit. On these trips we made many worthwhile friends, especially we are so largely indebted to a great school supply man, who requested us always to call to see him before returning home. We frequently did so, and his gifts to our work were really helpful, and we thoroughly appreciated them.

Since coming to Chatanooga, once he sent us a bountiful supply, for which we are thankful, and are using unto great advantage. During this school we had frequent visitors, and their ministrations were helpful, and we thoroughly appreciated having them. Among the number, were Mrs. Knechtel, Mrs. Poindexter, Miss Nell Davis, Rev. Willard Peak, Rev. H. L. Love, Jr., and our visiting Evangelist, Rev. McCoy Franklin, now holding a successful meeting at Rossville Boulevard Chapel.

One day a summer Christmas tree was arranged and decorated in the front yard, and on a table at its side, were placed money and other presents, wrapped like Christmas, for a Missionary from Brazil, and her three children. This served as a practical lesson in sharing, and the children, also the faculty, entered into it beautifully. Another matter of interest was the contribution made in the leper pig, which amounted to several dollars. The school had a happy close with a bountiful picnic dinner, and, in connection with this, a surprise liberal shower, consisting of money and many good things to eat were presented to Rev. and Mrs. Wade, in appreciation of their work in the Bible school.

—J. L. Wade.

### The Prytania Street Presbyterian Church New Orleans . Louisiana 1846 - 1946

The Prytania St. Presbyterian Church, of New Orleans, La., was organized May 31, 1846, thus reaching its centennial on May 31st of this year. It was an offshoot of the First Presbyterian Church which became well known thru the outstanding ability of its pastor, Dr. Benjamin M. Palmer, whose eloquence drew throngs from all directions for nearly fifty years.

It was not long before the Prytania Street Church began with twelve faithful members on the spot where it has been ever since. The First Street German Presbyterian Church was not many years later started in like manner, by a Prytania Street group, and has done a fine service and is still alert and active. Another outcropping, was followed by the establishment of the Memorial Presbyterian Church, which years later was transferred to the Berean Center, after the neighborhood homes were occupied entirely by the negro race; the work there is somewhat similar to that of the Presbyterian project of Louisville, Ky., and is proceeding in useful and encouraging ways. At one period,

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besides its own, Prytania Street Church, began and gave leadership to four Sabbath Schools—two each, white and colored.

At least seven foreign missionaries have gone to China, Korea and Africa, giving years of devoted and helpful aid to the heathen of these lands. Several young men have become able ministers and are greatly honored in their fields of labor, the latest being Rev. William Dinwiddie, in 1944, now pastor at Claiborne, Ark.

There have been only nine pastors, throughout the century, the longest in service being Rev. William McFaddin Alexander, D.D., LL.D., beginning July 6, 1899, and ending March 29, 1944. In more recent years, the Rev. R. M. Crowe, served as co-pastor and pastor for four years and was succeeded by our present minister, the Rev. James A. Millard, Jr., Th. D., of Richmond, Va., on September 3, 1943, when Mr. Crowe, entered the chaplaincy of the U. S. Army.

The imposing stone building was erected under Dr. Alexander's incumbency in 1901, the dedicatory sermon being preached by Dr. Palmer. Although Prytania Street Church, is a "downtown" church, since the First Church has moved to an uptown district on South Claiborne Avenue, it still has an active and devoted membership, and is growing in numbers and usefulness, destined to do a fine work, as the city grows and as its influence develops in keeping with its unbroken record of strict adherence to the fundamental principles of our heritage.

During the first century, our Church was signally honored by the election to the Moderatorship of the Southern Presbyterian Church, of two of its former pastors: Dr. R. Q. Mallard and Wm. McF. Alexander.

The centennial celebration consisted of an able representation of five important causes of the Presbyterian Church, U. S., one speaker occupying the pulpit each month from January through May, 1946, then finally on June 2nd Dr. Millard, the pastor, was assisted by its only living ex-pastor, the Rev. R. M. Crowe, just released from the army and soon to become the under-shepherd of the Central Presbyterian Church at Oklahoma City, Okla.

An anthem, written by Mr. Jean Pasquet, a former organist of this Church, in memory of Dr. Alexander, was beautifully rendered by the choir. It was based upon a Scripture verse which Dr. Alexander loved: "For where two or three are gathered together in my Name, there am I in the midst of them."

Dr. Millard preached with convincing and inspiring power from Psalm 90:17: "—and establish



thou the work of our hands upon us; yea, the work of our hands establish thou it." The sermon was one that will linger long in the memory of active and former members, together with visitors present for the unusual occasion.

But more important than the century just passed is the second one beginning, when even greater things are expected. We pray that our tomorrow may be marked by deeper obedience and new service in His paths, with more prayerful and fervent spirits. —E.T.G.

### IMPORTANT NOTICE TO MINISTERS

Hearty cooperation of ministers is requested in the effort to have correct addresses printed in the the Assembly Minutes.

If a change is desired from the address which was given in the 1945 Minutes, even though you have not moved, please send me a card giving the desired change.

If you have moved within recent months, or are in the process of moving, and you yourself have not sent this change to me, please send it, because it will be better for me to receive it twice than not at all. Chaplains and former chaplains, please take notice. No minister is more concerned than I am that his address appear correctly, but the responsibility for getting this to me is yours.

If you want your copy of the Minutes mailed to a summer address, send postal card request. However, be careful to indicate that you are not requesting a change in address in the Alphabetical List.

You must give this your immediate attention because the list will be in the hands of the printer by the time you read this, but necessary correction can be made.

It is my hope that the Assembly Minutes will come from the press between the middle and the last of July. More definite notice will be given through the Church press when this date can be forecast more accurately. E. C. Scott, Stated Clerk, 1120 Liberty Bank Building, Dallas 1, Texas.

### REID MEMORIAL CHURCH Augusta, Ga.

The Reid Memorial Presbyterian Church, Augusta Ga., is richly blessed in having as pastor the Rev. Massey Mott Heltzel.

Mr. Heltzel preached his first sermon as pastor on December 2, 1945, using as his text, "For I determined to know nothing among you save Jesus Christ and Him crucified."

Mr. Heltzel is a young man of unusual ability and consecration. His sermons are splendid. He is thoroughly conservative, is a forceful speaker and has an excellent delivery.

Mr. Heltzel visited every home in the Church before Easter. He is well liked by both old and young because of his sincerity and his pleasing personality.

In order to avoid the usual rush and confusion on Easter Sunday, Mr. Heltzel called a meeting of Session the evening before to receive new members. Fourteen young people from his communicants class appeared before Session and made their profession of faith after an examination which, because of the clarity and accuracy of the answers, amazed every member of Session present.

There has been a steady increase in attendance at the services. The number of young people attending the services and the increased attendance at the mid-week prayer meeting are most encouraging. —Clarence E. Clark, Clerk of Session.

### WEST NASHVILLE CHURCH West Nashville, Tenn.

At a recent meeting of the Congregation of West Nashville Presbyterian Church, Nashville, Tenn., a call to the pastorate was unanimously voted to Rev. James Reed Cox, pastor of Wesley United Church at Edmonton, Alberta, Canada. Mr. Cox has accepted the call and will take over his pastoral duties at West Nashville Church on June 1st. He is a native of Murfreesboro, Tenn., and is the son of Mr. S. S. Cox, present City Manager of Murfreesboro. Mr. Cox received his education at Murfreesboro Central High School, Wake Forrest (N.C.) College, Emory University, Atlanta, Ga., and Vanderbilt University, Nashville, Tenn. From the last named he received his A. B., B. D. and M. A. degrees. He has served as instructor at Webb School for Boys, Bell Buckle, Tenn., and at Peacock School for boys, Atlanta, Ga. He has served pastorates at Murfreesboro, Hermitage, Jordonville and Mount Pleasant, Tenn. In World War II Mr. Cox served as Chaplain in the Air Transport Command in Canada and Alaska. The last regular pastor at West Nashville Church was Rev. Harvey T. Kidd, now stationed at Blythesville, Ark. —Chas. B. Hunt, Clerk of Session.

### New Church

An April rain drummed dully against the canvas of a borrowed gospel-meeting tent in Altoona, Pa. Inside, a congregation of 300 was led in prayer by their minister. Across the entrance was a sign: "Evangelical Methodist Church."

It was an unfamiliar title. It was a new church —born of disagreement with the parent Methodist Church.

That was a year ago. Unknown to the group in Altoona, similar scenes were being duplicated by 36 other ex-Methodist congregations across the country.

**Kinship.** Their reason for breaking away were all the same. Each opposed "modernism" in Methodism, wanted return to the fundamentals.

Slowly, word of the breaks spread. Ministers from the congregations gathered, found that most had even chosen the same name (Evangelical Methodist) for their new churches. While they planned formal organization more congregations drifted away from the mother church, gravitated to their fellow separationists.

In Memphis they met together, formally established America's newest Protestant denomination



—the Evangelical Methodist Church. Membership, in more than 100 congregations: 7,000.

**Firm Stand.** Their creed emphasizes the Bible as the final and complete word of God, allows no modern interpretation or conjecture. Their temporal structure takes final power in all matters away from the main body, puts it in the hands of individual congregations to end the "swallowed up" feeling many had got as part of an 8-million-member denomination.

Because of its creed the new church already has received membership overtures from many congregations outside the Methodist Church proper.

Expected to join by year's end are the 12,000 members of the Primitive Methodist Church and many Southern Methodists. —Pathfinder.

### Methodist 'Labor Chaplain' Arouses Controversy

Richmond, Va. (R.N.S.)—Appointment of the Rev. Charles C. Webber as "chaplain to organized labor" by Methodist Bishop G. Bromley Oxnham of New York has resulted in widespread discussion here of The Methodist Church's labor policy.

Mr. Webber, director of the Virginia State CIO and of the Virginia Political Action Committee of the CIO, was recently refused permission by Trinity Methodist church in Smithfield, Va., to speak at a men's Bible class.

Bishop William W. Peele, head of the Virginia and North Carolina Conference of the Church, has issued a statement here declaring that The Methodist Church is neither anti-labor nor anti-management, but is interested in the welfare of both employees and employers. He said his statement was made to correct "some misimpressions as to The Methodist Church's traditional stand in the field of labor-management relations."

Religious leaders, here, worried over the fact that the Church may be accused of being anti-labor, said the question is whether Mr. Webber is acting in the capacity of a clergyman or a labor leader.

Although he is a member of the New York East Conference, headed by Bishop Oxnham (thus receiving his appointment from Bishop Oxnham), Mr. Webber is working in Virginia as a salaried official of the Amalgamated Clothing Workers Association.

At the time of the action taken by Trinity Church, Mr. Webber was active in a CIO campaign to organize a local industry. This drive failed as the workers turned down the union, 88-27.

### CIO ORGAN PRAISES THE APPOINTMENT OF WEBBER

Washington, D. C. (R.N.S.)—The latest issue of CIO News, published here by the Congress of Industrial Organizations, describes the Rev. Charles C. Webber, who has been appointed "chaplain to organized labor" by Bishop G. Bromley Oxnham, of New York, as a "pioneer in the cause of promotion of better understanding between church and labor groups."

The publication, official organ of all CIO unions, carries a lengthy biography of Mr. Webber and a one-column picture of him. He is identified as "president of the Virginia State CIO Council."



### PULPIT & CHOIR GOWNS

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### N. J. Board Of Education Opposes Bible Distribution In School

Westwood, N. J. (R.N.S.)—The Westwood Board of Education has been advised by the New Jersey State Department of Education against going through with a proposed plan to allow the Gideons to distribute Youth Testaments to elementary school children here.

The Gideons' program, which had been approved by the Westwood board, called for presentation of the Testaments to those fourth, fifth, sixth and seventh grade pupils who signified a desire to receive them. The pupils would not have been under compulsion to take the Testaments. Distribution of the books would have been made at a special assembly attended only by those interested in obtaining them.

Although most of the local school board gave their assent to the proposal, one member declared that he feared it would lead to proselytizing among non-Protestants and non-Christians.

According to a Gideon representative, the Youth Testaments contained no indoctrination and included portions of the Old Testament.

### Raise Ban On Hymn Singing

Bonclarken, N. C. (RNS).—A 142-year-old ban on hymn singing by the Associate Reformed Presbyterian Church has been lifted, it was announced here at the 142nd annual meeting of the General Synod of the Church.

Following a 108-97 vote in the six presbyteries, the singing of hymns and psalms will be optional in churches of the denomination.

### Professor Hanna Receives Honorary Degree

The Rev. C. Morton Hanna, Instructor-Supervisor of Rural Church, was recently honored when the degree of Doctor of Divinity was conferred upon him by Hanover College at the 1946 Commencement Exercises. Dr. Hanna's outstanding work in the Todd-Dickey Rural Training Parish has received national acclaim, and he is in constant demand as a consultant in rural work and as a lecturer at various types of church meetings.



## BOOK REVIEWS

### THE NEW MODERNISM

By Cornelius Van Til, PhD. Published by Presbyterian and Reformed Publishing Company, 525 Locust Street, Philadelphia, Pa. Price \$3.75.

Many books have been written on the dialectical theology of Karl Barth and Emil Brunner. We know of none that will compare in thoroughness and philosophical grasp with this profound work by Professor Van Til. It is likely that this book will be a standard work on Barth and Brunner as long as men are interested in these Continental theologians.

Dr. Van Til analyzes all of Barth's writings from the time he wrote his first two articles in 1909 when he was about to enter the ministry, to the last production from his pen. He traces carefully his theological pedigree pointing out that Barth as a student worked under Wilhelm Herrmann, and Adolph Von Harnack who were Ritchians. He reminds us that after he rejected Ritchianism and adopted dialecticism he was still controlled by the critical epistemology and his theology was anti-metaphysical. Barth saw early in his career the weakness of the school in which he was trained and hesitated to enter the ministry. He confessed he did not know what message to bring. Van Til states, that after Barth's decision to become a minister "His difficulties like the artillery fire of an enemy continued to harass him. He gives an account of this constant bombardment in an extended article on the 'Personality of God.'"

The author contends that the Critical epistemology of Barth colors all of his views in regard to the relation of God to man and of man to God. Because of this view Barth has rejected the idea that the phenomenal world including nature and the mind of man, is to be taken as the revelation of God to man. Dr. Van Til affirms: "Neither nature nor the mind of man can be regarded with Calvin in his 'Institutes' apart from sin, originally and inherently indicative of the character and the will of God." He is of the opinion that a Critically informed theology is not a Christian theology, and Barth's earliest theology was Critical in character. He stresses the fact that all the theology stemming from Kant's anti-metaphysical philosophy cannot be consistently Christian. He also concludes that the difference between the theology of Barth and Brunner compared with the theology of Schleiermacher can at best be one of degree. All, in Van Til's view, reject the metaphysics of orthodoxy and every notion of antecedent being. The author rightly declares that orthodoxy's conception of God is that He must be an absolute personal God and we must hold to this doctrine as its chief and foremost constitutive concept. For Brunner, however, the idea of an absolute God is nothing but a limiting concept.

The last four chapters in this book in our judgment are the best and certainly the most readable. The first part is necessary but it is written in such technical language that unless the reader is especially interested in this subject he will be wearied before he reaches the finest part of the book. These chapters deal with Barth's and Brunner's conception of the Christian Church, the Christian Life, and the Christian Hope, and the last chapter offers concluding remarks following the survey of the works of these two theologians. Dr. Van Til ex-

presses the belief that the differences between Barth and Brunner are very small compared to the differences between Dialecticism as a whole and the orthodox faith.

Professor Van Til makes it clear that the contrast between Dialectical and orthodox doctrines of Scripture is basic. "This contrast does not limit itself to the question of plenary inspiration or of a finished canon. He pours new and radically different meaning into all of these ideas by means of his critical epistemology." "The orthodox doctrine of objective and therefore direct revelation is for Barth the high water mark of man's conceit."

In this appraisal Dr. Van Til also believes that the Dialectical Theology is weak in its views of the Christian life. He puts it this way, "With the best of will, Barth's position cannot escape the ethical individualism he so rightly dreads. There is no imperative voice in Dialecticism. The imperative is reduced to the indicative. There is no one to speak with the imperative voice, because this existence of Him who speaks depends upon the response from Him who hears, and he who hears is none other than he who is already one with God." This observation is also offered: "In practice Barth's ethics is therefore that of the expert value taster, after the approved taste of the consciousness theologians. Barth no doubt stands for high things in the field of ethics, as so many consciousness theologians also do. But this is true to the extent that he borrows principles from those whose system he so vigorously rejects; his own system furnishes no solid foundation for them."

This scholarly volume closes with the conviction that historic Christian theism and modernism can never be reconciled. To express it in the author's words: "The new Modernism and the old are alike destructive of historic Christian theism and with it of the significant meaning of human experience." We are warned against a piece-meal analysis of the Theology of Crisis. "Both are unfair to its authors and inadequate in its results for those who perform it."

If Dr. Van Til's conclusion is correct, that all the doctrines of the Theology of Crisis must be seen through the spectacles of the "Critique of Pure Reason," then nothing could be more untrue to history than to say that the theology of Barth and Brunner is basically similar to that of Calvin and Luther.

Although the technical nature of this book makes it hard to follow, it will be difficult to deny that the author's contention that though modernism may sail under the flag of the Christian religion it is not a friend of historic Christianity. Finally, Dr. Van Til would have Christians to challenge boldly modernism at its foundation by taking the position of Christian Theism. Upon this ground the Christian has nothing to fear.

We would like to recommend that this book be purchased at once, carried in the reader's handbag on his summer vacation, and read in a quiet spot free from interruptions. It will yield large dividends to patient and concentrated thought.

John R. Richardson.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 6

JULY 15, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### Protestants - Catholics And Communism

American Protestantism has belatedly awakened to the danger of Roman Catholic political intrigue, but we think the Catholic Church has been much more realistic and far-sighted than we Protestants in warning of the menace of Communism and recognizing it for what it is, an implacable foe of Christianity.

Extreme liberal theology, placing as it does its main emphasis on the establishment of a better social order, has only too often found itself expressing sympathy with, and even approval of, many things in the Communistic programme. Because of this, certain Protestant leaders and organizations have found themselves again and again embarrassed by connections with fellow travellers and pinkos which were never satisfactorily explained to protesting evangelical Christians.

In fact, the materialistic and humanistic philosophy of the extreme theological liberal is but a step from Marxian dogma.

In the June 26th issue of "The Christian Century," the leading editorial is entitled, "The Pope's Holy War." We most heartily agree with the editor that we should beware of being drawn into a "holy war" against Communism by the Pope's appeal. But, we believe the Pope has rightly sized up the undying issue between Communism and Christianity.

There is one paragraph in this editorial which is most revealing. It is as follows:

"Whether the Pope will be able to stir up his desired holy war, and whether he and his subordinates will be able to persuade the Protestant nations to fight, only time will tell. But it is already clear that the very effort of the papacy to precipitate this crisis confronts Protestantism with an issue whose approach might have been discerned long ago, but concerning which Protestant leadership has so far been deplorably silent. Protestants generally, both in Europe and in this country, find themselves in sympathy with the humanitarian

aims avowed by communism. They would rejoice in a world order without class or race barriers, with an economy based on the Marxist precept: 'From each according to his ability; to each according to his need.' They have tried hard to believe that the Russian brand of communism represented steady progress toward this goal. But in recent months their fear of the plans and ideals of Moscow has been unmistakably on the increase."

Here is an admission we cannot accept. It is not true that "Protestants generally" have found themselves in sympathy with the humanitarian aims of Communism. It has been those liberal church leaders who have taken this sympathetic attitude and who have as a result done so much to discredit the Church and alienate evangelical Christians. The Federal Council has been one of the most consistent and persistent offenders in such activities.

This causes us to again return to the major thesis of this Journal—that the great need of Protestantism today is a reaffirmation of faith in the entire Word of God, with a preaching and teaching of the great doctrines of sin, eternal punishment, not only the most effective bulwark against Communism but also the greatest apologetic for the Christian faith.

"The Christian Century" is rightly concerned about the leadership which the Pope is assuming and the position he is taking in contemporary world affairs. But, the Protestant leadership which "The Christian Century" has fostered, aided and abetted down throughout the years is a leadership which has failed miserably and which is doomed to yet further failures.

Effective Christian leadership is not simply a question of ability. It is not a question of representing a great group of people, as desirable as that might be. **Effective** Christian leadership **must** depend on the power and presence of the Holy Spirit. High moral purpose is not sufficient. High ethical concepts cannot, in themselves, insure success. The Holy Spirit alone enables Christian activity to be crowned with success.

Our contention is that much present-day Protestant "leadership" is ineffective, even adding to existing chaos. This "leadership" no longer accepts the Bible and its great doctrines in their entirety. We do not believe that a theological outlook which



makes "electives" of the infallibility of the Bible, the virgin birth, the miracles, the bodily resurrection and the blood atonement, can beget a true effective Christian leadership.

Evangelical Christians long to make a greater contribution to world stabilization. Their one plea is that their brothers in Protestantism return to the faith of their fathers, the faith which brought Europe out of the Dark Ages and made Protestantism a blessing to the world.

"Not by might, nor by power, but by my spirit, saith the Lord of Hosts."  
—L.N.B.

## Mutilating Scripture

"If the foundations be destroyed, what can the righteous do?"

Using the Revised Book of Common Worship of the Presbyterian Church, U.S.A., which was adopted by our Assembly in 1932, at a funeral service, and reading the selection from Rom. 8:28, I was amazed to find that Verses 29-30 were omitted. I wondered why—and still wonder! For those two verses are the foundation for the comforting blessings contained in the whole passage. These two verses contain the most precious statements about God's eternal purpose in our salvation. When we read the words, our souls are built up in the assurance that all is well. For the reason that "all things work together for good to them that love God" is based on these two wonderful verses: "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate them he also called; and whom he called them he also justified; and whom he justified, them he also glorified." And the next verse, the 31st, "What shall we then say to these things," is based on the statements which are contained in the verses which are omitted! What a confusion! And with the confusion we lose the fullness of the assurance God wants us to have that all things work together for our good. The very sound of the words put the heart at ease and tears are wiped away. Let us not take away from the words which are written in this Book. —C.T.C.

## More About Christians And Military Discipline

In our last issue, under the heading, "Drafted To What?" we mentioned the flagrant lack of discipline obtaining with our military forces in Europe.

Since that editorial was written additional evidence of the almost total break-down in control of our troops, both officers and men, has been produced by secular writers and observers.

It is stated that the wives of American officers and enlisted men who have recently gone to Germany have been supplied with arm-bands identifying them so that they will be protected from molestation by other American officers and enlisted men.

The writer lived in a Chinese city for two and a half years after its capture by the Japanese. We had occasion to deal with high Japanese officers, as

well as with the Japanese Military Police, on many occasions, and we found that in that particular outfit the Japanese soldiers were well under control. In fact we saw Japanese Military Police severely punish Japanese soldiers for infractions of discipline against local Chinese.

Our point is that army discipline stems from the higher officers and these officers are responsible. In the case of Germany, General McNarney is responsible for the disgraceful situation which has developed. His laxness or indifference should make him liable to court martial and dismissal. We have demanded as much from Japanese officers.

If the American Government is to receive the co-operation from Christians which the military necessities of the present and future demand, then it is up to our Government to take immediate steps to restore reasonable standards of military discipline, both with officers and enlisted men.

—L.N.B.

## The Rule Of Truth The Mind Of The Individual Or The Word Of God?

One star differeth from another star in glory. Each human being has his own individuality and the Church rejoices whenever a fresh way of putting the truth comes from a new convert. C. S. Lewis has brought joy to believers of all schools by his original way of stating old truth. We are eager to buy new translations of the Bible that we may catch new gleanings from God's harvest field. We have no expectation that our Church—or any Church—can have absolute homogeneity of thought or of practice. We certainly have no ambition to see our ministry run into the exact mould of the writer. We are opposed to heteronomy—the rule of other men or other minds. Being a Protestant—not a Perfectionist—we have a growing dissatisfaction with ourselves and a growing satisfaction in our Saviour. Whenever and wherever we have given any impression of wishing to set up our own authority we deeply regret the error.

When all this is said and more along the same line that could be properly said, yet the Church does not and cannot maintain the position that each individual mind is the final judge of truth, of right, or practice. Let half a dozen officers in any congregation decide each to be a law unto himself, since each is an individual, and the congregation will break up into competing factions. Even the Greeks saw that if each man was to be the final test of truth there would be no such thing as truth. There would be as many so-called truths as there are individuals or twice as many since not truly philosophers, lovers of wisdom, but only lovers of opinions, philodoxers.

In America Emerson, the Unitarian transcendentalist, told every soul to body forth the universe for himself and stop dwelling "with noxious exaggeration about the person of Jesus. The soul knows no persons." He thought of the oversoul as breaking in immediately into every individual and each individual becoming a "newborn bard of the Holy Ghost," casting behind all conformity.

Ernest Troelsch, the leader of the naturalistic history of religious school, also thinks of each individual in immediate contact with the universe or with God. For him there is no transcendent God,

but the immanent deity expresses himself or itself in every individual and that expression is final for that man. God's revealing act is turned into an interior experience of man—general religion and revelation is the **only** form of religion. For both of these mystical, pantheistic thinkers the individual is the measure of the universe, the source of significant predication, the final measure of truth for himself.

Now Brunner finds Troelsch "admirable in the frankness" with which he expresses "the renunciation of all that is specifically Christian." The points of view cited from Emerson and from Troelsch are scarcely Christian points of view. They are certainly not the point of view to which we pledge ourselves in our first Presbyterian ordination vows. In these vows we accept the Scriptures of the Old and New Testaments as the Word of God **THE ONLY INFALLIBLE RULE OF FAITH AND PRACTISE**. We pledge ourselves as the first condition for ordination to accept not the mind of the individual, but the Word of God as our rule of truth.

I have no right to rule over my brethren, but God has every right over us all. I have no sufficient wisdom to enunciate final truth, God knows the end from the beginning and nothing is hid from Him. Though He dwells in light unapproachable and His ways are past our finding out, still He ever acts in that infinite wisdom which is the opposite of arbitrariness. He doth all things well.

By the cords of the man Christ Jesus and by the bands of love, God draws us back to Himself and sets up His reign of grace over us. His dominion over us is by way of His loving communion with us established in Christ and by the Holy Spirit. As He sheds abroad His love in our hearts by the Holy Spirit He writes His laws upon our minds and upon our hearts. Thus His Kingdom is a reign of grace, His yoke is easy and His burden is light. His Word is the word of grace, but this gracious Word is the sceptre of the King. His Word stands: "This is my beloved Son: hear ye Him." "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth and the truth shall make you free." "All Scripture is given by inspiration of God (breathed out, or produced by God) and therefore profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto every good work."

Moreover, God speaks His truth into our hearts in the most effective way. By His Word and Spirit Christ reveals the will of God to us for our salvation. As God He is the eternal truth, as man He speaks this truth in our language so that we may understand and be saved. As the Redeemer, He who bore our sins speaks forgiveness and reconciliation with God.

During the Middle Ages there were two schools of thought: the Realists who rightly saw that truth must have permanency, and the Nominalists who rightly saw that truth must be the individual possession of the human mind. But the Realists were too objective and abstract, while the Nominalists were too subjective and individualistic. Now in His Word God has given us His truth unchanged, unchangeable—yet truth expressed in life and for life. The Bible is the book that speaks from life to life. And in the inward work of the Holy Spirit God has given us truth that is inward without being humanistic, too subjectivistic, or too individual-

istic. By His Word and His Spirit Christ writes His Gospel upon our hearts and His laws upon our minds.

Accordingly, as we each correct ourselves in our thinking and acting by the Word of God we grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; our beloved Zion grows in unity, in spirituality, in influence, in blessing; and God is known in our hearts, our homes and our Church as a habitation.

—Wm. C. R.

## "What Can The Righteous Do?"

(Psalm 11:3)

"If the foundations be destroyed, what can the righteous do?"

When a tornado sweeps over a country it usually leaves the foundations. When a fire destroys a building the foundation may remain intact. But when an earthquake comes it shakes the foundations; when an atomic bomb is dropped, not even the foundation remains.

We are living in a time of moral and spiritual earthquakes and atom bombs.

"We are living, we are dwelling,  
In a grand and awful time,  
In an age on ages telling:—  
To be living is sublime."

This is a "grand and awful time"; a time to test our faith.

Foundations are certainly being destroyed. The world is being shaken as never before.

Nations are in commotion; geography changed; maps remade; history written. Our own nation is being rocked by the world commotion. Politically, economically, socially, in our home life. We who have lived for fifty years hardly know our own land. The "inner braces" of our souls seem to be giving away. Truth and Love and Hope and Purity and Honesty—where have these virtues gone in many lives? Falsehood, fear, hatred and immorality hold sway over large parts of the world and in many hearts.

What can the righteous do in such an earthquake?

1. We can remember that **some things cannot be shaken**.

God's Throne and Sanctuary are still safe. Not Satan's power, nor atomic bomb can shake the eternal throne of God.

God's Kingdom, the true Church, can never be shaken; the gates of hell will not prevail against it.

God's Word cannot be shaken. Heaven and earth may pass away, but His Holy Word will remain.

God's Man can never be moved. No one can pluck us out of the hand of Him Who holds the world and the stars in His grasp.

2. We can **Trust and not be afraid**. Faith is the cure for fear. We can trust the One who has the power to shake the heavens and the earth; we can trust and love the Man Who died for us on Calvary.



3. We can **Wait and not worry**. It is easy to worry, but worry is like grit or sand in the bearings of machinery—it generates heat, but no steam. In God's own good time all will be made right.

4. We can **Work, and not grow weary**. A shaking world is a splendid opportunity for service; for saving the lost, pulling them out of the fire and wreckage; for comforting and encouraging the weak and weary ones.

5. We can **Pray and not faint**. The call to pray is an urgent one. If men in a perishing world will not pray for themselves, we can pray for them. We ought always to pray and not to faint, but especially in a time like this.

6. We can **Hope and be Happy**. Not hope in men, and be happy, for men will fail our fondest dreams and hopes, but hope in God and be happy, for **He never fails**, or disappoints. A business firm used as its slogan and letterhead: "We never disappoint." This is only true of God. Hope in Him is the helmet to protect our brains, and the anchor for our souls.

"To be living is sublime." Yes, if we can live like this, for this old shaking, sin-cursed world needs us as never before.

"What can the righteous do?" We can do all things through Him Who strengthens us and holds us fast by His grace and power.

—J.K.P.

## The Lord's Claims

By Rev. Robert Hill, D.D.\*

Mark 11:3: "And if any man say unto you, Why do ye this? say ye that the Lord hath need of him."

Joseph Parker calls our attention to the contrasting ideas of lordship and necessity presented in this text. How can such ideas be reconciled? How can He who made all things have need of anything? What need could He have who could say, "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine—for the world is mine and the fulness thereof." (Ps. 50:10-12.) "The silver is mine, and the gold is mine." (Hag. 2:8). "All souls are mine" (Ezek. 18:4). "—ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. 6:19-20). And yet, all this being true, He does say that He has need. But it has often been pointed out that His life is full of contrasts, cradled in a borrowed manger, owning all things, yet having no place to lay His head, worse off than the foxes and birds, sailing in a borrowed boat, buried in a borrowed tomb. Owning all things He emptied Himself and became poor that we through His poverty might become rich. Oh, the unspeakable wonder of it, that the Mighty God, the Creator of heaven and earth should place Himself under obligation to His creatures:

I. So, we have here first of all, a definite assertion of His ownership not only over the colt, but over the owner of the colt. The owner of the colt did not own the colt. Jesus owned it. The story is very impressive. Notice the second verse, "Go your way into the village over against you; and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither." Ordinarily, it would be expected that they would approach the owner of the colt and asked his permission to borrow him for a time. But that is not the way it went. The owner of the colt had apparently nothing to say about it. He somehow felt the greater claim of Jesus and acquiesced without question. This quiet assumption of authority is characteristic of Jesus, so characteristic indeed that we fail to be impressed by it.

We are apt to think that as one advances in greatness his independency becomes more and more a fact. Growing wealth lifts one out of the region in which the poor have to live. Growing power, as ancient kings had power, sets one upon the throne of absolute rule. On the other side it is a universal law that the greater has need of the less. The man of wealth needs the poor to keep him balanced in his judgment of human relationships. The educated need the ignorant, for, it has often proved true that out of the lips of the uneducated their come droppings of wisdom such as startle even the wise of this world. The old have need of the young; parents have need of the child; the strong have need of the weak. God needs man, He pleads, "My son, give me thy heart." This is the answer to the Incarnation, the glorious ministry, and the atoning death of our Lord Jesus Christ. There was a want in the heart of God that no archangel, or angel, or cherubim, or seraphim could satisfy, only one made like unto Himself, in His own image and likeness. Herein is the explanation for the Gospel of the grace of God and all that it implies: the Lord hath need of you, therefore He made you. He not only needs us to satisfy a longing of His own heart, but also "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus"; and also, "—that unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

II. Christ dignifies and adds honor to whatever He uses. It goes without saying that this colt upon which He sat the day of His Triumphal Entry, became henceforth a marked animal. I doubt whether the owner of the colt ever allowed another to sit upon him. Some travelers in the Highlands of Scotland entered a humble cottage to ask for refreshment. They were pleasantly welcomed by the woman of the house, who supplied their wants. While resting they observed a chair decorated differently from anything else in the room. They asked why it was distinguished, and were told that one day Queen Victoria came in for a rest and cup of tea and sat in that chair, and nobody else had ever sat in it since, nor would. It has pleased God in His use of chosen agents to



place in their hands very ordinary instruments that the excellency of the power may be seen to be of God. A common acacia rod was used by Moses to shake the throne of Egypt to its foundations. Ordinary lamps, pitchers and trumpets were used by Gideon in the winning of a great victory over the enemies of God. The bleached jawbone of an ass in the hands of Samson slew a thousand men. And what about the needles of Dorcas, Mary's alabaster box, and the widow's two mites! Whatever He uses He glorifies.

But God not only honors the things He uses, He honors the men and women who handle those things. He has worked wonders with the most ordinary human instruments. I have been in the East End of London, that region of sin and squalor, and have looked upon the monument to Gen. Booth of the Salvation Army. It was the unspeakable conditions in this section of the great city which so touched his heart that he dedicated himself to the work which occupied the rest of his life; and I have heard him say that on a day he stood on the spot where now the monument stands, and lifted up his soul to God and said, "O God, there is not much to William Booth but from henceforth you can have all there is." And the Salvation Army is the answer. Suppose Dwight L. Moody had not dedicated himself to the service of God, who would ever have heard him? Or Billy Sunday? or John Newton? or Mell Trotter? Or many other men and women who were lifted out of the ordinary and given distinguished places because they allowed God to use them. No Christian man has the right to anything God cannot use for the furtherance of His cause. God knows exactly what is needed to make man happy and He has furnished it. Everything that does not contribute to this end is a curse, or at least, a hindrance. And the question comes up, is not any hindrance to our spiritual good a curse?

III. I have heard that the animal upon which Christ rode is distinguished for its natural obstinacy. It needs to be broken before it is fit for the service of man. If this be true we have an illustration of the power of our Lord, for we are told that no man had ever sat upon him until Christ used him. He rode him without difficulty. So He tames the wildest men. In my boyhood I came into occasional contact with a man of whom I was always afraid. He was the foulest, most blasphemous, and repulsive creature I knew. But God got hold of that man and transformed him as He did John Bunyan and John Newton. So transformed him that it was a delight to be in his presence. So He mastered profane Peter, and James and John, sons of thunder; so He mastered Saul of Tarsus; so He mastered Geronimo, the human tiger. And all He subdues He exalts.

A story is told of Sir Edwin Landseer the famous British landscape artist. He was a member of a distinguished house party in a beautiful home in the Highlands of Scotland. The home had been newly done over and decorated in view of the character of the invited guests. At dinner the butler opened a bottle of effervescing liquid allowed it to splash upon and badly stain the wall of the dining room. The hostess was greatly distressed and made it evident to all how keenly she felt. The artist said to her, not to be distressed, but it was hard to get workmen in that remote part of the Highlands and it might be long before she could have her room done over again. A hunt had been arranged for the guests for the next day, but Sir

Edwin asked to be excused, he wanted to remain in the house for the day. After the party left he got his brushes and colors and went to work upon the stain. He painted a water fall, with trees bending over from the bank above, a great rock on which a royl stag stood with spreading antlers and body poised, a winding road disappearing amongst the trees and coming out again farther on. With his genius and his brushes he transformed that ugly scar into a scene of beauty over which the company exclaimed in raptures on their return from the hunt. There was no more mention by the hostess of redecorating that room. They say it remains as it was to this day. Such is the change the master Artist makes when allowed to do His will with an evil and misspent life. The proofs of His skill and artistry are everywhere about us in every drunkard made into a sober man, every thief made honest, every vicious life changed into a thing of beauty. I have seen the dope fiend cured and made to hate the thing that enslaved him, and this, I believe to be probably the greatest curative act of the Spirit of God when it comes with a genuine acceptance of Jesus Christ as Lord and Saviour.

It has pleased God to permit me to be a minister of the Southern Presbyterian Church for over fifty years. During that time I have come in contact with hundreds of unconverted men and women, some of them, of both sexes, so evil as to be to human eyes hopeless, and I have seen the wonders of His grace as He has lifted them out of the miry clay and set their feet upon the rock. Some of these have been won too late to be of use in His service; like the thief on the cross they have been saved at the last minute. But others have lived to glorify God and, in turn, become soul winners.

IV. There is a word of encouragement here to that large number of people who have a lowly conception of their own ability. The colt was a very humble animal. I can imagine him endowed with intelligence and able to reason and talk. The disciples whom Jesus sent to get him are loosing from his hitching place. "What are you going to do with me?" asks the colt. "We are going to take you to the Lord, who this day will ride you as He enters His capital city as King," the disciples reply. "Oh, says the colt, "there are many and good reasons why I should not play such a part. I am too young, don't you see, I am only a colt? Besides, I have never had anyone on my back, I have never done any work; I am too small, the King's feet would drag the ground if He sat on my back, besides I do not think I am strong enough to carry Him. Go get a horse, a noble charger, an animal with spirit, I have no spirit. I am just an ass, and you know how dumb an ass is! I have no education, I have never been broken either to ride or work, I don't understand the rein signals." To all of these excuses the disciples reply, "The Lord has need of YOU. If He had wanted a horse He would have sent for one; but He has sent for you." The God who made you and endowed you with such equipment as you have knew exactly what He was doing. He has a place which no one but you can fill and He needs it filled. Can you not see that you charge God with lack of intelligence, or incompetence, if you even suggest that He cannot use anyone or anything He has made? Who is more unlikely to be of any use to God than a drunken, blaspheming tinker? But out of that material God made the immortal dreamer, John



Bunyan. Who is more unlikely to be of any service than an unclean, debauched sailor? Yet out of that material God made the author of "How Sweet The Name of Jesus Sounds in a Believer's Ear," "Come, my Soul thy suit Prepare," "Glorious Things of Thee are spoken, Zion, City of our God," and many other of the best beloved songs of the Church. When God saved John Newton He enriched the harmonies of earth and heaven. Just accept the fact that you are alive and able to think

and speak and move as sufficient evidence that God needs you, however limited your equipment otherwise. If it were possible to take a census I have no doubt it would show that the great number of very mediocre, but consecrated people have done more for the cause of Christ than the far more limited number of the rich and educated.

So, when all is said and done, the word still stands, The Lord Hath Need of You.

\*Tyler, Tex.

## The Auburn Heresy

By Gordon H. Clark, Ph.D.

*(Gordon H. Clark, Ph.D., served as a Ruling Elder in the Presbyterian Church in the U.S.A. prior to the organization of the Orthodox Presbyterian Church. He is now a Professor of Philosophy in Butler University, Indianapolis, Ind. We offer our readers this brilliant article from the trenchant pen of Dr. Clark. It cannot be successfully refuted! We believe our readers will desire to file this article for future reference.)*

When future historians of the Church evaluate this present age, the publication of the Auburn Affirmation will stand out in importance like Luther's nailing his ninety-five theses. But it will be important for a different reason.

The reason the Auburn Affirmation is so important is that it constitutes a major offensive against the Word of God. It, or at least its theology is the root of Presbyterian apostasy.

Officials in the Presbyterian Church in the U. S. A. have commonly spread the rumor that there is nothing doctrinal involved in the Auburn Affirmation. This rumor, regardless of its source, is untrue. It is true that the Auburn Affirmation is a cleverly written document with some pious phraseology slightly obscuring its real intent. But once a person has seen exactly what it says, there is no disguising the fact that it is a vicious attack on the Word of God.

The five doctrines involved are the truth of Holy Scripture, the factuality of the Virgin Birth of Christ, His miracles, His sacrifice on Calvary to satisfy divine justice and reconcile us to God, and His resurrection.

The real purpose of the document is partially obscured because it states that some of the signers believe some of these doctrines. That is true. Some of the signers believe some; but they all deny the inerrancy of the Holy Scriptures. They all hold that the basis of the Westminster Confession is harmful and that the Bible contains errors. This attack on the Bible is of fundamental importance because obviously if the Bible be rejected, why should the religion of the Bible be retained? You cannot well impugn the veracity of the Scriptures and then accept the content of the Scriptures.

Because this point is so serious, evidence is not to be omitted. On page five of the Auburn Affirmation you may read these words: "There is no assertion in the Scriptures that their writers were kept 'from error.' The confession of Faith does not make this assertion;—The doctrine of

inerrancy, intended to enhance the authority of the Scriptures, in fact impairs their supreme authority for faith and life, weakens the testimony of the Church to the power of God unto salvation through Jesus Christ."

Now kindly note this strange fact. The Auburn Affirmation states that to believe the Bible is true impairs its authority and weakens the testimony of the Church. Or, in other words, in order for the Bible to be authoritative, it must contain error; and, no doubt, the more erroneous it is, the more authoritative it can be.

But what does the Confession say? In Chapter I, Section 4, you may read: "The authority of the Holy Scriptures, for which it ought to be believed and obeyed, dependeth—wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.

Study also Chapter XIV, Section 2. "By this (saving) faith, a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God Himself speaking therein . . ."

The Auburn Affirmation says it is wrong and harmful to believe true whatsoever is revealed. Thus the signers of the Auburn Affirmation are seen to be antagonistic to the very basis of Christian faith. In denying the truth of the Bible, they repudiate their own Confession, and so have no rightful place in the Presbyterian ministry. Do they perchance reply that they agree with the Confession that the Scriptures are the Word of God, and that they deny only that the Scriptures are inerrant? God forbid that they make that reply. For if they say that they believe the Bible is the Word of God, and at the same time claim that the Bible contains error, it follows, does it not, that they call God a liar, since He has spoken falsely? Either they have openly repudiated the Confession or else they have called God a liar. In either case they have no rightful place in the Presbyterian ministry.

The Auburn Affirmation is more generous toward the other four points. The Virgin Birth,

the miracles, the resurrection, which orthodox Presbyterians regard as historical facts, the Affirmationists regard as permitted theories.

On page six of the Auburn Affirmation, after referring to the five points, emphasized by the General Assembly of 1923, it states: "—this opinion of the General Assembly attempts to commit our Church to certain theories concerning the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection—Some of us regard the particular theories contained in the deliverance of the General Assembly of 1923 as satisfactory explanations of these facts and doctrines. But we are united in believing that these are not the only theories allowed by the Scriptures and our Standards as explanations of these facts and doctrines of our religion, and that all who hold to these facts and doctrines, whatever theories they may employ to explain them, are worthy of all confidence and fellowship."

Now to be concrete, what "theory" other than the historical fact of the Virgin Birth, can you think of to explain the Incarnation? There is one which the anti-christian Celsus used in his effort to defame Christ. If Christ be not Virgin-Born, and if, as both Joseph and Mary claim, Joseph was not Jesus' father, whose son is he? Does the Auburn Affirmation really mean that one who accepts this view of our Lord's birth is worthy of all confidence and fellowship? That is exactly what the Auburn Affirmation means. It says definitely that ministers are worthy of confidence "whatever theories they may employ to explain" the Incarnation.

Consider next Christ's sacrificial death by which He satisfies divine justice and reconciles us to God. This too is declared unessential, and Christians are asked to put confidence in men who deny this doctrine, who so long as they use the word "Atonement" may employ any random theory to explain it. Christ's death, then, may be nothing but an example, and our salvation may depend on our efforts to imitate His good deeds. No longer will salvation be entirely by grace. And we are told that these men are worthy of confidence "whatever theories they may employ to explain" the Atonement.

Is there time also to refer briefly to the resurrection? This too is reduced to a permitted but unessential theory. The signers of the Auburn Affirmation may have in mind some theory of spiritual resurrection as opposed to the fact that Christ rose from the grave with the same body which He suffered. The Auburn Affirmationists, on the one hand, may hold to some sort of spiritual resurrection; but on the other hand, Jesus Christ said: "Handle me and see, for a spirit hath not flesh and bones as ye behold me having." Apparently Jesus would not have been eligible to sign the Auburn Affirmation. The signers of the Auburn Affirmation say the bodily resurrection—and that is the only kind of resurrection worth talking about—is unessential. But Paul says: "If Christ hath not been raised, then is our preaching vain, your faith is also vain." You will note that Paul's name does not occur among the signers of the Auburn Affirmation. No, you will not find Paul asking us to put confidence in men "whatever theories they may employ to explain," or better to explain away the resurrection.

If, now, the Auburn Affirmation had been signed by only two or three persons, it would still be incumbent upon Presbyterians to ask them to repent and recant, or to remove them from the

ministry. But if only two or three had signed, there might be little cause for alarm. As a matter of fact, thirteen hundred ministers in the U. S. A. church signed this heretical document. And yet this number, large as it is, does not itself reveal the full significance of the situation. One must see also to what extent this type of theology controls the boards and agencies of the Presbyterian Church in the U. S. A. From time to time there have been prepared lists of Auburn Affirmationists who hold responsible positions in the ecclesiastical machinery. These positions include the moderators of Presbyteries, of Synods, and of the General Assembly; directors of seminaries, at one time twenty-two members of the Board of National Missions were Affirmationists; and so on through the various important positions in the Presbyterian Church in the U. S. A.

But not even this list of positions indicates the total depravity of that Church. Realize also that there are numerous other office holders who, although they have not signed the Auburn Affirmation, approve its principles and, far from protesting against it, cheerfully cooperate with its signers in the work of the various boards and agencies. Try to mention any secretary of any board, try to mention any official who has attempted to defend the Word of God against this Auburn attack. None can be named; there are none; they cooperate with the Affirmationists, they approve the same policies, and have taken their stand against the Holy Scriptures and against the Confession they vowed to defend.

In addition to these office holders who cooperate with the signers of the heretical Auburn Affirmation, there are the ministers who take their orders from headquarters, who in their Presbyteries regularly vote with this Bible dishonoring band. They may not have signed the document, but they have voted its principles into effect and have banished the orthodox from their denomination. Try to mention any minister who has made any serious, public attempt to discipline the signers of the heretical Auburn Affirmation. When has anyone in the Presbyterian Church in the U. S. A. heard a sermon defending the Atonement and the Resurrection against this attack? What minister has brought the matter before Presbytery?

Some years ago the modernist used to talk in favor of an inclusive Church. The church, they said, was big enough to include all brands of theology. Today, however, they have changed their tune. They now have excommunicated the orthodox. The Affirmationist officials and their supporters decreed that those who remained true to the Word of God, those who objected to the General Assembly's placing its own authority above that of the Bible, those who would not obey an order to support modernism and those who took their ordination vows seriously, had to be expelled from the church.

The most important of these expulsions was that of the late J. Gresham Machen. He had been accused of disobeying a legal order and of telling lies about the Board of Foreign Missions. He was brought to trial. He wanted to defend himself by arguing that the order to support modernism was illegal and that what he had said about the Board of Foreign Missions was true. It was supposed to be a judicial trial, but his judges absolutely refused him the right to present his defense. On the Permanent Judicial Commission, which made final disposal of his case, half of the ministers had signed the Auburn Affirmation. No



wonder the Bible-believing Christians were expelled from the Presbyterian Church in the U.S.A.

This, then, in brief, is the situation conservative Christians must meet. Shall the truth of the Bible be upheld or shall orders to support modernism be made the supreme authority over men's conscience? This is no trivial matter; it is rather a life and death struggle between two mutually exclusive religions. One religion can without harm to its integrity reject the infallible Word of God, deny the Virgin Birth, repudiate Christ's pro-

pitiatory sacrifice, and deny the resurrection. That religion will remain complete even if all these things are eliminated; but that religion is not Christianity.

The other religion is Christianity because it accepts the Bible as the very word of God, who cannot lie, because it makes Christ's sacrifice to satisfy divine justice the only basis of salvation, and because it glories in the historical fact of the resurrection.

## Young Readers' Page

### The Light In The Face Of Jesus Christ

By A Missionary From Korea

Korea is one of the countries we read about in the newspapers now. Before the war it was under the rule of Japan, but is now free. This story dates back about twelve years when there were many missionaries at work in that land.

The capital is a very old city called Seoul. On a Sunday afternoon in early fall, on the crowded streets of this city, some boys were having a game of marbles. The traffic went on all about them, but it didn't disturb them in the least, for there were only ox carts and an occasional automobile, pedestrians going in every direction, and women merchants carrying their wares in baskets on their heads or tied with straps to their backs. The crowd moved leisurely in the warm sunlight, as if there were no hurry any where in the world. A young man in the gray uniform of a student, saw the marble game and stopped to speak to the boys. Wouldn't they like to go with him to Sunday School? It was being held in a little mud hut down an alley not far away. Why sure, the boys would like to go, anything for something to do. Good naturedly they pocketed the marbles, and laughing and talking they went with the young teacher who was only a school boy himself. They found a crowded room when they left the street, and going through a wooden door into a bare courtyard, saw off to one side, the little mud hut. The children were mostly boys, but there were a number of little girls, too, with black pig tails which reached almost to the bottom of their bright colored skirts. Some had babies tied to their backs. The newcomers took their places on the floor near the rear of the room and looked about with mild interest to see what it was all about.

One of the boys was Kim Il Sung, an only son of a well-to-do-rice merchant. Kim is the last name and Il Sung the given name, that's the way they do it over there, like Smith Johnny. Il Sungie had never been in a Sunday School before, and so didn't know what the children meant by the Bible verses they recited all together. He had never heard any songs except the kindergarten songs that tiny children sing, and the love songs he had heard sung by the geisher girls when his father sometimes entertained his friends at dinner. But some one handed him a little red-backed book and pointed at the words of a song the teacher was going to show the children how to sing. Soon Il Sungie was joining in with the others and singing with all his heart, and enjoying it. He didn't understand the

words of the song, but it was fun to shout them out just the same. He found himself reciting Bible verses, too, in unison with the other children. He scarcely listened when the teacher explained the meaning of the words, but he had a good memory, and the words themselves stayed with him, and he recited them to his mother late that evening when they were sitting together on the warm living-room floor. One of them was, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

Kim Il Sung's mother loved her boy and she smiled at him as he recited the words and told her of the songs. "But I doubt if your father would like you to learn such things," she said, "for we are people who worship our honorable ancestors; that has been our religion always.

"What does that religion mean, Mother?" asked the little boy.

"Well, my son, we belong to an ancient high class family, and we are very proud of it. Our ancestral tombs are in a beautiful spot high on a mountain not far out from Seoul. Once a year we visit them and wait for our ancestors to show our respect. We carry food for them in a basket. The good rice we put in the best brass bowls, we take fruit, and fish, and, of course, Kimchi, our own national pickle."

"But, Mother, do the honorable spirits come and eat the food?"

"No, dear little boy, they come, yes, but they are spirits, so they can only eat the essence of the food, the odor, the fragrance of it." Il Sungie nodded his head slowly as if he was trying to understand.

"Then," the mother continued, "we eat the food ourselves in a solemn feast there at the tomb, or we bring it home and eat it."

"Does that religion help us, Mother dear?"

"Oh, yes, of course," the mother said rather vaguely, "well, I'll tell you, if we do these things, somehow it keeps the evil spirits from coming and bringing sickness and calamity upon us. At least that is what they say."

But in spite of what his mother said Il Sungie went again and again to the Christian Sunday School because he liked it. He saved the pennies his father gave him to buy sweets at the market, and brought home one of the song books. He concealed it carefully under his sleeping pad, and on Sunday slipped it under his jacket when he went



out to play, in order to have it with him when the teacher came by calling the boys to Sunday School.

One Sunday afternoon there was a new person at Sunday School. It was a tall pale-faced foreigner, but as Il Sungie looked at him he was not afraid, for there was a kindly light in his face, like the light that shone in the face of the school boy teacher. What was the light? Il Sungie wondered about it, he couldn't explain, only he knew it drew him with gentle irresistible cords to those who had it. They called the stranger a missionary. He noticed Il Sungie, and, wonder of wonders, he gave him a little Bible and showed him certain passages marked in red pencil. How Il prized that book, and now he had two treasures to hide beneath his pad, and to carry hidden under his jacket lest his father see and forbid his going to Sunday School.

Then something happened to Il Sungie, he found himself listening when the missionary told about One who died to give a precious, new, everlasting life to people in the world. He listened when they told how all are sinners, and he knew that he, too, was a sinner needing to be saved by this wonderful Saviour. The great Teacher and Revealer of sin was working in his heart, and one Sunday Il Sungie ran weeping up to the front while the missionary with a wonderful love light in his face was talking of the dear Saviour who died on a cross, who let the whole burden of sin and curse for a lost world fall upon his innocent, pure, holy shoulders that guilty sinners might be saved by grace. Little Il Sungie fell on his face sobbing and crying out to Jesus to save him, for he was one of those sinners. He clung to his mother and wept as he told her of it that night, and he didn't know it, but the love light of Jesus in his heart shone on his own earnest little face as he tried to explain it to her. She couldn't understand but she loved her little boy and thought he was beautiful. She noticed he was different, too, he wouldn't try to deceive his father, he was gentle and obedient in the home, and had lost his old selfish domineering spirit as he played with the boys. He told his father about the Lord Jesus and begged him to believe with a boldness that frightened the quiet, retiring little mother. But the father was troubled over business affairs and gave a rough answer to the boy, and pushed him away, scarcely hearing the words, and not at all understanding the meaning.

And now it was fall time again, bright warm days, day after day, to dry the golden rice lying ripe in the fields. But the roads were dusty on the unpaved streets, and an epidemic of a dread disease spread through the crowded city. Suddenly Il Sungie was stricken and the fever raged in his poor burning little body. In his delirium he quoted passages from the precious Book he loved, and sang snatches of hymns: "What can wash away our sins? Nothing but the blood of Jesus." He was saying the words of John 3:16 in a far-away voice, "For God so loved the world," when suddenly his voice stilled, his eyes opened wide and he half arose, looking into his grief stricken mother's face, and said: "In my Father's house are many mansions—oh, mother, it is so beautiful—I am going to be with Jesus." And the light faded from his face. Il Sungie's glad spirit had gone to dwell with his Lord.

The little mother had scarcely time to realize her loss, for even as she turned from her son she saw that her husband was stricken, too, and in a daze she folded the quilt over the silent little

form, and arose to nurse the desperately ill father. A few brief, cruel days and it was all over, and she who had been loved and protected found herself alone in the world. When they took her boy's bed and rice bowl out to burn them in the fire that the evil spirits that haunted them might be destroyed, she slipped the worn little books out from under the pad and hid them on a high shelf, for they were all she had left of the dear little son who had been the light of her eyes.

She had a brother away down in a southern province and he came to see if he could help her. He found, when the husband's debts were paid, that there was nothing left, so he persuaded her to leave the home she had loved, and go with him to the little mountain village where he lived. He built her a tiny two-room house, and the kindly village folks showed her how to raise silk worms, for she must make her own living now. Her heart was weary with grief and loneliness and often at night she would take out Il Sungie's books and hold them to her heart and draw comfort from the memories they stirred in her of a happy little boy face aglow with love for an unseen Lord. She began to read the marked passages, for women in her station of life are often taught to read, and as she read the living words they comforted her in a strange way. The Holy Spirit was working in her heart, though she didn't know it then. She did know that there was a growing love for the Book, and the meaning often shone out very clearly as she read. She knew, too, that in it she found her only source of comfort.

When she went to gather mulberry leaves for her silk worms, often she would climb high on a mountain trail, for there were leaves in great abundance there, and there was a little charcoal burner's wife, who also came to gather leaves and would keep her company. She found special satisfaction and peace in her reading, one day, and as the two of them walked side by side, she found herself telling her friend of the Lord she was learning to know and love. The charcoal burner's wife listened in wonder, and that night told her husband of it for he was a simple good man and she was not afraid of him as many wives were of their husbands.

"I have heard the story before," he said, "for I go to the great market town to sell charcoal every fifth day, and there is a tall foreigner who often comes to market, not to buy, but to give what he calls tracts to all who will take them. There is a Korean teacher, too, who is often with him and who holds meetings in a building called a church, or house of worship, on every first day. I went with some friends to hear him once, and he spoke good words. It was all about one whom he called the Lord Jesus, and whom he declared had died and risen again. I liked to hear about it. If we ask him he might come over here and tell us who live in the village more about Him." And so it came about that in a remote cave of the mountains the glad tidings was proclaimed, and many came to hear and believe, and precious souls were born into the kingdom.

There was a warm May night when a great silver moon flooded the mountain and the village lying at her feet with soft light. The villagers had spread rough rice-straw mattings all about the door of Il Sungie's mother's cottage until there was room to seat every one. A woman missionary had come and was going to read and explain, as His Holy Spirit led, the words of God's Book.



The people had already learned to sing many of the hymns from the native leader who came from the market town often now, and already tonight the singing had begun. The children were crowded in front. The women came next, the Christian men in a group to one side, and back in the shadow the men who hadn't yet learned to believe. Later, some of these did give their hearts to Jesus, but some never did.

Now they are telling the story of the creation and God's beautiful Garden of Eden, and now the sad story of the serpent, Satan, who deceived the first man and woman, how they disobeyed God and began the awful history of Sin. But now they are telling of the Blessed Son of God who died on the cross to open the way for sinners to come back to God again free of sin, in newness of life, where there is only joy—no fear, no superstition, no pain, no death. Il Sungie's mother listened with rapt attention, her face flooded with the love light that Jesus sheds in the hearts of those who yield themselves unreservedly to Him. And now, months have passed, and there is a little church building in the village put up by the believers themselves. There are deacons and a leader who holds services twice on Sunday as well as Sunday School both morning and afternoon, and a mid-week service also.

This is a picture of how the Holy Spirit works in lands where the gospel is newly proclaimed. The

working is all of the Lord, but He uses native Christians and missionaries, both men and women, as His instruments, because from the beginning He has planned to do it so.

Would you who read this little story like to become chosen of Him for this work? If you are willing perhaps you may be.

## BIBLE QUIZ

The answer to each of these begins with the letter "K":

(1) "Give us a — to judge us." (2) Wife of Abraham, after Sarah's death. (3) A bird. (4) What Pharaoh dreamed about. (5) Where a man lived, who "slew two lion-like men." (6) Where Miriam died. (7) Saul's father. (8) Father of Johanan. (9) Flesh and blood cannot inherit it. (10) Job's second daughter, born after his trials. (11) Son of Man was betrayed with it. (12) What to do with the Sabbath Day.

Answers: (1) King. (2) Keturah. (3) Kite. (4) Kabzeal. (5) Kadesh. (6) Kish. (7) Ka-  
teah. (8) Kiss. (9) Kingdom. (10) Kezia. (11) Kite. (12) Keep it holy.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For August 4: Jesus

### And The Sabbath

Scripture: Exodus 20:8-11; Nehemiah 13:15-18; Psalm 92:1-2; 118:24; Matthew 12:9-13; Mark 1:23-34; 2:23-28; 3:1-5. Devotional Reading: Psalm: 34:1-8.

As suggested in Psalm 34, we should bless the Lord "at all times", and His praise should be **continually** in our mouths; the Lord should be magnified and His name exalted. God has done so much for us that we ought not to begrudge Him any amount of time spent in worship and praise. Surely when He asks us for one day in seven we cannot complain, but gladly give it to the One Who has given to us so richly and graciously.

There are several important truths to consider as we come to study our lesson today: (1) The Sabbath was made for man—for the physical rest so necessary for his body; for mental rest for brains and nerves; for soul refreshment, to feed his higher nature: (2) Back of the Sabbath we find three great facts: Creation, Redemption, (see reason given in Deut. 5:15), Resurrection (as we think of the Christian Sabbath, the Lord's Day, the First Day of the week); (3) It should be a day of Gladness when we realize the full meaning of all that is involved.

**The Sabbath Law Stated.** Ex. 20:8-11 (see Deut. 5:15). Work is commanded for six days as well

as rest on the Sabbath. If men would work diligently for six days there would be no need for Sabbath work. A great deal of the work done on the Sabbath is entirely unnecessary; some prefer to work on the Lord's Day because they get better pay; some because it suits them. The reason given in Exodus is that God set the example by doing His work of creation in six days and resting the seventh. An additional reason is stated in Deuteronomy: "Remember that thou wast a servant in the land of Egypt and that the Lord brought thee out; therefore the Lord commanded thee to keep the Sabbath." The first reason applies to ALL men; the second, to Israel. But since He has redeemed us from the slavery of sin even as He redeemed Israel from the bondage of Pharaoh, we, too, can think of Redemption in connection with the Sabbath.

This statement of the Law of the Sabbath in the Decalog makes it a permanent law. It is put with all these other Moral Laws and receives the sanction of our Savior both by example and precept.

**The Sabbath Law Rigidly Enforced:** Nehemiah 13:15-18. Nehemiah was a Puritan long before the time of the Puritans; the Oliver Cromwell of Jewish history—a governor who felt the moral responsibility of his office, a patriot who loved his country, a statesman of integrity who sacrificed his ease and wealth for the good of his people. We do not find many Nehemiahs in political life.

First, he saw, (saw I). He kept his eyes open and knew what was going on in the land. So many

of our public men conveniently keep their eyes shut to the evils that prevail in business and social life. Do our public leaders see the terrible desecration of the Sabbath today? Do they not often make the Sabbath a convenient day to "put across" some political scheme, or to enjoy a period of recreation? Would it not be a wonderful blessing and inspiration if these men would set a worthy example for the common citizens to follow?

Second, **"I contended."** He took the nobles to task for the profanation of the Sabbath and reminded them that their present plight was caused directly by this very sin. Do we ever find a public man today "contending" for the Sabbath? Do not many of them "contend" for lowering of the standards, a doing away with "Blue Laws"? Do any of them ever even hint that at least part of our terrible plight has been caused by dishonoring God in profaning His Day?

Third, **"I testified against them."** Twice these words are used. What would happen today if some outstanding political leader should "testify" against all the buying and selling and other violations of God's Law? Would his fellow politicians think he was crazy?

Fourth, **"I command the Levites."** Here is a civil officer reproving a religious group. Have we been lax in our duty in regard to this Law? Is it not time that we speak out plainly in regard to this sin? If we wait for some governor to remind us, we may wait a long time.

This first rate patriot and leader soon put a stop to this evil. We, too, could enforce a Sabbath Law and a Prohibition Law, **if we would.**

**The Sabbath a Day of Thanksgiving, praise, and joy:** Ps. 92:1-2; 118:24. If it is a "good thing" to sing praises to God every morning and every night, surely it is a blessed thing to spend one whole day in worship and joyful praise. By His resurrection Christ has been exalted and made the "head of the corner." The Christian Sabbath is His resurrection Day. This is indeed "the Day which the Lord has made; we will rejoice and be glad in it," for the day He arose from the grave is the "gladdest day" in all the world.

**Lawful to do well on the Sabbath:** Matthew 12:9-13. The scribes and Pharisees had made the Sabbath a burden instead of a blessing; a day when you could not "do well." It seems strange that they should even ask the question, "Is it lawful to heal on the sabbath day?" Common sense and common compassion would show the truth. They expressed both in dealing with animals: why were they so stupid and hard-hearted when it came to men? "How much then is a man better than a sheep?" If we pull a sheep out of a pit, why not pull a man out of the clutches of some disease or demon? This was one of the "works of mercy" of which our Catechism speaks. (Read and ponder the very wise answers in our Catechism; they sum up the Bible teaching).

**A Busy Sabbath Day:** Mark 1:21-34. Part was spent in the synagogue where Jesus, as His custom was, had gone to worship. A man was there with an unclean spirit. Jesus cast out the demon and all were amazed. Is not casting out evil spirits a fine way to spend part of the Sabbath? Evil thoughts and evil feelings, too should leave our hearts as we worship in the Lord's house. It is "doing well" to get rid of evil.

Part was spent in the home of Simon and Andrew. Here, too, a work of love and mercy was performed. The presence of Jesus will do much to calm the fever in all our homes and hearts, as well as the fever in the body.

At eventide all the city was gathered at the door. This was a clinic long to be remembered. Where is another like it? The Great Physician at work doing good and healing all manner of sickness and disease. It is no wonder that after such a strenuous day He rose up a great while before day and departed into a solitary place to pray. For Him, prayer was better than sleep and rest.

**A work of Necessity:** Mark 2:23-28. **And Mercy:** Mark 3:1-5. To care for life, to eat when hungry, is also a God-given law. The Sabbath was made for man.

Mark 3:1-5 is similar to the passage from Matthew. He asks the questions here and is "grieved for the hardness of their hearts." How can sensible men with any sort of feeling for their fellowmen be as stubborn and hardhearted as these Pharisees were?

## Lesson For August 11: Jesus And Home Relationships

Scripture: Exodus 20:12; Matthew 7:9-12; Mark 7:6-13; Luke 2:41-52; Ephesians 6:1-4; Hebrews 12:7b-11. Devotional Reading: Colossians 3:12-24.

Let us stop a moment on our exceedingly rich Devotional Reading. "A heart of compassion," (R. V., vs. 12) is the heart of the home. Unless we begin with this we will not get far in Home Relationships. "Forebearing one another and forgiving one another"—even as Christ—"teaching and admonishing one another," through the word of Christ. Whatever we do, let our heart be in our work. If, as Dr. Whyte says, "the heart is the man," then we may say, "the heart is the home," "a heart of compassion."

Exodus 20:12: **Honor in the Home.** "Honor thy father and mother that thy days may be long"—the first commandment with promise. Are lives being shortened today because we do not heed this command, or claim this promise? If we can judge by the way we hear some children "talk back" to their parents, we are fearful that God's wrath and curse must rest upon many young people. On the other hand, let us who are parents be sure that we deserve the honor and respect of our children. We make it hard for our children to keep this command sometimes.

Matthew 7:9-12: **The Golden Rule in the Home.** The Golden Rule is a good rule for the home, but let us remember that a "Golden Heart"—a new heart, a regenerated heart, made clean by the Holy Spirit,—must precede the Golden Rule, for no natural man even wants to be guided by God's Rule. We should give "good gifts" to our children. Our Father gives good gifts to us, even the Holy Spirit, to those that ask Him.

If this rule were the rule in the home—and it ought to be in Christian homes—we feel that many of our homes would stand which are now going to pieces, and many would be happy which are now filled with strife. Men talk glibly about the Golden Rule in business, in national life and



even international relationships, and in the home—and forget what we wish to emphasize again: there must be a change, a “new birth,” through the power of the Holy Spirit before there can be any real attempt to keep this rule. The Golden Rule is NOT the rule that the natural man follows, be he never so well educated, or civilized, or cultured. Germany was an educated, civilized, “cultured” nation, but she had a beast’s heart and a beast’s rule: “might makes right.” So our homes must have something far better than a “rule”; they must have LIFE through the Living Christ.

Mark 7:6-13: **Hypocrisy in the Home.** Men can be hypocrites anywhere—even in the home. Why do we try to “wear a mask” before our loved ones, the inner circle? And where is a mask more hideous? It is easy to “follow tradition” instead of the Word of God, and thus make God’s commands of none effect. The Command says, “honor” thy father and mother, and honor means **care for**. We pretend to “give” to the Lord and rob our parents. Has not the church been guilty in this as well as the Pharisees? When poor people are persuaded to will to the church what their own families ought to have; when we give to the church instead of caring for our fathers and mothers, we are making this command of none effect. God is honored by keeping His commands—“to obey is better than sacrifice.” To bequeath a fortune to some religious body with an idea of buying our way into heaven, and care not for those of our own household is to be “worse than an unbeliever.” May all of us who are church leaders remember these words. Giving to the Lord is a blessed thing, but he gives best who **obeys**.

Luke 2:41-52: **Growing in the Home.** A perfect boy in a well nigh perfect home! He could not help but grow. His own nature was without sin; Mary was no doubt as near a perfect mother as any sinner can be; Joseph, His foster-father, was a Spirit-enlightened and splendid character; the whole atmosphere of the home at Nazareth was most wholesome.

We are not surprised to find this twelve year old boy more than equal to the masters in Israel, as He asked and answered questions in the Temple. His mind quickly developed and His spirit was in complete harmony with His Father. Would that we could see our children develop this way! May we not pray that their hearts may be regenerated and that they may grow in grace as He grew—mentally, physically, spiritually, socially. We see so many “lop-sided” boys and girls, with one or more senses stunted. May God grant to us a full-rounded growth in character and body!

Ephesians 6:1-4: **Particular Directions.** Children: obey; honor. “What are you teaching your child?” a very prominent teacher was asked, “I am teaching her to obey,” he replied. If all parents were as wise, our reform schools, and jails would not be so full of young people. “The crime wave begins in the cradle.”

Fathers: “provoke not”—“bring them up.” We have seen “nagging” fathers as well as disobedient children. It is easy to ruin the disposition of a little one; to cause them to stumble; and it is a most terrible sin, as our Savior tells us.

“Bring them up”—not just let them grow up. “Train up a child in the way he should go, and when he is old he will not depart from it.” These are still wise words, even in 1946. Do something—**yea everything**—to help your children grow:

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BOX B-12 — MAXTON, N. C.

## THE INFALLIBLE WORD

A Symposium by the Members of the Faculty of Westminster Theological Seminary. Price \$2.50 postpaid. One year's subscription to The Southern Presbyterian Journal free with each copy of this book ordered from us. The Southern Presbyterian Journal Company, Weaverville, N. C.

see that they grow straight; keep the weeds from choking the tender plant; cultivate, and water with many tears and prayers. The most beautiful thing in the world is to see a child grow in the right way.

Mothers are not mentioned. Do mothers ever “nag”? Do mothers ever fail to “bring” their children? We have heard of some children who “just grew up.”

Servants—be obedient—not with eye service. And “ye masters,” remember your own Master! The principles stated here would solve many of our servant problems, and more complex and far-reaching problems of our business life today.

These particular directions touch every member of the home.

Hebrews 12:7b-11: **Chastening in the Home.** Chastening is not pleasant, but it is profitable. God loves His children; therefore He chastens them in order that they may bear the peaceable fruits of righteousness.

If we love our children—really love them—we will chasten them. Chastening is sad business, both for the parents and for the child, but it is most necessary. It should be done with patience, self-control, prayer. How we have failed in our manner and methods! We often chasten in anger instead of great love. May our Father in heaven, our wise and loving Father, help us in this most difficult duty! Who is sufficient for these things?

# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For August

### Special Emphasis For The Month: Comradeship

Genuine comradeship, unstrained and unfeigned fellowship with those of like mind and desires, is one of the most enjoyable and satisfying experiences of life, but such comradeship among people is in danger of becoming a lost art.

We modern people live in a strain of hurry and activity. We think that we must always be doing something. When a group gathers for an evening together everybody thinks that the members of the group must all have a few cocktails in order to loosen things up and make everybody sociable. Most young folks think that when the gang gets together they must dance or go somewhere for if they don't the evening will be a flop. People are so full of hurry that today many, many folks believe in religious activity but they feel the time wasted that we stop for worship.

This modern obsession with activity is robbing us of all the things in life that every one of us wants. Let us take an illustration of marriage. A boy meets a girl and they begin to go steady. Soon they have that funny itching around the heart that you can't scratch, and they decide to get married. They want more than anything else in the world to be happy. But during their courting days they have dates, and each date was a mad whirl of doing something and going somewhere. It was fun. They get married. The boy has to work all day, and when he comes home at night the wife wants to dress up and go out, she has been at home all day, but the boy is too tired. Or maybe they both want to go, but the family income won't stand it. Or maybe the gang just dropped them, for we get old faster than we think. After a few nights of sitting and looking at each other they begin to lose their glamor. After a while they get on each other's nerves, and pretty soon one of them is going around to see a lawyer because they are incompatible, a long word that describes two people who never grew up but married before they took time to think.

This illustration about marriage could be worked out in many other relationships of life, but the point is we must learn the art of true comradeship and fellowship or we shall miss all the best things in life. Our emphasis for this month is "Comradeship." Let us study this question by seeing the foundations of true comradeship in our life now and in married life through the years to come.

### August 4: A Date Is Like A Song

#### Introduction

Once upon a time many years ago I attended a revival meeting with a little girl friend of mine, and we sat up on the second row and sang lustily all the songs in the book. After one song on which we had really let out our lungs the song leader called us to come up on the platform and sing a duet for the congregation. That was my first and

last debut on the concert stage, for it was miserable sounding and I felt worse. On the way home my girl friend explained all the trouble. She said, "I would have been alright if you had known the tune," and I came right back, "Well I would have been ok if you had known the words."

There is a law to music, and if two people sing a duet so that they and everybody else enjoy it there are certain laws of tempo, tune, harmony, and words that both must obey. And a date is like a song. When you or I look across the aisle and see a pretty face or a sweet smile we instinctly say, "Boy, I'd like to get together with that." But it takes more than a pretty face to insure us a good time on a date. Certain laws of men and God must be obeyed.

When we begin to talk about dates there are two kinds: dates that are serious and dates that might get serious. Let us look at the Scripture and find several principles that must guide and control us on all dates, serious or otherwise, then let's outline some of the things that should be true of us if we are to enjoy the not-so-serious dates, and then the principles that must control us after we have found "the one" and our dates are really serious.

#### Scripture Lesson

**1. Fellowship with God:** 1 John 1:3-4. God has commanded us to marry only true believers in Christ, and every time you go out you are thrown with young people from which your future mate may come; therefore in all your friendships, be sure that they are founded on a Christian basis and that your fellowship is fellowship in the Lord.

**2. Separation from the World:** 1 John 2:15-17. The world thinks that you must always dance, drink, or go some where to have a good time. Be sure that Christ and truth determine what you do and not mere world practises. The world must have amusement. The word comes from "a" which means "not", and "muse," which means "think." In other words people who can't think must have amusement, and judging by the quality and consequences of many of our amusements it is plain to see that a lot of people are not thinking.

**3. Purity of Life:** 2 Tim. 2:22; 1 Tim. 4:12; Matt. 5:8. Right here you had better be careful about modern movies, the dance, and alcohol. Juvenile judges, educators, doctors, ministers, and parents all bear witness that these open the door to many a tragedy of life.

All of our boy and girl friendships should be rooted and grounded in Christian fellowship, separation from evil, and purity of life.

#### Suggestions

Space prohibits developing the ideas, but here is a list of things that you can study. Some of your group can hunt up supplementary material and prepare talks, or your leader can list them on the board and the group can discuss as many as time will permit.

For those dates that are not so serious, those times when we just go out with our favorite boy



or girl in the gang, we should follow the following rules if we want to be Christian and well-liked:

1. We must be friendly, courteous, kind, sincere, interested in others, ready to do what others want, and above all things like all the gang.

2. We must avoid jealousy, gossip, little things that irritate, nagging, saying things that cause embarrassment, alcohol, and petting.

Dr. John R. Rice has listed some rules that couples should keep in mind on dates that are serious, those dates where the couple is engaged or hopes to be:

1. Be honest and sincere.

2. Be sure to follow the Golden Rule of Matthew 7:12.

3. Judge yourself by the same standards you hold up for others.

4. Be together and talk together about all the things that concern you.

5. Learn to enjoy things together—clean, wholesome things such as music, sports, lectures, church services.

6. Keep your body sacred, your contacts reserved, and do nothing that would hinder your prayer life or Christian testimony.

7. (And here is another one that I'll add) Be sure to talk over the trouble spots that arise in marriage—In-Laws, cultural differences, different tastes, different ideas about money, different ideas about physical basis of marriage, etc.

Let the leader of the meeting develop the Scriptural principles, and this can be followed by talks on certain of these points that apply especially to your group, or you might have a Christian doctor in to talk on those lines that he sees every day or maybe a judge or educator in to tell about things from his experience.

## August 11: I Do Promise And Covenant Before God

### Introduction

One day a fellow calls on the phone and said that he would be right up to get married and hung up before I could question him. When he arrived he had been drinking and was feeling no pain. I did not want to marry him right off because I do not think anybody is in any condition to take a solemn oath before God when they have had even so much as a cocktail. But I asked him if either of them had ever been divorced. He answered that he had, so I told him that it was my policy not to marry those who had been divorced. He answered, "That's alright preacher, I just want to get married, and any old J. P. will do, but my bride here said she would just feel more married if a preacher said the words."

When we get married we stand in front of the minister and the people of God and solemnly declare, "I do promise and covenant before God." It takes more than just conforming to custom and having the preacher to feel more married" to fulfill these words. And we can be well assured that we stand and utter these solemn words when we do not mean them our marriage is neither recognized nor blessed by God. Let us then look

into the word of God and see what things must be true of us if we are to sincerely take these vows.

### Scripture Lesson

1. **We must understand the origin of marriage:** Gen. 2:18-25. Marriage did not come from the monkeys, but it was ordained of God. Since God set up marriage no marriage can be happy and successful that ignores God and His laws.

2. **We must understand the purpose of marriage:** (a) For companionship. Gen. 2:18. (b) For bringing children into the world. Gen. 1:27-28. (c) For witnessing by family life to Christ. Eph. 5:28-32.

3. **We must understand the subjects who can marry:** 2 Cor. 6:14-16. We must marry only those who are true believers in the Lord Jesus Christ. We should never marry an unbeliever, for God can not bless such a union and we will be very unhappy. We Bible believing Christians should not marry Roman Catholics, though there may be many in that branch of the church who truly believe yet the church puts so many things between the individual and Christ and lays such heavy church demands upon every Catholic and every member of his house that it will bring suspicion, friction, and sorrow into a marriage every time. Many young people in the fresh enthusiasm of love feel that their love can triumph over all these things, but the experience of those who have tried proves otherwise. Don't marry an unbeliever.

4. **We must understand the duration of marriage:** Matt. 19:3-9.

### Suggestions

The Scripture lesson sets down some of the important spiritual truths we need to have in mind as we approach marriage, here are some practical things to have in mind. If we have the spiritual foundations we can overcome almost any difficulties that might arise, whereas without the spiritual we are bound to fail. But even with the physical we need to be careful to see that the one whom we are choosing is really a mate to our own personality and not a misfit. Here are some things to look out for:

1. Look for a healthy body (And I don't mean just cute).

2. Look out for hereditary traits and defects in the family.

3. Be sure of good manners and good morals.

4. Choose someone with good culture and good education.

5. Have a clear understanding of how you are going to use money.

6. Look for a worker . . . be a worker and marry one.

7. Be sure that language is good and acceptable in best society.

8. Find a temperament kin to yours.

Your study of the Spiritual foundation of the solemn covenant we make before God in marriage might be followed by a quiz program on some of the characteristics that make for successful marriage. These eight points could be used. Be sure that you not only think of "the one" when you study this table but examine your own life to be sure that you have a good piece of goods to offer some one else.

## Presbyterian Youth Fellowship

By Ellis Nelson

When the Apostle Paul wrote his Colossian friends he said that his passion was "that we may present every man mature in Christ" (Col. 1:28b). This statement also suggests the ambition of the youth work of our Assembly, for we design our work to help growing boys and girls acquire a strong, mature faith in our Lord.

One step in the realization of this high goal is the new youth organization approved by the Eighty-Sixth General Assembly. Built around five Commissions, the new organization is simple in outline, but capable of variations to meet the needs of all the youth groups in our Assembly.

The move toward reorganization was first taken in 1943 when the Assembly's Young People's Council appointed a committee to work out a different approach to youth work in our Assembly. The basic organization devised by the Assembly's Young People's Council was built around the various activities of the average Presbyterian Youth Group. After two years of experimentation in many local youth groups, a definite plan of organization was prepared last fall called Presbyterian Youth Fellowship.

Miss Mary-Starke Higginbotham, President of the Assembly's Young People's Council, was employed last September on a part-time basis to use the Fellowship Plan with several youth groups in order to work out the details and demonstrate the practicability of this new youth organization. Dr. John Grey, pastor, and Miss Ruth Hillhouse, Director of Religious Education of the Presbyterian Church, Charlottesville, Virginia, and Rev. Walter Brown, of the First Presbyterian Church at Sandston, Virginia co-operated in this project by making it possible to organize the youth groups in their churches according to this new plan. During the winter months the Fellowship Plan was perfected as a result of our experimental work and with the help of many local youth advisers, state and regional leaders, as well as Assembly's Agencies' representatives.

In contrast to the Kingdom Highway organization, the Presbyterian Youth Fellowship starts with the job at hand in the local church. It is based on the activities; such as worship, service, recreation and study in which the average youth group is engaged. The main interests of our Executive Agencies and Permanent Committees in the Assembly are clearly identified in the progress and activities of this new organization, so that our Church's program may be carefully followed by our youth groups. The work of these agencies, however, is grouped into the five general areas which constitute a total youth program. There was a tendency in the Kingdom Highway organization for the chairman of each highway to work only when his particular month of emphasis came. The Fellowship Plan will follow the Church's Calendar of seasons and dates, but the work is so arranged that all of the Commissions function all through the year. The Fellowship Plan contains adaptations according to the size and strength of the youth group in the local church.

The work is divided into five Commissions. The word "Commission" is used rather than "Committee with the hope that each youth group will see its work as a part of the never-ending work

that must be done for Christ's Kingdom. The Commission on Christian Faith will consider all elements in our Presbyterian faith that deserves study. As a result, vesper programs and study groups will be planned. The Commission on Christian Growth will work with Stewardship, Christian Education, and Personal Religious Living. As a result, worship programs will be planned and young people will be guided in the various ways they can strengthen their Christian life. The Commission on Christian Outreach will be concerned with all aspects of Christianity as it reaches out to the non-Christian. As a result, Evangelism, Home and Foreign Mission activities will be planned. The Commission on Christian Works is interested in the application of the gospel to the problems of community life. This group will plan service projects, lead the youth group in action concerning social problems. The Commission on Christian Comradeship deals with the group's recreation life, and is responsible for maintaining an interest in each member of the group.

The Presbytery Council under the new organization, will be composed of elected officers and five commission chairmen. A new emphasis will be placed on the Presbytery as the unit to strengthen the work in the local church. No Commission chairmen are planned for the Synod Council, making the Synod Council an administrative and policy-making Council. When the new plan is in full operation, more emphasis will be placed on training Presbytery officers in order that the leaders in the Presbytery may be competent to help improve the youth work in the local churches of the Presbytery.

Manuals describing the new Presbyterian Youth Fellowship are in mimeographed form and available from the Presbyterian Book Stores. The action of the General Assembly in approving this new organization stated that the period from October, 1946, to April, 1947, should be the time in which local churches reorganize on this new basis. Printed Manuals for the local church will be available from the Book Stores in August, and the Young People's Division recommends that local churches obtain a printed Manual in August or September and begin making plans for reorganizing their work on this Fellowship Plan sometime before April, 1947.

## Unconditional Election

"It is undeniable that whenever, as the years have passed by, the currents of religious feeling have run deep, and the higher ascents of religious thinking have been scaled, it has ever been on the free might of Divine grace that Christians have been found to cast their hopes for salvation alike of the world, the Church, and the individual; and whenever they have thus turned in trust to the pure grace of God, they have spontaneously given expression to their faith in terms of the Divine election . . . The hope of the world, the hope of the Church, and the hope of the individual alike, is cast solely on the mercy of a freely electing God, in whose hands are all things, and not least the care of the advance of his saving grace in the world."

—Benjamin B. Warfield.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Highlights From The Annual Report

The following are highlights from the Annual Report of the Committee on Woman's Work which was presented by the Secretary of Woman's Work to the General Assembly in May, 1946:

Reports from the local Auxiliaries give evidence of a strengthening of the spiritual life of the individual women, more of them learning the real meaning of prayer, more reading and studying the Bible, and more seeking to bear testimony to their faith by "Saying So" with their lives and words. Emphasis was given to the supreme service of Christian witnessing in the home, the Church, the community, the world.

Many of the women have co-operated in the local church program of Visitation Evangelism, and in the establishing of and service in Outpost Sunday Schools.

In 1945 Auxiliary Birthday Offering to our Congo Mission was the largest ever given—\$110,032.00.

The total gifts from the women reached an all-time record, \$1,924,912.00, which was an increase of \$152,124.00 more than last year.

There are 2,619 Auxiliaries reported with a membership of 210,395; of this number, 38,707 are listed as business women.

The following statements regarding the Annual Report are gleaned from the Report of the Standing Committee on Woman's Work of the 1946 General Assembly, the Chairman of which was Dr. L. R. Scott, of Rome, Ga.:

"Interesting and informative aspects of the work revealed in the Annual Report are:

"Co-operation in reporting the whole program of the Assembly, and in particular the fine way in which the Auxiliary program for the year was co-ordinated with the emphasis upon evangelism.

"The emphasis which has been placed upon service activities by the women, through their local churches, through community projects, through world missions, and through interchurch enterprises of fellowship and service.

"Efforts in behalf of promoting greater interest in and devotion to a Christian world order.

"Emphasis upon the translation of Christian principles into Christian practices upon every level of life."

### "The Threshold Of A New Era"

(Excerpts from a Report of a Presbyterian Secretary of Spiritual Life and Evangelism.)

Figures are satisfying as far as they go, but when they are measured by the number of new members received upon profession of faith, it appears that we have been satisfied with ministering

to our own church family and have failed to reach out to save the unsaved in this year which was set aside for Evangelism.

According to the goal of one new member for each ten members on roll in Red River Presbytery, we should have won over 600 new souls for Christ during this year. Instead, there were received into the church upon profession of faith only one hundred eighty-six members, a large percentage of these coming from the Sunday School. As representative women of the Church, we must acknowledge our share of responsibility in this serious failure.

A brighter sign is seen in the fact that almost without exception the Auxiliaries maintained Prayer Groups, and the majority of the reports stated that the women's greatest interest was shown in Bible study. Let us pray that through the exercise of these two fundamental Christian practices we shall become truly effective "workers together with Him," capable of soul-winning, which is the primary task of every Christian every year.

We stand today on the threshold of a new era—a time in which our responsibilities as Christian women are ever increasing. On the one hand, we face the danger that, in the light of man's newfound physical power, many will tend to underestimate the importance of God, forgetting the power of God. On the other hand, we face the danger that, in the light of the vast extent of recent discoveries, many will tend to underestimate the importance of the individual man, forgetting the love of God.

We who realize the power of God, we who experience the love of God must keep these facts alive in the minds and hearts of those about us. This we can do only if we give Christ first place in our lives and make Him our constant companion. When in the course of our everyday affairs we speak to Him words of praise as well as petition, when along the way we share with Him our joys as well as our sorrows, then shall we ourselves come to know the height of His power, the depth of His love. Then shall we be equipped for whatever responsibilities this new day holds. Then shall we know what the Apostle Paul really meant when he said, "I can do all things through Christ which strengtheneth me."

(Mrs. S. R.) Frances Page Williamson.

## Forward Steps In Religious Education Field Service

At the request of the Synods concerned and upon recommendation of the Field Council of Religious Education, the Executive Committee of Religious Education and Publication has recently taken three very significant and far-reaching forward steps in providing additional field service for four of the Synods by the addition of three workers to its Field Staff, namely, Rev. Jack B. McMichael as Regional Director for the Synod of Georgia, Rev. L. W. Bottoms as Regional Director for Snedecor Memorial Synod on a part-time basis,

and Miss Beatrice Fernandez as Director of Religious Education for Texas-Mexican Presbytery. Rev. LeRoy P. Burney, who has been serving for a number of years as Regional Director for the Synods of Georgia and South Carolina, will now devote his full time to the Synod of South Carolina.

**Mr. McMichael** comes to this work from a successful pastorate at the First Presbyterian Church of Vicksburg, Mississippi. Prior to that he was pastor at Lafayette, Louisiana. He was graduated from Marion (Alabama) Military Institute, East Texas State Teachers' College (B.A.), and Columbia Theological Seminary (B.D.); and has done graduate work at Birmingham Southern College, the Assembly's Training School, and Union Theological Seminary in Virginia. In addition to his pastorates, Mr. McMichael has had experience as both a local and a Presbytery Director of Religious Education, having served the South Highland Church, Birmingham, from 1932 to 1935, the First Church, Anniston, Alabama, during the summer and fall of 1937, and Paris Presbytery (Texas) from 1938 to 1941. As a young person, Mr. McMichael was President of the Young People's League of Paris Presbytery, 1931-32, and a member of the Texas Synod Young People's Council 1932-33. He was Chairman of the Committee on Religious Education of Louisiana Presbytery while pastor at Lafayette. With his native ability, excellent training, and wide experience, Mr. McMichael gives promise of providing the leadership needed at this time in the Synod of Georgia in its program of Religious Education. He will begin his work on June 1 and have his office at the First Presbyterian Church, Macon.

**Mr. Bottoms** is pastor of the Grace Presbyterian Church, Louisville, Kentucky, which he will continue to serve along with his new work, and a member of Louisville Presbytery (U. S.) which he has served as Moderator and from which he has been a Commissioner to the General Assembly. Mr. Bottoms was born at Selma, Ala., where he received his early education at the Know Academy. He received his A.B. degree from Geneva College, Beaver Falls, Pennsylvania, and did his seminary work at the Reformed Presbyterian Seminary, Pittsburgh, Pennsylvania. He was pastor of the Reformed Presbyterian Church at Selma, Alabama, for two years before going to the Grace Church where he has served for eight years. While not a member of Snedecor Memorial Synod, Mr. Bottoms has been called upon frequently in recent years to teach or speak in various conferences of that Synod, was sought for the Department of Theology at Stillman Institute, and was nominated by the Synod itself for the position of Regional Director. This year the young people of the Assembly have as their financial objective in Religious Education a "fund to employ a Regional Director for Snedecor Memorial Synod." The coming of a Regional Director for this Synod even on part time should mean much to the development of the program of Religious Education in that Synod. Mr. Bottoms took over his new work on May 1.

**Miss Fernandez** was born in Mexico but has lived most of her life in Texas where her father, Rev. Abraham Fernandez, as a member of Texas-Mexican Presbytery and now retired, served for a number of years as an evangelist. Miss Fernandez holds the B.A. and M. A. degrees in education and Spanish literature from the University of Texas and is a 1946 graduate of the Assembly's Training School with the Master of Religious Education degree. At the Training School she has been the

Fellowship Student of the Assembly's Committee on Woman's Work. Before enrolling at the Training School, Miss Fernandez taught at the Pres-Mex School for Girls at Taft and in the public schools in Texas, and for two years held a civil service position as Spanish translator. Last summer she did such a splendid job as Religious Education worker in Texas-Mexican Presbytery that the Presbytery and Synod Committees of Religious Education requested the Assembly's Committee to employ Miss Fernandez on a permanent basis as Director of Religious Education for that Presbytery. Plans have been made already for an enlarged summer program in the Presbytery. Great progress should be made in the work of Religious Education under the leadership of Miss Fernandez.

W. Norman Cook.

## Missionary News

Dr. and Mrs. Frank W. Price are sailing on S. S. General Meigs early in July, arriving in San Francisco mid-July; thence to Salt Lake City, Nashville, Richmond. No speaking engagements before August 10.

Dr. John Leighton Stuart, President of Yenching University of Peiping, after five months' visit to the United States, is on his way back to China. During this period, Dr. Stuart, a prisoner of the Japanese in Peiping for almost four years, spent his time visiting with trustees of Yenching and in making plans for the rehabilitation of the university.

The following radiogram was received in the office of the Executive Committee of Foreign Missions, on June 24, from Rev. D. J. Cumming, D.D., who sailed from San Francisco on June 13 for Korea on the S. S. Marine Devil: "Nearing Japan; arrive Jinsen Saturday; good trip." —H.K.T.

## Wings For The Soul

### Are Ye Able?

Able to suffer without complaining,  
To be misunderstood without explaining;  
Able to endure without breaking—  
To be forsaken without forsaking;  
Able to give without receiving—  
To be ignored without grieving;  
Able to ask without commanding—  
To love despite misunderstanding—  
Able to turn to the Lord for guarding—  
Able to wait for His own rewarding?

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things; may abound to every good work. II Cor. 9:8.

## The Peace Of A Christian Man

"A Christian may have his full share of anxieties, but at bottom he is always light-hearted. His soul has found its anchorage in Christ Crucified, Risen, Ascended, Glorified, Interceding. He wants no more. The events of life may tell hardly upon him: but they do not touch his real self, any more than the storm on the surface of the ocean can agitate the depths below. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee'." —Henry P. Liddon.



# General Church News

## VATICAN REPRESENTATIVE A STRONG ISSUE

Washington, D. C. (RNS). — Interest remains great in religious circles here in the recent visit of eleven national Protestant church leaders who protested to Mr. Truman against continuance of Myron C. Taylor as the President's personal representative to the Vatican with the rank of ambassador.

Reaction to the visit—both Catholic and Protestant—has been watched closely, not only by churchmen, but by political observers.

No one was surprised at the "optimistic" statements issued by the Protestant church leaders. And no one was particularly surprised at Francis Cardinal Spellman's attack on the Protestant efforts to have Taylor recalled.

Despite the wishes of churchmen and others that the issue not become a political one, it is already regarded here as a political issue—and, as quite a problem for the President.

Mr. Truman assured the Protestant leaders that Taylor's appointment was "purely temporary" and that it would end with the "peace-making." Observers here point out that the peace may be made in 1947 or 1957, under the existing situation. Will peace be achieved when the "big four" have agreed on a peace, or when the United States makes peace separately, if it does? Or does it mean, as Cardinal Spellman indicated in his statement, that peace will be "difficult to maintain" and that "peace-making" may go on for years?

There is a lot of speculation here, also, over the "special diplomatic mission" which Edward J. Flynn, Bronx Democratic leader, is making to London. It is recalled that Flynn in 1945 "commuted" between Moscow and Rome for several months, apparently in an effort to bring about a rapprochement between the Vatican and the Kremlin. Also, Flynn accompanied President Roosevelt to Yalta and some religious significance was attached to this at the time. Flynn himself has denied that he is going on a diplomatic mission.

## Rome Catholic Paper Urges Permanent U. S. Representation At Vatican

Rome (RNS). — Demands by American Protestants for recall of Myron C. Taylor as special representative of President Truman at the Vatican have produced a strong reaction among Catholic newspapers here.

Most outspoken comment on the Protestant request came from *Il Quotidiano*, leading Catholic newspaper, which not only protested the demand, but urged that American representation at the Vatican should be placed on a permanent basis because of the large number of Catholics in the United States.

"It should not be forgotten," *Il Quotidiano* declared, "that in the United States there is a compact minority of 30,000,000 Catholics against a

nominal majority of Protestants divided into an infinite number of different and often discordant shades and sects."

Vatican circles have refused to comment on President Truman's statement that Mr. Taylor's mission will end as soon as peace treaties are signed, except to say that if the envoy's recall depends upon peace, the Holy See may enjoy his collaboration for many years, "because real peace will not come soon, if ever."

The Vatican's reserve was reflected in the attitude of *Osservatore Romano*, official organ of the Holy See, which omitted any reference to President Truman's statements regarding the Taylor mission, although giving full details of other matters discussed at the President's press conference.

Asserting it cannot understand President Truman's "casuistry" except as "a comfortable yielding toward recent and debatable objections raised by representatives of certain American confessional groups," *Il Quotidiano* said:

"President Roosevelt on another occasion replied to them with a quite different attitude interpreting the sentiments of some tens of millions of American Catholics whose opinions have been voiced in these last few days by Cardinal Spellman."

Much curiosity and speculation have been aroused here by the fact that Myron C. Taylor's most recent audience with Pope Pius not only lasted an hour, but was the fourth since Mr. Taylor's arrival in Rome about a month ago.

## Southern Baptist Head Says President Will End Taylor's Appointment

Atlanta, Ga. (R.N.S.)—President Truman will end U. S. representation at the Vatican with the signing of the peace treaties if not earlier, Dr. Louie D. Newton, president of the Southern Baptist Convention, declared here in a report to his denomination. Dr. Newton was one of the delegation of Protestant church leaders who called at the White House to urge the President to end the Vatican post.

In his report, Dr. Newton said "we were given assurance that the appointment of Mr. Taylor was a temporary expedient to give the President the fullest opportunity to make his contribution to peace, that it might terminate at an early date, but would certainly terminate with the signing of the peace treaty."

As a result of the White House visit, Dr. Newton said, the President now fully understands "that the Evangelical Christians of the United States are aroused over this continuing alliance of our government with the Vatican and will unitedly keep up our protest until something is done about it."

Dr. Newton urged the members of his denomination to write a personal letter to the President "expressing appreciation of his assurance to terminate the appointment of Mr. Taylor." He also asked them to send copies of their letters to their Congressional representatives.

### Priest Discourages Non-Catholics From Marrying Catholics

Chicago, Ill. (RNS).—Non-Catholics should refrain from marrying Catholics, the Rev. Hugh Calkins, O.S.M., declared in the current issue of *No-vena Notes*, national Catholic weekly published here.

"To non-Catholics thinking of marrying Catholics, we say: please don't," Father Calkins stated in an editorial.

Referring to the pledge a non-Catholic must make prior to the marriage, which requires that all children of the union be baptized as Catholics and brought up in the Catholic faith, Father Calkins said, "If you are a devout non-Catholic, how can you in conscience swear to such promises?"

The position of the Catholic Church, the priest explained, is tantamount to a declaration that "We don't dislike you, but we'd prefer that you didn't play in our yard. However, if you insist, you'll have to play our rules."

Accepting such a position and taking the oath means "you are being disloyal to your non-Catholic beliefs," he added.

"Church laws forbid most strictly mixed marriages. Not because we wish to antagonize other creeds nor to work hardships upon couples, but to safeguard the Faith for Catholics. That Faith is divinely precious and is lost very often by mixed marriages. Though you may not agree, you can see our point is sane."

### Charge Chicago Church Hospitals Discriminate Against Negroes

Chicago, Ill. (RNS). — Protestant and Roman Catholic as well as secular schools and hospitals in the Chicago area were assailed here for alleged discriminatory practices at a meeting on college quotas sponsored by the Chicago Council Against Racial and Religious Discrimination. Dr. Preston Bradley, minister of the Peoples Unitarian Church here, is chairman of the Council, and the Most Rev. Bernard J. Sheil, Roman Catholic Auxiliary Bishop of Chicago, is vice-chairman.

Dr. Arthur Falls, Catholic Negro surgeon, criticized both Protestant and Catholic hospitals for segregating and, in some instances, refusing Negro patients.

Some sectarian hospitals, he said, not only refuse Negro patients, but also do not permit Negro doctors to serve white patients in the hospitals. Negro graduates of the Loyola University Medical School here can get internships in neither Catholic nor Protestant hospitals, Dr. Falls charged. He said only Provident Hospital, a Negro institution, admitted Negroes for internship.

Edwin Embree, president of the Julius Rosenwald Fund and chairman of Mayor Edward J. Kelly's Commission on Human Relations, asserted that the city's universities were guilty of maintaining racial quotas.

Northwestern University was criticized by Stanford Clinton, prominent attorney, who declared that racial discrimination is rampant at the university.

Clinton told the meeting he was a Northwestern graduate and had "many friends on the university board." But, he added, "let's not kid ourselves. I can tell you without doubts, hazards or conjectures that discrimination on the basis of race and creed is practiced systematically and regularly at Northwestern, and anyone who denies it lies in his teeth."

Dr. Vernon C. Lippit, registrar of the university's technological institute, declared that two years ago 14.8 percent of the enrollment in the institute was Jewish, but today there is a little less than 10 percent.

Miss Eva Emmanuel, chairman of the anti-discrimination committee of the University of Chicago, stated that the institution had admitted no Negro students to its medical school for the last ten years.

### Southern Group Criticizes Methodist Sunday School Literature

Jackson, Miss. (RNS).—A petition charging that Methodist church school literature is slanted politically and racially and offends Southern church school students was forwarded to the Methodist Council of Bishops. The petition was adopted at the Greenville District Conference of The Methodist Church here.

Methodist Sunday School literature for the past two years has been "more political and social-equality aimed," the petition claimed. The bishops were "prayerfully petitioned" to investigate.

State Senator Oscar Wolfe of Duncan, Miss., a district lay leader, presented the motion. It was adopted 35 to 3.

The literature was deplored as "an offense to the intelligence of the average pupil, more especially those of the South."

"We have lived peacefully with other races for centuries, and perhaps are better qualified to know just how to live with these people in brotherly love than some who prepare the material," the Mississippians asserted.

The conference delegates pledged themselves as still "loyal members of The Methodist Church, and having a burning desire to see it prosper." The question of changing the Sunday School literature was left to the "wisdom" of the Council of Bishops.

### RELIGIOUS EDUCATION Synod Of Mississippi

The Synod of Mississippi through the Department of Religious Education has just closed the Annual Conference Series. The Annual Pioneer Camp Conference convened June 4-10, under the leadership of Rev. J. V. Cobb and Rev. L. O. Elmore, assisted by an able faculty and corps of helpers. Attendance of two hundred and sixteen of Pioneer age and more than thirty workers.

The second of the series, the Senior Young People's Conference, under the leadership of Rev. W. H. McAtee, Adult Advisor of the Young Peo-



ple's Council, Synod of Mississippi, assisted by faculty and large corps of helpers. Two hundred were enrolled.

This was followed by the Westminster Fellowship, Adult Bible Conference, Leadership School and Auxiliary Training School with a combined program and with an enrollment of approximately one hundred and twenty-five.

Special feature of the Adult Week was the Men's Meeting under the leadership of Mr. T. E. Veitch, Mississippi representative on the Assembly's Council of Men's Work, and Mr. George E. Felknor, Vice-Chairman of Assembly's Superintendents' Conference. A number of leading laymen of Mississippi took part in the Men's Day Program. Tom Q. Robins, of McComb, Miss., was elected successor to T. E. Veitch on Assembly's Council.

Visiting helpers in the Conference Series from without the Synod of Mississippi were: Dr. V. S. Broyles, Atlanta, Ga.; Rev. A. R. Batchelor, Richmond, Va.; Dr. C. Darby Fulton, Nashville, Tenn.; Dona Cecilia Siqueria, Brazil; Miss Bessie C. Lewis, Richmond, Va.; Miss Elizabeth Glasscock, Richmond, Va.; and Mrs. S. H. Askew, Atlanta, Ga.

The Auxiliary Training School was under the direction of Mrs. Charles C. Alford, President of Mississippi Synodical.

Dates set for 1947 are: Pioneer Conference, June 3-9; Senior Young People's Conference, June 9-16; Westminster Fellowship Conference, Adult Bible Conference and Auxiliary Training School, June 16-21.

Conference Committee is composed of: Dr. G. T. Gillespie, Chairman; Dr. R. L. Landis, General Director; Rev. W. A. Hall, Chairman of Committee of Religious Education; Mrs. Charles C. Alford, Synodical President; and Miss Roberta Anderson, President of Young People's Council.

## Austin Seminary Commencement

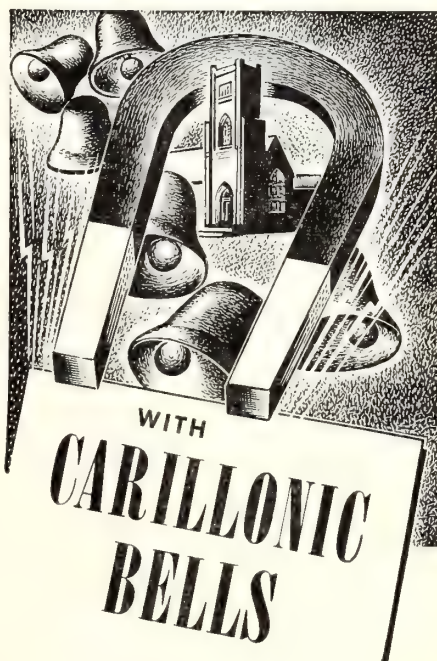
### President Stitt Inaugurated

Commencement at Austin Presbyterian Seminary was high-lighted this year by the inauguration of David Leander Stitt, D.D., as fourth president of the institution. Texas born and trained, Dr. Stitt is also an alumnus of Austin Seminary. A lengthy academic procession in full regalia representing Universities, Colleges and Theological Seminaries from all over our country moved into the auditorium of the University Presbyterian Church. Dr. Harry Cotton, president of McCormick Theological Seminary, who flew to Austin for the occasion, delivered a forceful and moving address on **The Relevance Of A Theological Seminary**.

Dr. Stitt was duly installed by answering the constitutional questions propounded by Dr. B. O. Wood, president of the Board of Trustees. Dr. Wood also delivered a charge to the newly elected president and presented him with the great seal of the Seminary. The inaugural address by Dr. Stitt was on **The Responsibility Of A Theological Seminary**.

The inaugural luncheon at the Georgian Tea Room was attended by the visiting representatives and heads of the various institutions in attendance as well as by many of the deans and faculty of Texas University, the business and statesmen

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leaders of Austin and representatives of the clergy. Addresses of welcome were made by Samuel Levinson Joekel on behalf of the faculty of Austin Seminary; by Honorable Coke Stevenson, Governor of Texas, on behalf of the State of Texas; by Theophilus Shickel Painter, president of the University of Texas, on behalf of that institution; and by John Elbridge Hines, Episcopal Bishop Coadjutor of the State of Texas.

#### Graduation Exercises

The baccalaureate sermon and missionary address to the graduating class were both delivered by the Rev. William M. Elliott, Jr., Ph.D., D.D., pastor of Highland Park Presbyterian Church at Dallas. The address to the class on graduation night at the Seminary Chapel was delivered by the Rev. Shirley Guthrie, D.D., a member of the Board of Trustees and pastor of the First Presbyterian Church at Kilgore, Tex. Dr. Guthrie is the present moderator of the Synod of Texas. The graduate fellowship award of \$500.00 was awarded to Daniel A. Baker, who will attend Princeton this fall.

#### Paul Sherer To Lecture

It was announced at the graduation exercise that Dr. Paul Sherer would be the mid-winter lecturer for the lecture series next February, 1947. Further announcement was made of the addition of \$50,000.00 additional funds to the Seminary. The campaign for one million dollars for Texas Synod's institutions will be launched immediately. Austin Seminary's share will be \$250,000.00.

#### Dr. Ferguson Wood Accepts Call To First Presbyterian Church Of Johnson City, Tenn.

Dr. Ferguson Wood, pastor of the Westminster Presbyterian Church of Atlanta, Ga., has accepted a call from the First Presbyterian Church of Johnson City, Tenn., and will assume his duties there the first of September.

Dr. Wood has served at Westminster for the past eight years. For the past three and one-half years, he has also served as President of the North Avenue Presbyterian School in Atlanta.

#### Dr. Robert L. Bell, Pastor Of Presbyterian Church Of Tuskegee, Ala. Is Honored By Citizens

Dr. Robert L. Bell, Pastor of the Presbyterian Church of Tuskegee, Ala., celebrated his seventy-sixth birthday on July 6, 1946, and on July 1, 1946, finished his fifty-third continuous year in the ministry of our Lord. In honor of Dr. Bell the Mayor of Tuskegee issued the following proclamation:

#### A Proclamation

Pursuant to the appeal by Dr. J. C. Stivender to the citizens of Tuskegee to celebrate appropriately the approaching birthday of Dr. Robert L. Bell and the enthusiastic response of the citizens of Tuskegee thereto; and,

Because of the affection and appreciation in the hearts of the citizens of Tuskegee for Dr. Bell, a

noble Christian minister who has served as a minister for more than fifty years; and,

Therefore, in recognition of his unselfish and devoted service to all the citizens of Tuskegee for more than 16 years;

I, Frank H. Carr, Mayor of Tuskegee, do hereby proclaim Tuesday, July 2, 1946, as Dr. Robert L. Bell Day, and call upon all the citizens, and all groups and organizations of citizens, to appropriately celebrate, and under the leadership of the Dr. Bell Committee now being constituted, the birthday of this good citizen, servant of the people, and Christian minister.

Given under my hand and seal this 18th day of June, 1946.

Frank H. Carr,  
Mayor, City of Tuskegee.

We pray God's continued great blessings upon  
Dr. Bell. —H.B.D.

## EVANGELISM

By Rev. O. C. Landrum\*

After completing ten evangelistic meetings during 1946 I pause to give some of my impressions. The first is that people attend evangelistic services—the church members and the non-members. In every meeting the attendance has been considered satisfactory and in some cases has exceeded the expectations of the pastor. The second impression is that people like to sing. I have been fortunate in having capable song leaders in nearly every meeting who led the people in singing gospel songs. The third impression is that people hear gladly messages which deal with the certainties of the Christian faith. The fourth and final impression is that there is a response to the gospel invitation. People of all ages when confronted with the challenge of Jesus "follow me," rise up and follow Him. A fifth impression might well be added and that is that I have in a new way realized the importance of the day by day work of the pastor in leading his people to make those friendly contacts which actually put people in touch with Christ and the Church. Whatever the method of evangelism used, I am convinced that this is a day when the Church has a new opportunity in bringing multitudes to Jesus.

\*Montreat, N. C.

#### Dr. Felix B. Gear Accepts Call Of Columbia Seminary

Rev. Felix B. Gear, pastor of the Second Presbyterian Church of Memphis, Tenn., has accepted the call which was extended him to become Professor of Systematic Theology and Dean of Instruction at Columbia Theological Seminary. Dr. Gear will move to Decatur, Ga., with his family in the early fall and is expected to assume his teaching duties at the beginning of the Seminary's winter quarter, on November 26.

Dr. Gear is a native of Huttonsville, W. Va., and is a graduate of Davis & Elkins College in that State, which also conferred upon him the honorary degree of Doctor of Divinity in 1937. He is a graduate of Union Theological Seminary in Richmond, Va., and holds his Th.M. degree from the



Princeton Theological Seminary. He did further postgraduate work at Harvard University and at the University of Edinburgh, having earned his Ph.D. degree from the latter institution in 1934. Before accepting his present pastorate in the Second Presbyterian Church in Memphis, Dr. Gear was pastor successively in Presbyterian Churches at Beckley, W. Va., and at Columbia, Miss., and served as Professor of Bible in Southwestern College at Memphis from 1934 to 1942. He has served as a member of a number of important committees of the General Assembly of the Presbyterian Church, U. S., and has been much in demand as a lecturer on Biblical and theological subjects.

## BOOK REVIEWS

### SPURGEON'S LECTURES TO HIS STUDENTS

By Charles H. Spurgeon. Condensed and Abridged by David Otis Fuller, D. D. Published by Zondervan Publishing House, Grand Rapids, Mich. Price, \$3.00.

Dr. Fuller is of the opinion that next to "Treasury of David" these "Lectures to His Students" constitute Spurgeon's greatest single contribution to the Christian world. Comparing it with Dr. John Broadus' "Preparation and Delivery of Sermons" Dr. Fuller writes, "With all due respect to this splendid work, we personally feel that Mr. Spurgeon has given to the Christian world something of even greater value and worth. Indeed we make bold to say that the lectures of this 'the greatest preacher since the Apostle Paul' should be the text book, or at least one of the text books, in every Bible Institute, theological seminary, and Bible school in America and the world."

Mr. Spurgeon did not intend for these lectures to be published when first delivered. They are colloquial and were made to fit the special needs of his students. His aim was to fire the hearts of his students to become more worthy ambassadors of Christ. Like all of Spurgeon's works this one is marked by singular common sense and practical judgement.

In our era of superficiality this book should meet a vital need. As an illustration of this shallowness we find the Church of today advertising for recruits to the ministry with the slogan "Be A Preacher." The Church undoubtedly needs more and better preachers but it is to be remembered that the Church of Christ has consistently maintained that no one should preach the Gospel but those who are called of God. This does not imply that we are in sympathy with fantastic ideas on this subject born from a feverish imagination. On the other hand our Church is committed to the view that the full and certain call to the ministry must be uttered by the Holy Spirit. Mr. Spurgeon has a great lecture that all should read on this subject entitled "A Call To The Ministry." Its relevancy to this condition is obvious. In this lecture he makes it plain that any Christian has a right to spread the Gospel who has the ability to do so. Moreover, he has not only the right, but the duty to do so as long as he lives. He holds however, to the conviction that the messengers of God must hold commissions from God. He states, "An ambassador unseal will be a laughing stock." Realizing that the peril of



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appealing to young men indiscriminately to enter the ministry has done great harm to the Church, he offers this observation: "That hundreds have missed their way and stumbled against a pulpit is sorrowfully evident from the fruitless ministries and decaying Churches which surround us. It is a fearful calamity to a man to miss his calling; and to the Church upon which he imposes himself; his mistake involves affliction of the most gross kind." He further states, "It is imperative upon the candidate not to enter the ministry until he has made solemn quest and trial of himself as to this point. As well be a professor without conversion as a pastor without calling. In both cases there is a name and nothing more."

As we read these lectures we were reminded of a statement made recently by Dr. R. Newton Flew, Principal of Wesley College, Oxford, and present moderator of the British Free Church Federal Council. Dr. Flew is a recognized scholar who has the ability to recognize greatness when he sees it. Writing in the *CHRISTIAN* of London he declares, "I am a devotee of Spurgeon and have been ever since I entered the ministry and read a lot of him. I regard him as the greatest popular preacher the Church has seen throughout its entire history. You will find the Gospel in every one of his sermons. There is something there to bring us to God. Ought not that to be our aim today?"

—John R. Richardson.

### ROMANISM AND THE GOSPEL

By C. Anderson Scott, D. D. Published by the Westminster Press, Philadelphia, Pa. Price \$2.00.

It is difficult to present a fair evaluation of Roman Catholicism. This is due to the fact that Roman Catholicism through its power of adaptation takes on local color. The things we might criticize in regard to Roman Catholicism in one country may not be true of another. With this consideration in mind we are prepared to state that Dr. Anderson has been fair in his appraisal of the Roman Catholic Church. Being an eminent New Testament scholar he subjects every teaching of the Roman Catholic Church to the touchstone of the New Testament. It might be surprising to some readers to learn that the corruption of the Gospel started early in the Christian Church. Dr. Scott points out that the roots of legalism and institutionalism are observed in the second century. The reader of this book will come to a higher appreciation of the New Testament Gospel of grace and salvation by faith, and realize more fully the danger of the Gospel of merit which is a perversion of the Gospel of grace.

The chapter on "Catholicism and Morals" is exceptionally good. Here he points out the Roman Catholic Church has seriously departed not only from the Gospel in teaching and worship, but also from the revealed standards of Christian morals. The weakest chapter in this book is on "Scripture and Tradition." Although the Protestant view of the Scripture is not identical with the Roman Catholic Church because Protestants do not include the Apocrypha as an inspired portion of Scripture, Dr. Scott goes to the opposite extreme of failing to recognize the infallible character of the Scripture apart from Apocrypha.

Dr. Scott's concluding remarks are very practical and should be read by every Protestant Christian.


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Here he observes that it is significant that when a Roman Catholic speaks of conversion, he means conversion to Roman Catholicism and not conversion to Christ. One more observation we shall add: "Viewed from outside, the Roman Catholic Church may be immensely impressive, its organization extraordinarily efficient, its worship magnificent. It will not be denied that to many individuals these things make a tremendous appeal, but the questions that every man who is honest with himself must answer before yielding to the appeal are these: Is it a religious appeal? Has it any vital connection with Jesus of Nazareth?"

—John R. Richardson.



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# THE SOUTHERN PRESBYTERIAN JOURNAL

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 7

AUGUST 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### Riding A Tiger

The Chinese have a proverb, "C'hi Hu Puh Hsia," "Riding a tiger and unable to alight."

The world is in much that plight today. The discovery of means to unlock atomic energy has brought about a situation never faced before—For the first time man realizes that not only is it possible for civilization to commit suicide, it is even possible to destroy the entire world, as we know it.

Mortal fear has gripped many and certainly thinking statesmen and scientists realize that the potentialities for evil stagger the imagination.

The reason for this fear is the realization, expressed or unexpressed that **the world does not have the moral and spiritual power to cope with the situation.**

The Church of Jesus Christ has the one antidote for the situation. The message of the Gospel, the Cross of Jesus Christ, which is still the power of God unto salvation to all who will believe.

This being true how tragic it will be if we fail to preach this Gospel and fritter away our time and energies on programmes of social reform.

To our national leaders we would say—**DO NOT DISCLOSE ONE SINGLE SECRET WHICH WE HAVE RELATIVE TO ATOMIC ENERGY.**

To the Church leaders we would say—**HOLD UP THE WORD OF GOD AND ITS MESSAGE TO A LOST AND DYING AND SCARED WORLD. THAT IS OUR TASK.**

—L.N.B.

## Christ As God And Saviour

The World Council of Churches which is in process of formation has so far taken over the doctrinal basis used by the World Conference on Faith and Order. This consists in an invitation "to all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."

At the 1945 meeting of the American Theological Committee this formula was subjected to a vigorous attack by the "liberal" members of the Committee ably led by Prof. C. T. Craig, of Oberlin College. Dr. Craig maintains that God performed an ultimate act of redemption and revelation in Jesus Christ but rejects the doctrines both of Christ's pre-existence and of His post-existence as mythological. His whole interest in Jesus is the historical interest. He rejects the conception of the present intercession of Christ, the heavenly High Priest, as setting up a conflict of two wills in God. To me this precious representation of the Epistle to the Hebrews keeps before us the fact that God is both just and merciful when He forgives our sins—Christ pleads the merits of His death and righteousness so that God is just even in justifying a sinner.

At the 1946 meeting of the American Theological Committee, however, the living, risen, present Christ was gloriously emphasized, Dr. George Pidgeon of the United Church of Canada said he was present when the formula of the World Council was adopted and was unable to think of a better statement. He did not care to insist on the wording of the invitation, but did wish to insist that some formula be used which equally well maintains the present Christ. Our Lord Jesus Christ receives our love, faith, worship and devotion not only for what He was but as well for what He is, not only for what He did but for what He does. In an hour of great weariness, these words were made luminous to Dr. Pidgeon **THAT CHRIST MAY DWELL IN OUR HEARTS BY FAITH.** So the great Canadian pastor closed his paper with a ringing testimony to the reality of the living Christ experienced throughout the many years of his ministry.

From the Lutheran camp Professor E. H. Wahlstrom showed that "the Gospel is God Himself coming into the world to seek and save the lost." "The message of the Church is that God saves, reconciles, and gives life to His people." "The Word is an active word of God whereby God not only tells us something but actually saves us and unites us to Himself. The sacraments are not merely acts of confession, but are means whereby God creates and maintains the new life." "The concern of Athanasius at Nicaea was to safeguard the reality of the gospel of salvation. Redemption could not be secured by a half-god or any lower being than God Himself. The Arian Christ could not be in reality a redeemer of mankind."



A paper on **THE UNITIVE AND DIVISIVE ELEMENTS IN CHRISTIAN WORSHIP** sets forth public worship as the encounter of Christ with His people, resting on the fact that the risen Lord has bound Himself to the institution of His worshipping Church. "The primary ground of Church service (or worship) lies outside ourselves. It lies in the presence and action of Jesus Christ."

This discussion brings out the fact that though the Apostles' Creed does not use the word God for Christ it does maintain the thing which the word God maintains in the invitation of the World Council and to which Dr. Craig takes exception. The Apostles' Creed not only sets forth the historic things done by Christ but as well the "super-historical" things. It declares that He arose again from the dead, ascended into heaven, **SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY, FROM THENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD.** In maintaining these essential elements of the Christian Faith the Apostles' Creed is implicitly saying that Christ is God and Saviour.

The phrase itself, occurs in the Epistle to Titus, Chapter 2, Verse 13, as that verse is correctly translated in the text of the 1946 Revised Standard Version of the New Testament, thus:

"Awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ."

Among the last messages of Alexander Whyte the phrase is again found: "Venerable Father," said Justus Jonas to Luther, when he was nearing his dark river: "Venerable Father, do you die trusting in Jesus Christ as your God and Saviour, and subscribing to the whole reformed doctrines that you constantly preached to us?" "Yes, certainly!" shouted the great Reformer with his last breath. "Yes, certainly! Jesus Christ is my Lord and my God, and He is my alone Righteousness and Strength both in death as in life!"

—Wm. C. R.

## What Is The Gospel?

The Gospel of Jesus Christ is not Christian ethics. It is not morality. It is not social righteousness. These and many other things are the fruits of the Gospel.

We are amazed at the number of fine sermons which emphasize Christian ethics but which totally ignore the source of power to live such a life. This is not the development of goodness inherent in every man—it is something which results from being born again.

Inherent in the Gospel message is the fact of sin and man's lost condition. There is nothing there to cater to human pride. Because God has offered salvation through the death of His Son, and because that salvation is obtained by faith alone, there is no room for boasting.

For this reason the Gospel message **must** center around the person and work of Christ. Our pride and our boasting are in Him and He alone gives us the power to live as a Christian.

In our earnest desire to see a Christian social order let us never forget that this can come only by the preaching, teaching and living the Gospel as presented in the Bible.

—L.N.B.

## "What Profit ... If We Pray?"

(Job 21:15)

This is the question of a wicked, prosperous man. He has everything he wants. What need for him to pray? What profit is there in prayer? We are not surprised at such a man asking such a question. Satisfied with earthly goods he feels no need for God. God, perhaps, is not in all his thoughts.

But sometimes Christian people ask, "What is the use of praying?" May we try to answer this question by asking another—What is prayer?

Prayer is **Listening to God.** Someone has said that that is one-third of prayer. "Listen and you shall live." Prayer is not lifting up hands or words to God, but, our **souls** to Him. Lift up our souls and let Him speak to us and fill us with His presence and power.

If we listen to God we will escape many snares and pitfalls—dangerous places, dangerous thoughts, dangerous temptations—and this is a very dangerous world in which we live.

Listen to Him and we will be guided aright; we will hear a voice saying, "This is the path, walk in it."

If we listen we will hear His words of comfort and encouragement; many a tear will be dried, and many an ache relieved.

Is there no profit in listening to God? Would that every other voice were shut out while we bend our ears to hear the words He would speak to our hearts. "Be still and know that I am God:" "Wait, I say, on the Lord."

Prayer is **Praising and Thanking Him** for what He has done. The Bible is full of this sort of praying. This is one of the things which make the Psalms so precious. Let everything that has breath, and inanimate creation, join in praising Him.

The Lord has done great things for us. Are we glad? Are we happy? Do we appreciate His gifts? "Where are the nine?"

If we should try and count our blessings, reckon up what He has done, these blessings would be like the sand on the seashore, or the stars in Heaven.

Is such praying profitable? Surely God will think more of us, if we do not forget to thank Him. We will think more of ourselves, too. And the world will know what we think of our God. "Let the redeemed of the Lord say so."

Prayer is **Communion and Fellowship.** To talk over things with some wise, good man; to hold a conference with our friends; we think this is well worthwhile.

How much better to talk things over with God! Is there any other friend who loves us as much? Is there any wiser?

We can be very intimate and personal when we hold a conference with Him. We can confess as we cannot to anyone else; we can discuss the most pressing and personal problems. When we "shut the door, and pray in secret" we can open our souls. We can indeed roll our burdens on the Lord.

What a Friend we have in Jesus—what a privilege to carry everything to God in prayer. Is it strange that this is one of the most popular of all our hymns? There is not a Friend like the lowly Jesus, and it is a blessed experience to have fellowship with Him.

Part of prayer is **Petition**—asking for the things we need.

"Behold, a beggar, Lord,  
Waits at thy mercy's door!  
No hand, no heart, O Lord, but thine,  
Can help or pity wants like mine."

"O do not frown and bid me go,  
I must have all thou canst bestow."

We must be careful to ask in Jesus' name, and ask according to His will. We often ask for things which would harm instead of help. We can very easily be mistaken as to what we really need.

But we are coming to a King; let us large petitions bring. Learn to ask for big blessings. Study Paul's petitions. What wonderful things he asked for! Knowledge, Love, Strength—all those graces and gifts of the Spirit. Is it any wonder that Paul was a spiritual giant with a heart of love?

Is there no profit in such praying?

Prayer is **Intercession**—praying for others. The noblest prayers in the Bible are of this type: Abraham as he prayed for Sodom; Moses as he pleaded the cause of Israel; Ezra, as he brought his people to God; Daniel on his knees; Paul with the care of all the churches on his heart; our Savior in the seventeenth of John.

Is such praying profitable? Turn the pages of history and read the answers there. Ask Hezekiah as he saw his nation saved and the enemy dead on the battlefield, smitten by the angel of the Lord; ask Peter as he walked out of prison a free man because the church was praying for him; ask the mother of Augustine, as she saw her boy saved from awful sin and degradation; ask John Knox as God gave him Scotland, or George Mueller as God gave him the orphans of England, or Hudson Taylor, as God gave him the millions of China.

Are we praying for others as we never prayed before; God is wondering again why there are so few intercessors.

What profit—if I pray?

Is it profitable to eat good, wholesome food three times a day so that our bodies may grow and keep strong and well? Is it profitable to breathe our lungs full of pure fresh air? Is it worthwhile to lie down at night and rest when tired and worn out with a day of hard work? Then it is profitable to pray. Prayer feeds our souls on heavenly manna; prayer fills our souls with the atmosphere of Heaven; prayer is resting our souls in the almighty arms of God and finding true peace and joy.

"Oh how praying rests the weary!  
Prayer will change the night to day:  
So when life seems dark and dreary,  
Don't forget to pray." —J.K.P.

## Not Too Far

The Devil is deeply concerned about what kind of Christians we become. He is an enemy of all righteousness and is actively engaged in offering compromises which will lessen our testimony.

We have recently been impressed again with the compromises offered by Pharaoh to Moses and rejected by him; compromises which Satan is offering Christians today and which many are accepting.

God had commanded His people to go three days journey into the wilderness to offer sacrifices to Him. Pharaoh's first reaction was an arrogant, "Who is the Lord, that I should obey his voice and let Israel go? I know not the Lord, neither will I let Israel go." But after four successive catastrophes he is ready for a compromise. "Go ye, sacrifice to your God in the land" he offers.

Today Satan proposes the same compromise to us, as Christians. "Be Christians, but in my territory." How gladly will he agree to our being "Christians" on his ground, engaging in business which is harmful to our fellow-men or continuing in personal sinful practices.

Again Pharaoh offered a second compromise. "Ye shall not go very far away." The Devil speaks to us today, "Be a Christian but not a narrow one. Let the line of demarcation between you and the world be so dim that it cannot be seen." How many Christians succumb to this compromise!! In ways of living, in personal habits, in amusements, in business dealings, in personal conversation; not one indication that they are "in the world but not of it." So conformed to the life of this world that the unsaved about them see nothing in their lives to indicate that they are Christians or to commend the one who died to save them.

Defeated in this second suggestion Pharaoh offers a third compromise. "Go, but leave your children here."

In our own time Satan will compromise with older Christians if they will but leave their children to follow the ways of the world. One of the great tragedies of the Church is the fact that many Christian parents have compromised with the world for their children. For the sake of supposed pleasure or social or business advantage they abdicate their God-given parental authority and permit children to make their own decisions, or openly agree to compromises they know in their hearts to be wrong. Only when God in His mercy and grace intervenes to overrule such mistakes is there hope for children so bereft of the blessing of parental authority and leadership.

Pharaoh had one final compromise to offer. "Go ye, serve the Lord; only let your flocks and your herds be stayed: let your little ones also go with you."

This sinister suggestion comes to us today. "Go ahead and be a Christian, but, leave your business and business dealings in my hands. You cannot be a Christian and keep your business on that standard." Jesus knew this insidious temptation and warned us, "Where your treasure is, there will your heart be also." Too many of us today are trying to serve God and mammon. Too many are forgetting that all material things are temporal, while the things which are not seen are eternal.



But, we believe this last compromise also had another meaning; certainly **an implication of the greatest compromise of all the ages.**

It was these animals, which Pharoah suggested should be left behind, which were to be used for sacrifice. These sacrifices, offered at God's command, were slain in faith, typical of the One who was to come and shed His blood as a remission for the sins of the world.

Is it not true that today the Devil will make any concession to Christians and the Church if the atonement can be toned down to a "magnificent gesture," a "supreme example" for humanity? It

is through the blood of the Lamb of God on the cross that Satan is defeated and his utter destruction insured. He will admit and permit any and every thing **if that one thing can be omitted.** Christian preachers and teachers, how we need to beware of this one final compromise! Without the blood of Christ there is no Gospel and no salvation.

"Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted **the blood of the covenant, wherewith he was sanctified,** an unholy (common) thing, and hath done despite unto the Spirit of grace." —L.N.B.

## Science And The Bible

By Ensign Preson P. Phillips, Jr.\*

Probably the most abused and misused word in the English language is one of its most common. Around this word is built the entire relationship of man to matter. Lest we in the Lord's service also fail to fully understand the true meaning of this word, I feel called upon to express a few of a chemist's ideas with regard to science.

To begin with, let's consider for a moment Einstein's theories of relativity, which have brought forth so much acclaim in the realm of science. These theories, when first proposed, had absolutely no proof whatsoever. The theory of the oneness of matter and energy was just recently confirmed by the experiments on atomic energy. However, Einstein's conception of the oneness of space and time still remains a theory incapable of proof, as does the theory of the curvature of space. Now the chemist is concerned with science in its true meaning, "A branch of study concerned with the observation and classification of **facts**, especially with the establishment of verifiable general laws." Einstein's theory regarding the interchangeable nature of matter and energy remained just that—a theory to the chemist until he was able to prove it by splitting the atom and observing the subsequent emission of energy with corresponding loss in weight. However, we must continue to look with scepticism on such theories as the curvature of space. At present, there is no way of proving that if one sets forth in space, and travels far enough in an apparent straight line, that he will eventually return to his original point of departure.

As we mentioned above, the chemist deals with **facts**. If two moles of hydrogen and one mole of oxygen are mixed, and ignited with a spark, one mole of water will always be the result. And in their reactions with other elements, hydrogen and oxygen will always exhibit characteristic reactions in relation to their atomic structure. These are facts, useful facts, the basis of all chemistry. And the chemist is sceptical of all theories until they are capable of proof. Not that theories aren't very useful in helping the scientist ascertain true facts, but the scientist must be constantly alert to avoid accepting theories as facts, rather than what they really are—a good guess, based on all the knowledge available at that moment, but which may be altered at any time as more **facts** become available.

The question you're probably asking now is: "What has all this to do with Christianity? Where do we, as bearers of the Gospel, fit into this picture of science?" Well, you may not realize it, but a true Christian is a scientist in the full sense of the word. He allows his life to be guided not by theories, but by facts, pure and simple. And it necessarily follows from this that any opponents of Christianity must be guided principally by theories, if they are to oppose the great truths of the Bible. It is far beyond the scope of this article to deal with all the facts-truths of the Bible. This is done very effectively in Harry Rimmer's **Frost Memorial Library**. In this series he treats exhaustively the indisputable truths of the Bible, showing how each book, each chapter, each verse proves its own validity at the inspired and revealed Word of God. However, it may be of interest for us to treat some of the greater truths of the Bible, which are attacked on all sides by vicious theories, few of which are even good guesses in the light of the facts available to all those who wish to study them.

We might remark at first that the atheist and the modernist always attempt to go at things in a way that they believe to be scientific. They'll take books on anthropology, archeology, embryology, etc. and go through them painstakingly, even to every reference in the bibliography, searching out all subjects that may have a bearing on their case. However, when they come to the Bible, they go about the study of that Book in an entirely different manner. They go skipping through, searching out verses here and verses there. Then they either put them together one way to form an entirely new conception of God, or else they put them together another way to attempt to prove the Scriptures in error and undependable.

For instance, let us take the story of the creation. So many of our Christians today, even to many pastors in our beloved Church, are deathly distressed at the very word, "evolution." They are so afraid that if they uphold the Bible story of creation, that they will be looked upon as ignorant of the "Modern scientific theories." But the story of the creation is not a mere questionable story which a Christian may believe or discard at will. On the story of creation hinges man's entire conception of God—whether man shall believe in a



weak, impersonal god working in nature, or a divine, omnipotent God, working far above nature. Also to deny the validity of the Bible story of creation is to deny the validity of at least twelve books of the Bible, and hence is to deny the validity of Christ Himself, the Eternal Word of God (John 1). For as Christ is the Living Incarnate Word of God, so is the Bible the Written Incarnate Word of God. To reject one is to reject the other.

Now the evolutionist generally believes that the Bible says God created the earth in six days. Then, this poor, misguided individual spends the rest of his life attacking a statement that exists nowhere in the Scriptures. If he would but read Genesis 1:1,2 and then the subsequent verses, he would find that it was the preparation of the earth for man that took six days—not the creation. In Genesis 1:1, we have the record of the original creation. Then, through some terrible catastrophe, probably during the rebellion of Lucifer and his angels, the earth "became waste and void, and darkness was upon the face of the deep." During this record of verse two there may have elapsed any amount of time during which the deposits of coal and oil and other geological findings would have all the time needed to satisfy the estimates of geologists. There is every evidence to prove that before the creation of man about 6,000 years ago., there was a prehistoric creation which was destroyed millions of years ago.

This naturally brings us to the evolutionist's second point of attack on the Bible—the creation of man. He objects to the Christian's viewpoint, "In the beginning God" as an explanation of the phenomena of the universe. He says that it is in disagreement with the "scientific" findings of the eminent Professor Darwin and the long-bearded scientists at the Smithsonian Institution. In other words, God is a theory, evolution is a fact.

Now let us look and see who is really being scientific—the Darwinist, or the Christian. The Christian, concerned only with facts, says "God created man." He doesn't say how, he doesn't say with what. If he did, it would merely be a theory, as in no place has God chosen to reveal these things to us. Once a man studies chemistry, he finds that matter is made up of electrons, positrons, protons, neutrons, and possibly other infinitely small particles. But study chemistry as he may, he'll never find how these particles were made, or what compels them to group together in such a manner as to form a living, breathing, seeing, hearing, smelling, thinking human being. Only the Bible can give an adequate explanation of these points. But the atheist says, "What's the Bible? Just another book. Why should I accept that old book rather than our "modern" scientific treatises?"

Well, at this point we find just how unscientific the atheist really is. To the one who studies the Bible with an open mind, searching for the truth, the facts, the answers to all his questions, to this same man comes an abundance of proof—over and above all he ever hoped to find. No man can ever see the Bible for what it is until he has studied it in its entirety in the light of God's progressive relation to man. If at this moment I wrote a book advising business men what type of stocks to buy, it would receive little or no notice throughout the business world. But, if I had previously written a book in which I accurately predicted stock market trends for a period of several years, every man in the country would race to buy my book and would follow my predictions to the letter.

Now why do Christians flock to the Bible as an infallible guide to their lives? Not because it is a beautiful story book, not because it is written by a group of wise men, not for any of the reasons that men follow the teachings of great philosophers. A Christian accepts the Bible because it has proven itself over and over again to be the Word of God. Though the books of the Bible were revealed over a period of several thousand years, they are in such perfect harmony that it would be impossible for anyone that understands them to believe that they did have a common author. The Bible is not only completely accurate in its structure, but also unerringly scientific in the light of facts known today. For instance, the Bible revelation concerning the blood of man has recently been affirmed by medical science—the fact that man inherits his blood from his father, there being no connection between the blood stream of the mother and that of her unborn child, its nourishment being furnished by osmosis. Further, we find that the instructions which Moses gave the Children of Israel in the wilderness, regarding foods and the laws of sanitation, are the last word on these subjects.

When the Greeks and the Romans, the most civilized people in the world, were picturing Jupiter with a handful of thunderbolts, tossing them here and there, we find a clear indication in Jeremiah 10 that static electricity may be formed by the condensation of water vapor. No one can read the book of Job without seeing there clearly revealed the movement of the planets. If men had read Job 26:7, they would not have believed, as did the Greeks and the Romans, that the earth was held in place by means of poles, or resting on the neck of a man called Atlas. In Isaiah 40 it is plainly stated that the earth is a sphere, for the word there translated "circle" also means "sphere." The dimensions of the ark correspond closely to the dimensions of our modern ships, and incidentally, did you ever think why God told Noah to build the ark of gopher wood? It so happens that this is a form of cypress, which is the only wood in that part of the world that would resist rot for the 120 years required to build the ark.

And so I, as a chemist, prefer to accept also the fact of God's creation of man rather than the unsupported theory that man evolved from slime. The Darwinist finds a rock in which there is embedded a fossil of some being with a simple cellular structure. Immediately he says, "Eureka! Let us suppose this to be one of the first living things on earth—the first ancestor of man!" Every time an evolutionist finds what he thinks is an indication of the evolution of the species, he must say "Let us suppose," as there has never yet been one shred of proof for the evolutionary hypothesis. Darwin used the phrase, "We may well suppose" over 800 times in *The Descent of Man*. But the most scientific statement ever made with regard to the origin of the species is that made eight times in the first chapter of Genesis, "After its kind." For that is a statement proven indisputably in the latter part of the nineteenth century by Gregor Mendel. Mendel's laws have torn down many important evolutionary theories, and have shown the descent of all living things from generation to generation to be orderly rather than disorderly. Variation takes place within the natural species as a result of different combinations of materials already contained in the species. Nothing new is ever evolved. Apparently "new" species are merely variations within a closed system. Every living thing obeys the command of Eternal God to reproduce "After



its kind." Darwin may choose to say "We may well suppose," but I choose to accept the accurate scientific statement, "Thus saith the Lord."

And so, I challenge every Christian today to take a more definite interest in the relationship of science to Scripture. Do not passively put aside apparent conflicts between science and Scripture as "unimportant." God made both the laws of science and the Scriptures. They cannot conflict. Let us ever proclaim from the roof tops the unerring accuracy of God's Word. If we are to place our faith in the Eternal Word of God, we must be prepared to defend that entire Word with our very lives, if necessary. Did He not suffer the agonies of the cross that we might forever enjoy His blessings in paradise? Evolution, carried to its logical conclusion, robs Christ of the glory of the Virgin

Birth, of the majesty of His Deity, and of the triumph of His resurrection. We must ever proclaim our faith in an all-powerful, all-wise, all-sufficient Saviour whose atoning blood and Eternal Word have forever settled every problem the human race may be confronted with.

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising shame, and is set down at the right hand of the throne of God." (Hebrews 12:1,2).

\*Naval Research Laboratory, Washington 20, D. C.

## V. The Holy Spirit And The Church

### THE FRUIT OF THE SPIRIT

By Rev. T. E. P. Woods, D.D.\*

**"But the Fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.**

Fruit is the expected product of life. It implies vitality, organic unity, and desirable completion. The vine lives; sends out shoots in its normal growth; and, when it is mature, crowns its life effort with grapes fed from selected riches of the earth to produce a fruit so enjoyable to creatures, that they will eat of it and carry its seeds off to produce the vine life in other places.

Fruition is the final cause of a living organism, its purpose of life. In the beginning, God decreed of plant life that the earth bring forth the herb yielding seed, and the fruit tree yielding fruit after its kind, whose seed is in itself. Of animals, He said, "Let the earth bring forth the living creature after his kind;" and God blessed the living creature, saying, "Be fruitful and multiply." After the creation of man, "God blessed them, and God said unto them, Be fruitful and multiply." In His memorable last conference with His disciples, Jesus said, "Herein is my Father glorified, that ye bear much fruit." God created life, and gave living things the power to reproduce themselves.

God not only gave living things the power to propagate by bearing fruit, but He showed His goodness by making fruit-bearing pleasurable. It was not just a poetic conception that the great prophet of Israel used, when He said "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Life rejoices, because it lives and looks forward to the continuance of life. The flowering of the trees express the joy of anticipation; but the harvest time is the flood tide of rejoicing, with its stores of food for the eater, and of seed for the sower. The higher the order of living things, the greater is the pleasure in fruit bearing, until the zenith is reached in the spiritual world, where the

angels rejoice over the news of each sinner that repents and bears the fruit of the Spirit in his life.

#### I. What Is The Fruit Of The Spirit?

Fruit is an integral part of the organism from which it springs. As the sap of the vine integrates all parts of the vine into a living material whole, and the grape is the result of the life effort of both the vine and the life-giving sap; so does the Holy Spirit integrate the component members of the Body of Christ into a living spiritual whole to bring forth fruit to the glory of God. The fruit by the Church depends upon the fruit borne in the lives of its members. The fruit borne in its members is the fruit of the Spirit. The fruit of the Spirit is the likeness of Jesus Christ developed in the believer. This likeness of Christ is not an imitation of Christ, nor a mere serving of Christ, nor just the following of the teaching of Christ; but is fellowship with Christ proceeding from sameness of nature. "Henceforth I call you not servants for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." Christ partook of our human nature, that we might be partakers of His divine nature; He is not ashamed to call us brethren. We became partakers of the life stream of His nature when we were born of the Spirit; but we do not become full sharers of His nature until the fruit of the Spirit is produced in us; until we partake of the same virtues He exhibits: having Christ formed in us; being so like Him that others will take knowledge of us that we have been with Jesus; being so identified with Him that our lives are merged into His, and each one of us can say, "To me to live is Christ;" being so closely joined with Him, that each one can say with the assurance of heart experience, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith

of the Son of God, who loved me, and gave himself for me."

This is the fruit of the Spirit. This is the goal of sanctification. For this the Spirit seeks; for this the Spirit yearns as the finished work in each believer, so that ultimately the whole Body of Christ will be composed of members in whom this fruit of the Spirit will be the crown of rejoicing.

The fruit of the Spirit, definitely stated, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; a nine-fold combination of virtues, that furnishes a portrait of Christ painted for us by the Holy Spirit. Perhaps the question arises, "Why only nine, when a picture of Christ would require all the virtues and graces named in the Bible to present even an approach to His infinite variety?" Is it not sufficient for us, that the Holy Spirit chose these nine virtues, because they are enough for His purpose? Let us illustrate this thought by using another figure, the rainbow, which God gave as a symbol of His own glory. Physicists commonly speak of the rainbow as composed of seven colors: Violet, indigo, blue, green, yellow, orange, and red. These are the so-called colors of the spectrum, as they are separated by passing a beam of sunlight through a prism. Really there are only three colors, blue, yellow, and red; the four other colors are blendings of the three primary colors; and these may be so blended into each other that we may get not only seven colors but an infinite number; all of them came from the single white beam of sunlight that contained them all. So with the spiritual spectrum; the nine virtues may be so combined as to produce all others, or they may be unified into the one named first, which is love. For God is love, and Jesus Christ is the full expression of love. He is the express image of God; and we, when we bear the fruit of the Spirit, become the express image of Christ.

Note that we have been calling these nine excellencies virtues; they are also graces. As they inhere in Christ, they are virtues; but as they come from Him into us through the Holy Spirit, they are His grace bestowed on us. Then, when they are wrought into our character as the fruit of the Spirit, they become our own virtues, and transform us as the children of God into the living images of His beloved Son Jesus Christ.

When we examine these nine graces, or virtues, that compose the fruit of the Spirit, we are struck with their tenderness. They are not of the sturdy masculine type, but rather of the weaker feminine type; therefore they might not appeal to some rugged Christian who would prefer something sterner to fight with. Well, if we want a fight, let us look into the Christian armory in the sixth chapter of Ephesians. Here is the equipment; Girdle, breastplate, shoes, shield, helmet, and sword; six pieces; five for defense, and only one for offense. Now look at the stuff they are made of: Truth, righteousness, peace, faith, salvation, and the word of God. Gideon equipment! It makes us wonder, and think the matter over again.

Paul was a pretty tough Christian fighter. If we look over the things he had to endure, as listed in the eleventh chapter of Second Corinthians, we may be constrained to think that he had a spiritual fruitage that was a more enduring kind than the nine graces that form the fruit of the Spirit; but when we read on into the twelfth chapter, we find God confirming the power of His grace. Paul had a handicap that he wanted removed, and this is his report: "For this thing I besought the Lord

thrice that it might depart from me. And he said, My grace is sufficient for thee: for my strength is made perfect in weakness."

Are these graces soft? Taking them one by one, they seem to be so; but they are not to be so taken; they are to be combined into one fruit. Copper is soft, and zinc is soft; but join them into the alloy brass, and they are tougher than iron. Charcoal is soft and fragile; but rearrange its molecules in crystal form, and diamond, one of the hardest substances, is produced. The roots of a tree are soft and tender; but let one of them start its way in a tiny crack in a rock, and, by the mystery of life, it will burst the rock. Thus by combining, by crystallizing, and by living, those things that seem to be weak become strong and enduring and conquering. So the manifold fruit of the Spirit, when properly combined and crystallized and vitalized, produces a character that may become irresistible under the power of the Holy Spirit.

## II. How The Fruit Of The Spirit Is Produced

The fruit of the Spirit is in us and of us, and is from the Spirit. We are the co-workers with God in its production. The riches of grace from which we draw the elements of the fruit are stored up in the truth of Jesus Christ, by whom came grace and truth. This truth must be incorporated into our lives.

Let us enter for a little while the Temple of Truth found in the Gospel of John. The Holy of Holies is the seventeenth chapter; we shall not enter it, for Another One is there before the golden altar restored to its proper place; He is interceding for us with the Father. We shall stop in the Holy Place of Remembrance in the earlier chapters. The lamp of the Holy Spirit gives the light; and, on a table is the shewbread of which we, as members of a royal priesthood, have the right to partake. The Holy Spirit stirs our memories, and we hear a loving Voice: "I am the bread of life. This is my body broken for you. Eat ye of it. I am the way, the truth, and the life: no man cometh unto the Father but by me. This is eternal life: To know the Father. As the Father has loved me, so have I loved you: continue ye in my love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. Peace I leave with you, my peace I give unto you. If ye ask anything of the Father in my name, He will do it."

His love, His peace! The first three graces of the Spirit made ready for our communion feast. Again we hear the blessed Voice: "Eat ye of it. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. He that hath an ear, let him hear what the Spirit saith to the churches." Let us, then, eat with Him. The food is His truth, imparting grace.

We must chew the food slowly, word by word, letter by letter, with the teeth of knowledge. We must moisten the truth with the wine of interpretation, and the saliva of understanding. We must swallow it with the retention of memory. We must churn and digest it with meditation and prayer. Then, through the Spirit of life, we assimilate it, and it is incorporated into our spiritual character as a permanent fruit; for Jesus said that He expected the fruit to remain. Thus we grow in grace, as we partake of the food provided by the Spirit. But we must do the eating; no learning is acquired without effort; God will not



inject the knowledge of truth into our minds by a miracle, no matter how much we pray for it.

The mastery of a single truth enables us to master others. We climb the hill of learning step by step, to find new vistas opening to our view. Love brings joy, and joy gives peace. Longsuffering towards others flows from the combined effects of love, joy, and peace. Gentleness is the development of longsuffering, and goodness is the resultant. Faith binds us back to God, and makes our fellowship with others truer and stronger. Meekness comes from conscious trust in God and recognition of worth in others. Self-control is the beautiful flower of all these graces that started with love; and, as the flower, it gives the promise of more fruit. Love includes all, and self-control concludes all; for self-control is "strength-within," which is the evidence to the Spirit that His labor has not been in vain.

Peter gives another view point for the process of fruition. Speaking of our call to glory and virtue through faith in Jesus our Lord, he continues, "Whereby are given unto us exceeding great and precious promises: that by these ye might be **partakers of the divine nature**, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." He begins with faith and ends with love; still it is the unmistakable fruit of the Spirit, but with a different taste and a different look. The same soil produces the apple, the peach, the quince, and the berry; each after its own kind, but all good.

### III The Joy of the Harvest

"Man's chief end is to glorify God, and to enjoy Him forever." God showed His goodness by making fruit-bearing pleasurable. We glorify God by bearing fruit. We bring forth fruit first in our lives, by our own effort, **plus the sanctification of the Holy Spirit**; and, in the realization that we are being changed into the image of Christ, we begin to enjoy God; for we know this is the work of the Spirit of God, and that it will remain and grow richer with the ripening years; for He which hath begun a good work in us will perform it until the day of Christ.

There is a happiness in this fruit bearing that enriches our lives: To look in the mirror of God's word and find our spiritual features unmistakably like Christ's; to know that we have a voluntary part in this transforming; to see His crown placed upon us, because we have become worthy. This brings happiness; and it brings something else: we owe it all to the Son of God who loved us and gave Himself for us; so we lay our crowns at His feet, and say, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." And our joy increases as we glorify Him.

Because of the fruit of the Spirit in our lives, we have fellowship with the Father, and with His Son Jesus Christ. We, too, are God's children; we can talk with Him intelligently, for we know the truth; we have trained in the graces of His Kingdom; we have been clothed in the robes of His righteousness; and we have acquired the manners of His court; so that we are not ashamed to stand before Him. We belong! And there is

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joy in that. We have become self-reliant, and can stand alone. Not that we lean on our old understanding, but on our new understanding, acquired by the fruit of the Spirit. We dare to think; we explore the realms of revealed truth with reverent appreciation. Perhaps, by the permission of the Spirit of truth who abides, we swing out on the wings of our quickened imagination into the unexplored regions of thought, and bring back discoveries of our own for the good of mankind; for the fruit of the Spirit has given us the power of creative thought. So we exult and rejoice in the Lord.

These are some of the joys that come to us with the ripening of the fruit of the Spirit. But there is another joy that transcends these seemingly selfish joys; and that is the joy of bearing fruit in the lives of others, of assisting the Spirit in planting seeds of truth to bring forth in other lives. The first happiness, and perhaps the greatest, is to awaken some dead soul to life by the testimony of Jesus Christ, and bring salvation to that one; to be a soul-winner by carrying to a lost soul the glad news that Jesus Christ died for him that he might have life. To be a soul-winner does not require maturity, but it does require love and faith. If we love Jesus, we will keep His commandment; and believe that, if we ask anything of the Father in His name, He will do it. Thus we go out with joy on our mission of the bearing of fruit.

God calls us to help Him! Think of it; what an honor; what happiness! Then He crowns our effort with harvest. We may not be called to do the whole task. Peter will plow the soil, and awaken the soul to attention; Paul will plant the seed of truth; Apollos will water it with eloquent words of encouragement; then God will give the increases. Yet Peter and Paul and Apollos are all of one, fellow-laborers with God; and each will receive his own reward, according to his labor.

It is not always easy. Gaius is frequently opposed by Diotrephes who loves to have the pre-eminence. Demas, loving the present world, forsakes the patient prisoner Paul. Others grieve his heart by departing from faith and making shipwreck. But the fruit of the Spirit abides; and the faithful soldier of Jesus Christ is able to say with triumphant joy as the end draws near, "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Thus spoke the valiant soldier of Jesus Christ, who had often sown in tears; who had gone forth weeping, bearing precious seed, but now was ready to meet his Lord with rejoicing, bringing his sheaves with him.

\*Chattanooga, Tenn.



# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For August 18: Jesus And The Sacredness Of Human Life

Scripture: Exodus 20:13; Proverbs 1:10-19; 3:29-33; Isaiah 59:1-9; Matthew 5:21-24; 10:29-31; 18:1-7, 10-14; Luke 9:51-56; Ephesians 4:32a. Devotional Reading: Psalm 8.

Psalm 8 suggests the reason for the sacredness of human life, when it asks the question, "What is man that thou art mindful of him?" God has put an infinite amount of thought into man. He was mindful of us in **Creation**, when He said, "Let us make man in our image," and then made him "a little lower than the angels" (R.V. "God"), and then "crowned him with glory and honor" and gave him dominion over the other works of His hands. He was mindful of us in **Redemption**, when, in the person of His Son, He gave His life for ours. He is mindful of us from all eternity to all eternity, for He planned it in the ages past and will complete it in the ages to come. He is mindful of us in our **Glorification**, for we will be glorified together with Him. He made us with a soul capable of enjoying God to all eternity; He redeemed our souls and bodies with His own precious blood; He is preparing a home for us where we will be forever with the Lord.

All these and many more reasons make human life a most sacred and valuable thing. One of the terrible consequences of the Fall was the cheapening of human life. Beginning with Cain, the murderer, there has been a long line of Cain's descendants who have filled the world with violence and bloodshed. We have just witnessed the most awful expression of this in our recent war with its atrocities and wholesale murder.

The Bible is packed with warnings connected with this subject; we will study some of these verses briefly.

The Command: Exodus 20:13. "Thou shalt not kill" ("Do no murder," R.V.)

God at times commands human life to be taken. This is not murder. Certain crimes are to be punished with death. Some nations are to be destroyed on account of their wickedness. God's sub-rulers in the state have to administer the law and put criminals to death. This is for the good of mankind.

War in a wicked world is a necessary evil. There is no peace to the wicked. Good people, God's people, have to live in this world, and get mixed up in its wars. Abraham had to fight, although a most peaceful man, to rescue Lot. Sometimes an aggressor nation threatens to destroy a peaceful nation, and that nation has to protect itself. Again, selfish nations attack helpless peoples and need our support. God sometimes uses His people to punish wicked nations. They become the executioners of judgment, as in the case of the seven condemned nations of Canaan, whose cup of iniquity was at last full. Most of us love peace but few are extreme "pacifists" who would not protect home and country from murderers.

But war is evil. Sin is at the bottom and top and middle of it, mixed all the way through. To-

day, with our modern weapons, it has become so terrible that we shudder at the very thought of another war. Innocent people, men, women, and children are the victims of wholesale murder. The existence of the race is threatened. God cannot "smile" upon a world soaked in human blood, for blood defiles the land. He destroyed the world filled with sin and violence; the state of our present world must be an abomination to Him.

**Premeditated Murder:** Proverbs 1:10-19; 3:29-33. There are those who "lay wait for blood." God makes a distinction between planned murder and murder committed in heat of passion—and so do our courts. The former is more heinous. To "lay wait for blood," to "lurk privily for the innocent," "to make haste to shed blood,"—these expressions point to a think-out, a plotting, which is indeed a horrible crime. And yet this is one of the outstanding characteristics of murders today. We have our gangs and gangsters who make murder a most profitable business. Crime is organized and committed on a large scale by "smart" men and women.

God will not suffer such people to go unpunished. Even in this life they usually "lay wait for their own blood" and "get what is coming to them." Our murderers, whether Hitlers or Al Capones, usually die horrible deaths, to say nothing about the judgment and hell in the future.

**Murderous Nations:** Isaiah 59:1-9. God, through His prophet, is inditing a nation for their iniquities which have separated them from their God—and one of these national sins is that, "Your hands are defiled with blood" and that they "make haste to shed innocent blood." We naturally and rightly think of Germany, Italy, Japan, Russia, with their hands full of the blood of Jews and Gentile, even the blood of millions of their own best people. Let us be sure that **our** hands are clean. Bloody hands of Americans are just as abhorrent to our Holy and Just God as the bloody hands of Germans or Japanese.

**Murderous Feelings:** Anger, Hatred—Matthew 5:21-24. Jesus, the matchless Teacher, always goes to the root of the matter. In His heart-searching interpretation of this command He applies it to the feelings and motives of the soul. Anger toward our brother is potential murder, and often leads to actual murder. The cure is to "agree quickly" with our adversaries and get rid of the cause.

**Value of Men:** Matthew 10:29-31. God takes account. "More value than many sparrows." God notices when a sparrow is killed; how much more when a man is murdered. Do we for one moment think that God neither cares or notices when our earth is literally soaked with the blood of millions of human beings? When His own people are butchered ruthlessly by the thousand? If the blood of one of His own, Abel, cried out for vengeance, what about the cries from the ground of Europe, Asia, and Africa today? We can see the great throng of murdered people crying out, "How long"! (See Rev. 6:10).

**Value of a Child:** Matthew 18:1-7, 10:14. "One of these little ones"—"little child." Even to cause



a little child to stumble is so terrible a sin that it were better for a millstone to be hanged about our neck and we drowned in the sea. What about those starving children, starving because their parents were fighting and murdering each other? What about those dwarfed and ruined children whose minds and souls we are murdering? Think you that God will not hold us responsible? Heaven is being filled with starved and murdered children; and hell, with their murderers. God would not be God if He let these criminals go free.

**Not destroy, but Save:** Luke 9:51-56. These Samaritans would not receive Jesus, and James and John wanted to burn them up. Sad to say, the church has often manifested the spirit of James and John instead of the spirit of Christ, who said, "the Son of Man is not come to destroy men's lives, but to save them." The church has been guilty of murder. The pages of Church History are red with the blood of martyrs, not only slain by unbelievers, but by church leaders. Thousands upon thousands of Protestants were murdered by the Roman Catholic Church, and the Protestant Church is by no means free from blood-stained hands, for some of the noblest of men were put to death by those who claimed to be Protestants. We feel like crying out in agony of soul, "How can such things be?"

**The Cure for Murder:** Ephesians 4:32a. "And be ye kind one to another, tenderhearted, forgiving one another." Here is the cure. Now for the "practick part," as Bunyan says. Love men; remember Christ; how He gave His blood, His life; how He forgave His murderers, and how He forgives US. Human life, human blood, is sacred. How much more, HIS BLOOD.

### Lesson For August 25: Jesus And Pure Living (Temperance Lesson)

Scripture: Genesis 1:27; Exodus 20:14; Proverbs 4:14-23; 6:20-23; 20:11; Matthew 5:8, 27-30; Luke 2:52; I Corinthians 3:16; Ephesians 5:1-6; Philipians 4:8; I Timothy 5:22c. Devotional Reading: Proverbs 2:10-22.

Blessed are the pure in heart, for they shall see God. Who can bring a clean thing out of an unclean? Create in me a clean heart, O God, and renew a right spirit within me. How we need to pray for pure hearts, pure thoughts, pure motives, pure desires, pure imaginations! We live in a world of impurity; only God can make and keep us clean.

Our Devotional Reading (Prov. 2:10-22), shows us the vital importance of choosing the way of purity. Two ways stretch out before us all: The high way of purity, righteousness, happiness; the low way of sin, misery, death; the way of the good man and the wicked man; the virtuous woman, and the "strange" woman. Blessed is the man who is wise enough to make the right choice and follow the way of pure living. When wisdom enters our heart—the wisdom from above—we are delivered from the evil way and kept in the right way.

Genesis 1:27: **Created Pure.** We were made in the image of God; created male and female. Our living together in the marriage relation was to have been as pure as the God who instituted marriage and said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife." It was sin that spoiled this beautiful and holy relationship and brought shame and sorrow

into our homes and into society. In the beginning it was not so.

Exodus 20:14: **The Law of Purity.** The seventh commandment requires the preservation of our own and our neighbors chastity, in heart, speech, and behavior: it forbids all unchaste thoughts, words, and actions.

Proverbs 4:14-23; 6:20-23; 20:11: **The Two Ways Contrasted.** The way of the wicked is darkness and death. Those who travel this way stumble through life and end in ruin and destruction. The wise man entreats us to "avoid it, pass not by it, turn from it, and pass away." He urges us to keep our heart with all diligence, for out of it are the issues of life.

"The path of the just is as the shining light that shineth more and more unto the perfect day." There is no sunset for the Christian. To travel this path of purity means life, health, happiness.

The best book to help us is the law of our mother and commandment of our father. This is none other than the Bible, the Word of God. It will lead us and keep us and talk with us. It is the best safeguard against the way of impurity. This book should be implanted in our hearts as children, for even a child is known by his way, whether it be pure or whether it be right. Begin early to teach purity to our children. Provide an atmosphere of clean thinking, clean living, clean speech. It is a terrible thing to feed the souls of our little ones on trash—to substitute the funny paper for the Bible, and silly, often impure songs, for the great hymns of the church. Saturate the home with the Word of God and pure wholesome literature. Is the Bible really our "law" and our "commandment"?

Matthew 5:8, 27-30 **Pure in Heart.** "Already in his heart." This is where impurity begins. By the heart the Bible means the whole "inner man"—Mind, feelings, desires, volition. Out of the heart proceed the things which defile.

Luke 2:52: **Purity means Growth.** Why did Jesus grow as He did? What made Him wiser than all the teachers and doctors? He had the growth of ten because His heart was pure. What hinders our growth and development? **Sin.** We are dwarfed in body and mind and soul and influence upon others because of our sinful natures. We might suggest another beautiful truth: "Blessed are the pure in heart for they will grow unhampered by sin."

### I Corinthians 3:16: A Temple of the Holy Ghost.

The Holy Spirit cleanses and keeps us clean. The thought that we are the dwelling-place of the Spirit should make us careful to keep ourselves clean. It is a grievous sin to defile or destroy the temple of God, whether a building or a body. Let us beware how we grieve the Spirit whereby we are sealed unto the day of redemption.

Ephesians 5:1-6: **Impurity an Abomination to God.** God is Holy. He says: "Be ye holy, for I am holy." We are to be "imitators of God" as dear children. Children should be like their fathers; and we are God's children, if we have been born of the Spirit. We should walk as He walked.

Impurity has many forms: "fornication, uncleanness, filthiness, foolish talking, jesting;" all are abominable in the sight of God. They certainly do not "become saints," who are set apart for the service of a Holy God.

The wrath of God comes upon the children of disobedience. He must chasten or punish—chasten His children, punish the wicked.

Philippians 4:8: **Cure for Impurity.** It is not sufficient to "clean up"; we must "fill up." Our souls, as well as Nature, "abhors a vacuum." Jesus gives a fine illustration of this in Matthew 12:43-45, a paragraph headed "the peril of an empty heart," in one of our translations. The man who swept his house but left it empty soon had it full of demons again. When the Holy Spirit cleans up, may we be careful to fill the heart with good things.

Our verse gives a fine list of these things; and tells us to "think on these things", true, honorable, just, pure, lovely; things of good report and of virtue and praise. The best way to get trash out of a pond is to fill it with pure running water; this applies to the heart, also.

I Timothy 5:22c: **"Keep thyself Pure."** The idea of separation is prominent everywhere in the Bible.

We live in a world of sinful men. It is easy to become partakers of other men's sins.

But our own hearts also are naturally sinful: they, too, must be looked after. We can withdraw from sinful associates; but who can get away from his own soul? The hermits withdrew from the crowd to keep from the contamination of the world, but they took their hearts with them and in the hermit's cell were plagued with impure thoughts and desires.

May we end our study as we began, with the prayer of David: "Create in me a clean heart, O God, and renew a right spirit within me"? Happy indeed is the man who walks in the Spirit, for he will then walk the way of purity.

The Temperance application is easily seen and applied. Self-control is necessary for pure living, but self-control for the Christian, is Spirit-control. Let Him have His way and all is well. Be not drunk with wine, but **BE FILLED** with the Spirit.

Drunkenness and Impurity go hand in hand: the two are ruining America today.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For August

#### Aug. 18: What God Hath Joined Together

##### Introduction

When our first parents believed the half truth that the devil told them they plunged us all into the mess of sin in which we find our world, and many a man since that day has been deceived by believing a half truth.

One of the half truths that we have heard over and over again is "True marriages are made in heaven." That is true in the sense that God has a will concerning you and your marriage, and no marriage can be successful if God's will is ignored or disobeyed. But that truth is false if it makes us think that as soon as we fall in love with the right person all we have to do is get married and live happily ever after by some automatic process. When the right person has been found true marriages are made happy on earth by day by day living according to certain sensible and Christian principles. Let us list some of these principles that make for an enduring, happy marriage.

##### Principles For Successful Marriage

1. **Only Christians should marry.** 2 Corinthians 6:14-16. If a true believer marries an unbeliever there is a schism between them which they carry into marriage that will widen as time goes on, and as one is not a believer they have no common prayer ground on which to solve their differences.

2. **No couple should ever marry until they have separately and together sought the will of God for their lives.** Proverbs 3:5-7. Do you and your date ever pray together? You had better before you consider marriage.

3. **An honorable engagement of proper length should precede every marriage.** This seems unnecessary to young people in love, but when seen in the light of the real purpose of marriage and the results to marriage for those who have ignored it it becomes a real essential. Matthew 3:18-19. Notice that Joseph was a righteous man so that he would not marry the girl to whom he was engaged because he felt that she had sinned, but he also loved her so much that he would not publicly disgrace her. Righteousness and consideration are prime essentials of a happy marriage, and in the period of the engagement we have the time and the intimate and personal contacts that enable us, to find if the one of our choosing has these prime essentials, along with others.

4. **A public wedding ceremony is a good start to a happy marriage.** All Bible weddings were public. For instance John 2:1-11 and Matthew 25:1-13. Experience has proved that secret, run-away weddings hardly ever measure up to what is expected. A wedding is an announcement to society and an acceptance of responsibility for society. Is a secret wedding really a wedding at all?

5. **Never let your love for each other become routine and never take each other for granted.** Ephesians 5:25.

6. **Talk everything over fully and frankly, holding nothing back from your partner.**

7. **Be full partners in planning and spending for the family.**

8. **Be willing to give and take beyond what you feel is your share.**

9. **Plan for children to be a large part of your life.** Genesis 1:28; Psalm 127:3-7. More and more people are coming to feel that prayerful family planning is proper, but no real Christian who has



normal health will seek to avoid having children and all Christians should want as many as the Lord sees fit to give them.

10. Remember at all times that your marriage is "until death," and that if God is taken into your marriage and into all its situations nothing will arise too difficult to be solved and no trouble will come but what it will drive you deeper into a loving fellowship and closer to the Lord. Matthew 19:3-9.

#### Suggestions

Every normal young person looks forward to a happy married life, but about 1 out of every 4 couples who now marry with this hope end up in failure, and nobody knows how many couples stick it out for the sake of children or appearances when they are really unhappy. We must stop judging love and marriage by the perverted views of the moving pictures and magazines of our day. Your group could well have a frank discussion of these ten principles, for every day they are seeing the contrary principles all about them.

### Aug. 25: They Endured - Can We?

#### Introduction

All of us have been to a track meet and seen the start of a distance run. In almost every race some one or two will early take the lead and be way out in front of the whole pack for several laps, then little by little the others begin to catch up with them, and before the race is over they have dropped out altogether. They might just as well not have run. Christ Himself expresses the truth in the words, "If any man puts his hand to the plow and turns back, he is not fit for the kingdom of God."

In the Christian life we are beset on every hand by those who make strong professions of faith and start with great enthusiasm, but when the going gets tough and other attractions call these drop out and we can't depend on them. We have our Christian faith today and all the blessings that

it brings. We have it today because the great Christians of the past were able to endure in the face of every hardship and persecution. The faith has been handed on to us. We face great problems and hardships. The coming generation will have the faith only if we endure with the same courage, heroism, and determination of the giants of former years. Let us look at some of them.

#### Heroes Of The Faith In Scripture

The writer of Hebrews has given us a great Honor Roll of Faith, and in that list he has summarized the faith and works of great Old Testament heroes. Read it through. Divide it up and let three or four read aloud the different portions of that chapter.

In the verses about Moses we have four things stated that are necessary if any of us is ever to endure and accomplish great things for God. Study what Moses did.

1. Separation from the World. Refused. V 24.
2. Decision for God. Choosing. V 25.
3. Reverence for Christ. Esteeming. V 26.
4. Enduring to the end by beholding Christ. V 27.

(How could Moses endure by seeing Him who can't be seen? The unseen Christ becomes seen as we faithfully study the Word of God and direct our lives by its commands. We can only endure as we see the unseen Christ who is present with us at all times.)

#### Suggestions

The Honor Roll of Faith did not close with Hebrews 11. History is one long Hall of Fame lined with heroes of the faith. In this program you can have three or four give brief summaries of what some of them did, or you can have several present the life story of some one, or maybe you could have the group study one and dramatize his life and work. You can find plenty of help in the following: Kirby Page, *Living Abundantly*. Sherwood Eddy, *Heroes of the World Missionary Crusade*. Margaret Slattery, *He Took It Upon Himself* (Short interpretations, good for radio skits.)

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar For August 1946

Attendance of Secretaries of Home Missions and Foreign Missions, if possible, on Home and Foreign Missions Conferences, Montreat, N. C.

Circle Topic: Getting Rid Of Our Beseating Sins.

Auxiliary Topic: What Does My Church Teach About Marriage And The Home?

Assisting with some summer projects locally, such as Vacation Bible School.

Good month for reading a book long put aside.

### Church Women Witness Through Christian Social Service

The following report is the record of service given by the women of the South Jacksonville Presbyterian Church, Jacksonville, Fla.

#### Topical Summary Of Work Done

**Service Men:** A new co-ed class in Sunday School has been formed especially for those who have returned from service. For those yet in service, our church paper is sent to them each month, and an excellent box of carefully selected and packed foods and gifts are sent to each at Christmas. Notes of service personnel appear always in our church bulletin and paper.

**Young Mothers:** A new circle of the Auxiliary has been formed to meet at night, so young mothers may be relieved of their home duties by their husbands on their monthly meeting date.

**Other Racial Groups:** Officers and members of the Auxiliary have participated in interracial conferences, with the desire to better understand their needs and to help interpret these needs and attitudes to the community. (Note: We should cooperate closely with the Council of Social Agencies in their current survey of facilities and conditions of the Negro population of Duval County.)

**Social and Welfare Organizations of Community:** The various circles rotate each month in their assignments for special services to Milner Hospital, Barrett Memorial Home, Hope Haven. Each month the free will offering of the Executive Board is sent to Opportunity House. Many bundles of clothing have been sent to Goodwill Industries. Our special project for the year has been sent to Hope Haven, where a Sunday school class has been conducted each Sunday, and parties given every other month for the children patients. In addition, many books, toys, cash donations, and visits during the week by groups and individuals have been extended to Hope Haven. Many incidentals needed there have been supplied, such as lamp shades, bed jackets, etc., whenever the need is noticed.

**Other Denominations:** Through the Council of Church Women, we have participated in and helped sponsor the Chain of Missions and the World Day of Prayer.

**Special Topics:** Being hostess church for one meeting of the WMU, we heard the excellent talk on Dumbarton Oaks. During home and foreign mission meetings, we have reviewed and studied "These Moving Times," "Cross Over Africa," "Daughter of Africa."

**With Men of Church:** We shared with the men a review of "The Nazarene." In cooperation with the men, we have established a mission, Southside Estates Chapel, having now a well established Sunday School and worship service in which our men and women still take an active role. The establishment of this Chapel required a great deal of visitation and groundwork, and is one of the finest things the church Auxiliary has accomplished during this year. Also cooperating with the men, the Auxiliary has started the custom of quarterly receptions for new members of the church.

**WMU:** A delegation is always present at meetings; we are helping in the scholarship of our Negro girl's college expenses; we always help in the hospitality for meetings, and have been the hostess church for one meeting.

**USO and Red Cross:** Although I am not able to give even an approximation of the number of hours of service our members have given so freely, I can safely say it runs into several thousands, as our women have served in all capacities with both agencies constantly, as well as donating fruits, cookies, etc. for special occasions. Hospitality extended to service people has been general in our membership.

Aside from these activities, there is a very generous attitude toward others, which is Christian Social Service. Although impossible to list the many things, here are a few examples: a gift of 9

Bibles to an isolated outpost of the Army off the coast of Florida; gift of an ample supply of sweet cookies to Milner Home, when it was learned the patients never had had enough; gift of 8 Bibles to Hope Haven; cash gifts to underprivileged families which have come to the attention of various circles; many hours packing clothes for Europe's sufferers. In short, there has been a growth of realization that the Church has a social mission and obligation to those in need in our own community and abroad. Community leadership must come from the Church, else it is the wrong type leadership for the community and world, now of all times, and Christian Social Service Chairmen should be the ones to emphasize that both in and out of the Church.

### Paper For Chinese Scriptures

Three carloads of paper have been purchased by the American Bible Society, and arrangements are being made to ship it to China. In Shanghai, during the war, the plates of the China Bible House were hidden and escaped looting. As there appears to be binding material and printing presses in Shanghai, but a great shortage of paper, it is planned that the Society's secretary in China, the Rev. Ralph Mortenson, will proceed as rapidly as possible, on receipt of the paper, with the publication of Scriptures there.

In the meantime the Bible Society is continuing to produce Chinese Scriptures in this country in order to meet the demand.

The issuance of Scriptures, in China, during the last few years, has to be carefully guarded because of the efforts of speculators and hoarders to buy up even the paper of printed Bibles.

### German Prisoners Of War Want Bibles

Delmar Wedel, a young American who spent days in a prison camp in Belgium in order to brush up his German and take part in the daily life of the POW has written the American Bible Society: "In one section of the camp there were three Bibles for 1,800 men—an appalling condition, especially since among the men there exists a demand for spiritual guidance and instruction. One prisoner said, 'We look to the Christian nations for the Bibles and the religious literature that will enable us to find our return to God!'"

### Sea-Going Cowboys

Each month about 30 boatloads of cattle, for relief purposes, are sent from the United States. This program is sponsored by the Church of the Brethren. The Heifer Project Committee of New Windsor, Md., is in this way responsible for about 900 cattle attendants each trip. The Committee appealed to the Bible Society for copies of Testaments and Bibles that might remain on the boats and be used on each voyage. It was found that these "sea-going cowboys" usually had a little time while in the port cities for sight-seeing, etc. Some of the men, especially those who made repeated trips, have been taking bits of food, needles and other helpful articles for the war-stricken people they meet. The Bible Society provided them also with



Gospels to distribute to those who may hunger for God's Word. The books have been furnished in Italian, German, French, Polish, Croatian and Yugoslavian as well as in English.

### Scriptures For Korea

Scriptures are urgently needed in Korea. The American Bible Society has made an initial shipment of 2,000 Korean Testaments to the Korean Bible Society with an additional 8,000 in the process of being sent. A new edition of 50,000 Testaments will be ready shortly, the greater part of which will be sent immediately to the Korean Bible Society. All of these books are a gift from the American Bible Society to the Korean Bible Society and will be made available for all of the Evangelical groups in Korea.

### Wings For The Soul

A Chaplain from Europe writes: "I wish you could see the eagerness of the people we have been able to contact so far, in the way they receive the message of salvation which is in the Gospels and tracts we were able to get.

"It seems as if these people over here are looking for something which they know little about; that is, a way to escape the many disillusionings of life that are continually in their way as they seek for a better way to live.

"Salvation through Jesus Christ is the only solution and you have helped provide that to a small portion of the people that are in need of it."

\* \* \*

To date just over one half, or \$1,500,000 has been raised toward the \$3,000,000 fund to supply Scriptures through the American Bible Society's World Emergency Fund. Recently a request came from the Japan Bible Society for 2,000,000 Japanese and 100,000 English New Testaments. Similar requests for large quantities continue to pour in. Germany, China, France, Greece, Italy, Poland, the Scandinavian countries, all need to be supplied as rapidly as the books can be produced.

If you have not made a gift to this special urgent need, will you not mail yours now to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

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BOX B-12 — MAXTON, N. C.

*"How shall they  
believe in Him of whom  
they have never heard?"*

ROMANS 10 14



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# Young Readers' Page

## Da Chi's Courage

By Miss Mary McCown\*

"If my father could only have had some food," sighed Da Chi, a lovable little Chinese girl of ten or eleven years.

Da Chi had been adopted into the Fang family when just a babe of a few weeks. Parents who didn't really want another baby girl had given her to Mr. and Mrs. Fang, a middle aged couple who had no children. What cheer and sunshine she brought into their lonely lives!

During the days of her early childhood, Mr. Fang, who had just a little education, was able to find work. They managed to get along in a simple way. As the years went by times became harder, prices higher, Fang's health began to fail, and disease laid its clutches upon him. In those days he knew nothing of the love of Jesus.

He was growing weaker, no longer could he find any steady work that he had the strength to do. He came to Tsingkiangpu with his wife and little daughter. Here some one was kind enough to let them stay in an empty room in an old building on one side of a courtyard, asking no rent. Others lived on the other side of the court. The room occupied by the Fang family had many cracks and holes. There was neither floor nor furniture. The bed for the three consisted of straw spread on the ground. Not even a cotton quilt covered them at night. That and other possessions had found their way to the pawn shop, and poor Fang was not able to redeem them.

In the courtyard there was a small clay oven where they were allowed to cook, but they must furnish their own fuel. This meant that Mrs. Fang, also weak and under-nourished, with Da Chi, must spend long hours outside the city, by the roadsides, or among the graves, gathering up wisps of straw or reed, dried leaves, dried grass, and occasional small sticks; then trudge back to the little bare room they called home.

While Mother and little daughter gleaned for fuel Mr. Fang dragged himself wearily along streets begging for a little food for himself and his family. Yes, it must be a beggar's life from now on, with heartache and suffering. Why was the world such a cold heartless place? Not he alone, but thousands were in desperate circumstances. Why all this human anguish and suffering? What lay beyond? Whatever his thoughts, few were his words.

Part of the time Fang's wife and daughter must beg too. It was in their life as beggars that we first met them, in our city of a hundred thousand people or more. From time to time they came to our home. There they found a welcome, some food to stay their hunger at the time and something to carry home; also a few extra pieces of clothing. Best of all they learned of Christ and of His redeeming power.

Occasionally Mr. Fang came too. "Can you read?" we asked. "Yes, I read a little," was his polite reply. We found he could read very well. "We want to give you a Bible." Then we told

him more about its being God's Word, and the story of salvation in its pages. He seemed so grateful as he started away with his precious gift.

Da Chi was especially eager in this new faith. She began to study a small book of gospel truth written for beginners just learning to read. For a few months she came frequently to our home to study. She learned quickly, understanding so well for a child of her age, expressed her simple faith in Christ, and learned to turn to Him in prayer.

Winter came on—dampness, cold, snow. We found a few warmer garments for them. There were so many needy families! An old garment left there by a missionary returned to America was given to Mr. Fang, thinking it would not only be a warm garment for him but help in covering them at night, along with a small quilt given them.

Why had Da Chi not come for some time for her lessons? Surely it must be they were not venturing far because of the wintry weather. We lived a long distance from them. One day Da Chi came walking in, and I was truly glad to see her again. After friendly greetings she spoke quietly, "My father died—froze to death." A breaking little heart was trying to keep calm and self possessed. How my heart went out to her! She told of his going out to beg, how in need of food they were—food was so scarce these winter days, and beggars so numerous.

A weak and dying body, but a brave father heart had made a struggling effort to walk the streets again and beg for a pittance for his family. The aching limbs and skeleton frame could keep on no longer. In the street somebody saw a tattered beggar slump to the ground. He was carried back from his last trip. For a few days he lay on the straw pallet, too weak to rise. Da Chi told with tear dimmed eyes how he went to sleep that bitterly cold night, saying he felt better, no pain. How still he was when they arose in the morning! They thought him sleeping. Yes, truly a deep sleep—he had quietly slipped away from earth. There was no heat in the room—how cold that still form.

Heathen neighbors remarked, "He died peacefully—no fear, no suffering, no struggle. Yes, there must be something in this Jesus doctrine after all!" What of the overcoat? I learned for the first time that he had not kept it long, but had sold it for a moderate sum (it should have brought much more) that would buy a little food for the family for a few weeks. After that was gone how hungry had pinched! I'll never forget Da Chi's words, related at the beginning of this story, "If my father could only have had some food, he would not have frozen to death." Weak from disease and half starved he could not resist the cold. Then she looked up with a smile that I'll always remember, as one of the sweetest, most winsome smiles I've ever seen, in spite of the tears trickling down her cheeks. "But it's all right now," she said, "for he's in heaven now." A brave smile indeed from a brave little life, catching up its Christian faith and throwing it out in a beam of sunshine. Yet she was missing so sorely the father who had always been to her



a kind affectionate father. He had helped to teach her to read that Bible story book and now she knew it nearly all. And she knew the Saviour too.

All this while it had been war time in China in occupied territory. So little could be done to help Da Chi and her mother. Da Chi must now go out and beg. The mother was frail and becoming more crippled. Now came the added sorrow of bidding farewell to her American friends, the missionaries, who were leaving to make the trip back to America on the exchange boat. They were to leave the city in army trucks, a trip planned by the Japanese military authorities, as the city was under Japanese jurisdiction. Some gifts and help were given to Mrs. Fang and Da Chi before leaving, and parting messages—messages of the love and care of God. We were not expecting to see them before leaving. But on that last morning in the city, which found a small group of missionaries perched on top of baggage in an open Japanese army truck ready for a long ride, a crowd of Chinese gathered around. Among them were a number of friends who braved the pressure of Japanese soldiers to see us off. Shortly before starting my eye caught sight of Da Chi standing in the crowd—a wistful little upturned face trying again to smile through tears. Her friends were leaving. We could only smile back. One mustn't call attention to her as a friend of the Americans. I only hoped the soldier's wouldn't notice her. A prayer was breathed for her.

What of her now? We do not know. But we do know that she was in the hands of a loving heaven-

ly Father. If the world was too unkind, it may be that He has taken her to a far better home in glory.

What does the brave little girl seem to say to you and me? "If my father could only have had some food, he wouldn't have died." China has multitudes of starving bodies and starving souls. What of the Bread of Life? The Master answers, "Give ye them to eat."

\*Missionary to China.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "L":

(1) Converted at Philippi. (2) What John the Baptist called Jesus. (3) Pitched his tent toward Sodom. (4) Solomon says not to remove the old ones. (5) "Neither cold nor hot." (6) A "certain beggar." (7) What God sent into their soul, when He gave Israel their request. (8) The "Kingdom of Heaven is like unto . . ." (9) What Miriam, Uz-ziah and Naaman the Syrian had. (10) "Cedars of . . ." (11) A flower. (12) A bird. (13) An animal. (14) A physician. (15) "There is no fear in . . ."

Answers: (1) Lydia. (2) Lamb of God. (3) Lot. (4) Landmarks. (5) Laodiceans. (6) Lazarus. (7) Leanness. (8) Leaven. (9) Leprosy. (10) Lebanon. (11) Lily. (12) Lapwing. (13) Lion. (14) Luke. (15) Love.

# General Church News

## Missionaries Reach Korea

Radiogram received by Mrs. W. A. Linton and Mrs. D. J. Cumming in Montreat, N. C., on July 3 says that their husbands reached Seoul, Korea, on Tuesday, July 2, and are being "housed and fed well." Address: Care Chaplain's Office, Hq. U.S.A., M.G.I.K., A.P.O. 235, care Postmaster, San Francisco, Calif. —H.K.T.

## Mississippi Synodical Training School Is Held

The annual Woman's Auxiliary Training School of the Mississippi Synodical was held at Belhaven College, Jackson, June 17-22. Mrs. Charles C. Alford, President of Mississippi Synodical, was in charge. Mrs. Paul Griffin, of Houlika, was registrar.

The following were members of the faculty: Miss Annie Tate Jenkins, Committee on Woman's Work, Atlanta, Ga.; Miss Margaret Archibald, missionary to Japan, temporarily working at M.S.C.W., Columbus, Miss.; Miss Elizabeth Glascock, assistant in the Children's Division of the Department of Religious Education, Richmond, Va.; Dr. C. Darby Fulton, Executive Secretary of Foreign Missions, Nashville, Tenn.; and Mrs. S. H. Askew, Field Worker of the Woman's Auxiliary, Atlanta, Ga.

Miss Bessie Lewis, Richmond, Va., was in charge of recreation.

Inspiring vesper talks were given by Rev. A. R. Batchelor, Richmond, Va.; Dr. C. Darby Fulton, Nashville, Tenn.; Rev. R. F. Sloop, Starkville, Miss.; and Dona Cecilia Siqueria, Executive Secretary of Woman's Work in Brazil.

Fifty-one women registered, and there were a number of visitors daily. Forty-six received Auxiliary credits and fourteen received Leadership credits. Mrs. Everarde Jones, having completed all requirements, received her certificate and was honored with a party by the women.

Other social functions were a tea on the campus, a garden party at the home of Mrs. Wallace, and a Dutch Luncheon at the Robert E. Lee. The ladies also visited the Governor's Mansion.

## Summer Session Of Assembly's Training School Opens

The 1946 Summer Session at the General Assembly's Training School opened with an enrollment of 47 students for the month of July. On August 1 more than 60 additional students will be enrolled, most of these for the Summer School of Church Music and a few for courses in Bible and Religious Education. Guest professors include Miss Frances Query of Charlotte, who is teaching Methods of

Teaching Bible in Public Schools and Visual Aids; Dr. David Hugh Jones, of Princeton, who will teach organ; Mrs. Ruth Krehbille Jacobs of Los Angeles who will teach Children's Choir Methods and conduct a children's demonstration choir; and Dr. E. T. Thompson of Union Seminary, who will teach a course on The Church Today. Other courses in Bible and Religious Education are taught by regular members of the Training School faculty.

### Iverson Begins New Work In Warrington, Fla.

We have received word of a splendid new work which has recently been started in Warrington, Florida. This work is being begun under the sponsorship of the First Presbyterian Church in Pensacola, Fla. The pastor in charge is the Rev. N. E. (Ned) Iverson, son of Rev. Daniel Iverson of Miami.

In writing of the new work, Mr. Iverson states: "This community, Warrington, is unincorporated and is situated five miles from down town Pensacola, and adjacent to the famous Pensacola Naval Air Station. Estimates of the population vary from 15,000 to 23,000. There are many home development areas, with our building site right in the middle. This lot was procured by the First Presbyterian Church of Pensacola which is sponsoring this work, and which called me to Florida Presbytery for this purpose. We have around one hundred on our Sunday School roll, and a few more names among those who attend church. Sunday, July 7th, Rev. Daniel Iverson, father of the writer, preached for us, and our crowd grew to 125. This is the capacity in our present meeting place, which is the only place in the community, a small grammar school without an auditorium. The most thrilling experience yet in our work was the decision of thirty-six children in our Bible School to accept Christ as Saviour.

Mr. Iverson is a graduate of Davidson College where he was a three-letter athlete, starring in football, basketball, and track. From there he attended Columbia Theological Seminary in Decatur, Georgia, and then served a year as pastor of Presbyterian Churches in Buford and Norcross, Georgia. Mr. Iverson was released last December from the Navy Chaplaincy, with which he served during the war years.

### First Presbyterian Church Yazoo City, Miss.

Dr. Robert S. Woodson began his ministry in this church on February 11, after having served nearly five years in the Army as a Chaplain. Formal Installation Services were held on May 5, at which time a very large audience was present for the taking of the vows.

The membership of this church has been increased by over 40 new members; four new Elders and six new Deacons have been elected and installed; new hymn books have been purchased; the old manse has been sold; and a new one will be built as soon as conditions justify. Some \$3,000 has been spent on the Caldwell Annex, which is being used temporarily by the minister and his family. The Sunday School has increased in enrollment and attendance; a new class for the young adults has been organized with the minister's wife as teacher; regular monthly

Workers' Councils are being held. Dr. and Mrs. Doyle Seward's family has presented the church with memorial chimes which were dedicated in an outdoor union service on June 23. Mrs. H. N. Street of Centerville, Mississippi, visited the church in March and spoke to the ladies of the church. Plans for placing the Bible in the local schools were initiated by this church. A successful Vacation Bible School was held during June. Dr. Laurence F. Kinney, of Southwestern, spoke on Christian Education on June 9. A War Relief Committee has been appointed by the Session to organize this congregation for continuous service to the needy people of the world. Representatives from this church attended the several summer conferences at Belhaven College.

### Miss Rachael Wylie Joins Faculty Of Assembly's Training School

On September 1st, 1946, Miss Rachael Wylie, of Spartanburg, S. C., will join the Faculty of the Assembly's Training School. Miss Wylie, a native of York, S. C., received her B. A. degree from Converse College and also attended the Assembly's Training School. She taught in the public schools of York, and also at Converse College. For some years she served as student counsellor at Florida State College for Women, leaving this position to become director of religious education at the First Presbyterian Church of Spartanburg, S. C. At the Training School, Miss Wylie will teach in the Religious Education Department and be Associate Dean of Women.

### New School Founded By Presbyterian Minister And Brother

The Rev. Ernest F. Baulch, former Principal of The Morgan School for Boys, Petersburg, Tenn., and Stated Supply of the First Presbyterian Church, Petersburg, has with his brother, James H. Baulch a former Junior College Business Manager, but more recently Business Manager of Gordon Hospital, Lewisburg, Tenn., moved to Park City, Ky., 100 miles South of Louisville, and founded Baulch Junior School for Boys. Baulch opened for a Refresher Summer School in June in what was formerly the Mentz Hotel with ten boys in grades 3 to 9. The formal opening of the school as originally scheduled is to be Sept. 9, 1946 with the beginning of the regular fall term. The school is of an unique type in that it is a home school for boys in grades 3 to 8 only and the capacity enrollment is just 36. With such a limited number the Baulches plan to know each boy intimately and thereby be able to deal with them on a sound, constructive basis. The school is different from the usual boarding school in that everything, except personal items such as clothes, is included in the all-inclusive flat rate which is very moderate.

The Rev. Mr. Baulch is not a novice in the educational field as he has had twenty years experience; and dealing with boys is not new to him, because he has had experience as a Boys Club Director, a Boy Scout Master, a Boys Camp counselor, and he has spent the last twelve years as Principal of a boys Boarding School. He holds degrees from the University of Tennessee, Vanderbilt University, and has taken work at Emory and Henry College, Emory University, and Middle Tennessee State Teachers College. His brother is



also well prepared and has had several years experience in school work as have others on the staff.

The Rev. Ernest F. Baulch is the Headmaster, his brother, James H. Baulch, is the Business Manager. Mrs. Ernest F. Baulch is House Mother and Mrs. James H. Baulch is the dietitian.

The Baulch Junior School for Boys has as its slogan a phrase that has been coined out of many years experience with boys and is one that they are endeavoring to make a definite reality, namely: "Baulch Builds Better Boys."

Located in the heart of Kentucky's cave country, only ten miles from Mammoth Cave, the school takes its boys on frequent cave excursions as well as trips to other places of interest.

### Sesquicentennial Celebration At Hebron Church, Commerce, Ga.

The Hebron Presbyterian Church of Commerce, Ga., Rev. H. Reid Newland, Pastor, will hold its sesquicentennial celebration on August 4, 1946, beginning at 10:00 A.M. The program for the day is as follows:

- 10:00 A.M.—Doxology.
- 12:05 A.M.—Opening Song: "All Hail The Power  
Of Jesus' Name."  
Invocation.
- 10:15 A.M.—Welcome: Rev. H. Reid Newland.
- 10:20 A.M.—Response: Mrs. Cleo Erwin.
- 10:40 A.M.—Song: "How Firm A Foundation."
- 10:45 A.M.—Prayer: Rev. J. C. Blackburn.
- 10:50 A.M.—Intermission. Fix for Communion.
- 11:00 A.M.—Preaching Service: Rev. W. A. Cart-  
ledge.  
Special Music.
- 12:15 P.M.—Noon Hour. Basket Dinner.
- 2:00 P.M.—Reconvene.  
Devotional: Rev. Charles M. Gibbs.
- 2:15 P.M.—History: Clovis Turk.
- 2:30 P.M.—Open Forum. Time limited to three  
minutes.
- 3:15 P.M.—Benediction.

Mr. J. H. Mize is Chairman of the Program Committee, and Miss Kate Johnson is Secretary.

### Explains Federal Council Stand Of Universalist Membership

Grinnell, Ia. (RNS).—Answering a query from the floor of the Biennial General Council Meeting of the Congregational Christian Churches, Dr. Douglas Horton, denominational secretary, declared that the Universalist Church has been barred from membership in the Federal Council of Churches because of the ignorance of most Christians about the denomination.

Dr. Horton, a leading advocate of Universalist membership, said the denomination is widely confused with the Unitarian Church. He added that an unofficial report in the Federal Council yearbook has given support to this confusion.

"We in New England know it is not true, but it is difficult to convince others, especially in the South," Dr. Horton said. "A group of Churches has therefore been resolutely opposed to Universalist membership."

The Federal Council has been faced with the question whether it should include a very small church at the cost of losing perhaps six large churches, he explained, adding that while the Congregationalists, Friends, and a few others, have supported Universalist membership, Churches such as the Methodist have felt it necessary to vote against the Universalist in order to maintain Council unity.

## BOOK REVIEWS

### THE CORINTHIAN LETTERS OF PAUL

By G. Campbell Morgan. Published by Fleming H. Revell & Company, 158 Fifth Avenue, New York 10, N. Y. Price \$3.00.

### SAINT PAUL'S EPISTLE TO THE ROMANS

By W. H. Griffith Thomas. Published by William B. Eerdmans Publishing House, Grand Rapids, Mich. Price \$3.50.

### LET US GO ON

By W. H. Griffith Thomas. Published by Zondervan Publishing House, Grand Rapids, Mich. Price \$2.00.

### GENESIS

By W. H. Griffith Thomas. Published by William B. Eerdmans Publishing House, Grand Rapids, Mich. Price \$3.50.

From time to time we have been asked to suggest good commentaries on various books of the Bible. We are delighted to offer these four for the consideration of our readers. "The Corinthian Letters of Paul" contains brilliant expositions of the two letters of Saint Paul to the Corinthians. Dr. Morgan was at his best when he produced these expository messages. Few are equal to him in his power of analysis and the ability to interpret and illuminate texts. The chapter that deals with I Corinthians 15 is worth the price of the book.

"Saint Paul's Epistle to the Romans" is an inspiring commentary marked by exact scholarship as well as a devotional spirit. It rises above the usual dry-as-dust commentary. It was first published by the American Tract Society in London. It has been out of print for some time. Eerdmans Publishing Company has rendered a great service to Christendom by the republication of this volume. It merits our unqualified endorsement.

"Let Us Go On" is another of Dr. Griffith Thomas' works and it deals with the Epistle to the Hebrews. Dr. Thomas holds that Hebrews gives us the secret of Christian progress. This volume is not a verse by verse commentary but rather the development of the theme of spiritual progress. At all times the author endeavors to incite the modern Christian to possess the fullest and highest Christian life mediated to us through the Priestly work of Christ.

"Genesis" is still another devotional commentary by the same author. It pictures God's dealings with the human race from the Creation to the death of

Joseph. The author is of the opinion that Genesis gives a key to the rest of the Bible. Throughout this commentary we are shown the marvellous scope of the Divine purpose. The author's views on the authorship of Genesis are in line with our best conservative scholars. The expositions are of high order and contain numerous homiletical suggestions capable of fruitful development.

—John R. Richardson.

### WOODEN CROSSES

By Rev. J. David Scott, D.D., together with **A Mission Trip To Mexico**, by Dr. N. S. Cutrer, and **The Land Of The Christless Cross**, by Rev. Stephen B. Williams, D.D. Published by the Good Tidings Press, 48 Mary Street, Alexandria, La. Price 35 cents.

These three stories of the work of the Mexican Missions are combined in an eighty-page booklet and published by Rev. S. B. Williams, D.D., of the Good Tidings Press. Each of the stories is an account of the self-sacrificing work done by members of the Mexican Faith Mission, an interdenominational organization supported entirely by voluntary contributions.

"Wooden Crosses," by Rev. Scott, is an account of missionary work in Central and South America, as well as that in Mexico, and is a vivid narration covering eighteen years of travel by the author in these lands. The other two parts of the booklet are an account of the work of the Mexican Faith Mission against tremendous odds. Supported only by voluntary contributions, and strongly opposed by the Catholic Church, these missionaries are laboring valiantly on.

Here, in this little booklet is a truly moving account of a much-neglected missionary field. It is recommended to all who would learn more of the world-wide mission of the Church, and who would like to do more for the unchurched and unsaved of our neighboring republic of Mexico.

—Harold Borchert.

### THE DOCTRINE OF THE HOLY SPIRIT

By John R. Walvoord, Th.D. Published by the Dallas Theological Seminary, Dallas, Tex. Price \$2.50.

Dr. Walvoord prepared this treatise on the Holy Spirit for seminary students. It is in condensed form yet quite comprehensive. The first six sections of the book are particularly illuminating. The seventh division deals with the eschatology of the Holy Spirit, and is the least satisfactory. The last part gives us a fine summary of the history of the doctrine of the Holy Spirit. Apart from the author's occasional lapses into certain dispensational views we can commend this book as being safe and enlightening. The author has systematized his material so that it is easy to follow and laymen as well as ministers will be rightly rewarded by the study of this volume. We believe it will be a worthwhile addition to any Christian's library. It will never replace the classic works on the Holy Spirit, but it deserves a place of its own.

—John R. Richardson.

### PRIESTHOOD IN ACTION

By Bishop Wallace C. Conkling. Published by Moorehouse-Gorham Company, 14 East Forty-first Street, New York, 17, N. Y. Price, \$2.50.

The Protestant Episcopal Bishop of Chicago, Ill., wrote this book to make a contribution to the work of a pastor. The title is unfortunate as far as most Protestants are concerned in-as-much as the majority of Protestants believe in the priesthood of all Christian believers. A certain amount of antipathy will be aroused from this caption. This, however, is the weakest part of the book. Although it deals with pastoral work primarily from the point of view of the Protestant Episcopal Church, it contains much material that will be of real value to any minister of the Christian Gospel.

This volume is divided into two sections. The first part deals with the administration of the Sacraments and the offices of the Church. As Presbyterians we could not subscribe to all the views expressed in this section, especially some of the author's ideas of Baptism. The second part discussed the actual business of the church and the duties connected with the pastoral office. This section is both interesting and stimulating. Each of these chapters bristle with salutary advice. In the chapter on "The Priest Himself" we find such friendly counsel as this statement on appearance and manners, "Just as for men in any walk of life it is extremely important for the Priest to be neat and clean in personal appearance. It is even more important for him than for the layman. Though he may not have funds with which to purchase many clothes, he should endeavor to maintain a high quality in those he has, and they should be kept clean and well pressed. Clergy who through carelessness have gone about their work with spots upon their clothes and with soiled collars and linen are certainly not an asset to the Church." Bishop Conkling also warns the minister against the use of tobacco and states that it is most unpleasant on receiving the Sacrament to get a strong scent of tobacco. He points out also that it is very obnoxious to the sick. He furthermore makes clear the need for great restraint in drinking. We feel that this warning could be improved by insisting upon abstinence instead of moderation. Another timely warning is given in regard to the conversation of the minister. He stressed the fact that a minister should be more than a joker or entertainer. Some ministers, he adds, have been prone to say something bright and funny that their parishoners have come to think of them as wags rather than ministers of the Gospel. Once more, his insistence that the minister should take one day off for the highest welfare of his work, even though his work is never done, is wholesome advice.

This book should be added to the bookshop on Pastoral Theology in every Theological Seminary.

—John R. Richardson.

### "LET'S ENJOY LIVING TODAY"

By Joseph B. Hutchinson. Published by Christopher Publishing House, 1140 Columbus Avenue, Boston, Mass. Price \$2.50.

The author served as a Chief Warrant Officer in the "Seebies" for a long period in the South Pacific. He wrote this book out of his own experience with the desire to be helpful to returned service men. It contains some interesting insights



and useful suggestions. Its aim is for the betterment of human relations and conditions. It seeks to place the right emphasis on proper habits, actions and thoughts. It is written for all ages of persons—the old persons to improve, the younger to avoid the dangers and take advantage of the opportunity for the better.

The salient thought is the impossibility of achieving a satisfactory degree of happiness without harmonious relations with other persons. It lays great stress upon happiness and the author states, "What you have learned while young helps or hinders your happiness."

There is an over-emphasis upon this world and the lack of appreciation of the stern fact that man must prepare to die as well as prepare to live. The volume is homocentric rather than theocentric. The discriminating reader can find fresh approaches to the Decalogue in this book, but inadequate counsel for the eternal pilgrimage of the immortal soul.

John R. Richardson.

#### Foundations for Reconstruction

By Elton Trueblood. Published by Harper and Brothers, New York, N. Y. 109 pages. \$1.00.

The problem of our time is the ethical problem, and the mandatory need, writes Elton Trueblood, is the discovery or recovery of an ethical creed that can give Western man, at this junction in his history, steady moral guidance. We do not need to hunt for such an ethical creed; we already have it in the Ten Commandments. A good society cannot be constructed or reconstructed without reference to them. "The truth is that, in our task of rebuilding a shattered civilization, the ancient moral law comes to us again with a startling relevance. It does not provide the superstructure, but it does provide the foundation, and it is the foundation which we must build first."

The author devotes a chapter to each of the commandments, indicating their relevance to the present world situation. A few examples of his application will suffice. In connection with the first commandment he points out that only the believer in the Living God has logical basis of opposition to tyranny. "The entire doctrine of the rights of man is theological basis." God is the fountain head of democracy. "If we want to have **One World**, the only way to begin is by the recognition of our dependence on the **One God**." With reference to the eighth commandment Trueblood shows the present importance of veracity: "All the elaborate plans which we make about the control of the atomic bomb are bound to fail of their purpose **unless those who agree to the controls are personally trustworthy.**"

The argument of this little book is of tremendous importance for today. What the author fails to do, however, is to declare that men stand condemned and helpless before the ancient Law. What they need is to be justified and born again unto a newness of life. They can find that in the Lord Jesus Christ alone, for there is salvation in none other.

—Adrian De Young.

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### INSPIRATIONAL AND DEVOTIONAL VERSE

Compiled by Bob Jones, Jr. Published by Zondervan Publishing House, Grand Rapids, Mich. Price \$2.50.

Since most of our lives are more or less filled with routine and prosaic affairs, it is beneficial to our higher natures to take a little time each day for the reading of sacred poetry. The compiler of this volume of 365 choice poems has felt this need and endeavored to meet it by bringing together these inspirational and devotional messages in poetry. In introducing this volume the author states: "Most of the poems included herein have definite literary value. A few, I must confess, have not, but all have heart appeal. Some are new and are printed here for the first time. Others have been out of print so long that they will seem new to many readers. Some will be recognized as old favorites. Others unfamiliar to the average reader will become old friends as they are read again and again and are treasured in the memory."

These poems have an evangelical flavor and should prove edifying to any reader. A helpful feature of this book is a well-arranged topical index.

—John R. Richardson.

## THESE LIVE ON

Compiled by Clyde H. Dennis, Good News, Inc., Chicago, Ill. Price \$2.00.

A collection of stories and testimonials which purport to show the special grace of God in the lives of service men in the recent war. The spirit of evangelical Christianity is constant and the supernatural is consistently avowed, to the point, perhaps, where doctrinally mature readers might be hard pressed to evaluate the precise Christian meaning of the ideas expressed. One must bear

in mind that most of the stories are written by young men, and without it would seem, theological reflection. It is well to bear in mind also that there are many Christians whose loved ones were lost in war, or fearfully maimed in body or mind, or both, who must be protected from the implication that their sorrow or loss, probably sustained without any spiritual flourish, indicates that in their case God had abandoned his own. We rejoice in the manifest mercy of God and in all things His will is holy, just, and must go unchallenged.

—William D. Gray.

# The Marks Of A Christian

By Rev. Chas. S. Sholl, D.D.\*

"And the disciples were first called Christians in Antioch." Acts 11:26.

The word Christian occurs only three times in the Bible. Besides its use in our text, it appears later in the Book of Acts where we have Agrippa saying to Paul, "Almost thou persuadest me to be a Christian," and in the First Epistle of Peter where that Apostle gives the exhortation, "Yet if any man suffer as a Christian let him not be ashamed." But this word, so seldom found in the Scriptures, came into common and widespread use early in the Christian era, and that has been true of it ever since. However, as a name descriptive of persons it is now often loosely used. For instance, those who belong to a race or nation in which Christianity is the leading religion are sometimes called Christians regardless of their personal character. Thus they are designated Christians in contrast to Jews, Mohammedans, heathen. Moreover, it is common, by way of courtesy and convenience, to speak of all professing Christians and church members as Christians.

But "all that glitters is not gold." All whom others call Christians are not Christians. All who call themselves Christians are not. All who think themselves Christians are not. What then is it to be a Christian in the highest and best sense? In general it may be said that a real, bona fide Christian is one who is rightly related to Jesus Christ. His life is Christ-centered. It was because of their devoted allegiance to Christ that His disciples were first called Christians at Antioch. But to be more specific and definite, let us see what are the principal marks of a true Christian.

## I. A Christian Trusts Christ.

Adherents of the Christian movement are described as believers, or believing, several times in the Book of Acts. See Acts 2:44<sup>1</sup>; 4:32<sup>2</sup>; 5:14<sup>3</sup>. Christians are believers in and on Christ. They respond obediently to the gospel and command: "Believe on the Lord Jesus Christ and thou shalt be saved."

<sup>1</sup>And all that believed were together.

<sup>2</sup>And the multitude that believed were of one heart.

<sup>3</sup>And believers were the more added to the Lord.

This saving faith is more than believing with the mind that Jesus Christ is the Son of God and the Savior of sinners. It is acting upon that conviction. Faith in a bridge believes it will hold up under the weight of one's car and ventures to drive on and over it. So faith in Christ is believing that He is willing and able to save sinners and entrusting ourselves as sinners to His saving grace. It is trustfully depending upon Him for forgiveness, cleansing, healing, grace to lead Christ-like lives, and all the other benefits of redemption.

Such a faith finds utterance in prayerful avowals like this:

"Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress,  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly;  
Wash me, Savior, or I die."

It was as a Christian—one of the greatest of all time—that Paul wrote, "And the life which I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me."

When Faraday—noble Christian, as well as noted scientist—was on his death-bed, he was asked, "What are your speculations?" "Speculations," he replied, "I have none, I am resting on certainties. 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him.'"

A true Christian trustfully commits himself to Christ as his Savior for life, death, and eternity.

## II. A Christian Loves Christ

Peter, writing to Christians who had never seen the Lord Jesus Christ, has this to say as to their relationship to Him, "Whom having not seen ye love." True faith in Christ leads to a sincere love for Him. Personal love for a personal Savior is a basic and distinguished feature of the Christian religion. Christians differ as to their circumstances, talents, temperaments and certain of their doctrinal views. But all are alike in loving Jesus Christ.

The two noble Bethany sisters, Martha and Mary, were quite different from each other. Martha was of an active, energetic nature—a capable, bustling housekeeper whose delight it was to prepare and serve fine meals for her guests. Mary, on the



other hand, was quiet and contemplative in disposition. It was her delight, when Jesus was in her home, to sit at His feet and hear His word. But both loved him trustfully and devotedly, and each sought in her own way to minister to His pleasure and comfort.

Among the Apostles, Peter, John and Paul were men of varied gifts and personality. Peter was warm-hearted and impulsive—quick to act and speak, sometimes to the point of rashness. John was the mystic among the original Twelve. He loved to brood over and find the deeper spiritual significance of our Lord's words and works. Both were able men but "unlearned" in the sense of being untrained in the higher arts and sciences of their day. Paul was a profound and logical thinker, as well as a man of daring initiative and enterprise. Moreover, he was widely cultured for his day and time. As a young man, he had been a student of the famous rabbi and teacher, Gamaliel.

But all three of these outstanding apostles were ardent lovers of Christ. In answer to His question—"the ultimate question"—"Lovest thou Me?," they could all well say, "Thou knowest all things, Thou knowest that I love Thee." Some Christians love Christ more, some less. But all do love Him. All of us should love Him much more than we do. Our earnest prayer should be,

"More love to Thee, O Christ,  
More love to Thee."

He expects and requires of us that we love Him "first and best of all." He has incalculably strengthened and enriched family life and ties. Yet He said, "He that loveth father and mother more than me is not worthy of me; and he that loveth son and daughter more than Me is not worthy of Me."

Christ Jesus infinitely deserves the supreme devotion He demands of His followers. This is true both because of what He is in person and in character—the Son of God, supremely holy, and because of His marvelously great love for us. To esteem Him aright is to say with the Indian convert, "I saw Jesus with my heart, and He stole my heart away."

Loving Him as we should, we will reverently and gratefully dedicate ourselves to Him. Such a dedication will fitly express itself in the following modification of the familiar "Now I lay me down to sleep" of childhood:

"Now I lay me down to sleep,  
I pray Thee, Lord, my soul to keep;  
And wake I soon or wake I never,  
I give my soul to Christ forever."

### III. The Christian Obeys Christ

The Master makes it very clear that obedience to Him is the proof of love for Him. Thus He declares, "If ye love Me, ye will keep My commandments;" and again, "He that hath my commandments, and keepeth them, he it is that loveth Me"; and still again, "Ye are My friends, if ye do whatsoever I command you."

This test is a most reasonable one. We like to please those whom we love. It gives us pleasure to be and do what they desire of us. Here is a borrowed illustration. Three children came to their mother one morning, each telling her, "Mother, I

love you." She asked each of them to perform some small task for her. The first refused and went his way. The second readily promised to do what was asked of him, and straightway forgot his promise. The third gladly promised to do what his mother asked and did so. Which of the three really and truly loved his mother? The answer is simple. Children hearing this story will rightly know and say that it was the one who did what his mother asked him to do.

Now no Christian perfectly obeys Christ in this life. But a genuine Christian does persevere in an honest endeavor to do the Master's will in all things. The prevailing aim and trend of his life is towards a perfect obedience. This is exemplified in the Apostle Paul, one of the greatest Christians of all time. After years of rich experience in Christian living, he frankly confessed, "Not as though I had already attained, either were already perfect." But he was able sincerely to add, "but I follow after—I press toward the mark for the prize of the high calling of God in Christ Jesus."

As Leslie Weatherhead well reminds us, "The Christian is not the person who has arrived—The Christian is the person who has got on the road that leads him where he wants to get." And on that road he presses on, until at length it shall bring him where he shall see the glorified Redeemer "as He is" and forever render Him a perfect obedience.

These then are the essential marks of a true Christian. He trusts Christ, loves Christ, obeys Christ. They furnish us a yard-stick by which we may measure ourselves. If in the light of them we are not Christians, it is high time that we should begin to be. "Behold, now is the accepted time; behold now is the day of salvation."

If we do trust, love, and obey Christ Jesus, then we should ever aim and pray to trust Him more implicitly, to love Him more fervently, to obey Him more fully and faithfully. This He will graciously enable us to do. From Him there flows the grace to live most usefully and nobly.

Louis Pasteur, at thirty-three years of age, was a physical wreck. Paralyzed on one whole side, he was unable to fight for his beloved France then at war, or render her other immediate physical assistance. So he was subjected to the scorn of his fellow-townsmen, who taunted him with being a useless person, eating food which others needed. This so wounded him that he one day came home in tears. Yet on that very day he said to his wife, "I have something to give France that men with swords cannot give." Inspired by that conviction and the love of truth and humanity, he did make scientific discoveries which have been a blessing to mankind. Today his is a highly honored name, while his detractors have been forgotten. And in his later years he gave this testimony: "Christ made me what I am."

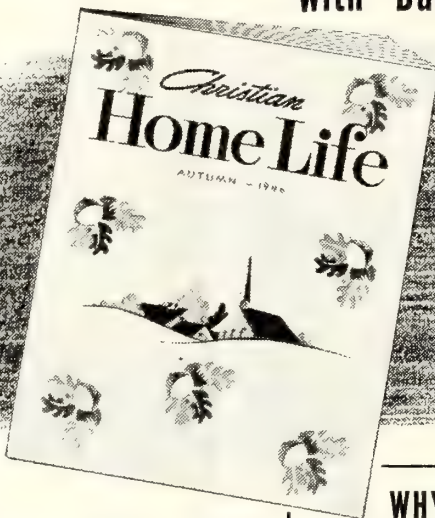
It is a familiar saying that an honest man is the noblest work of God. A broader, deeper declaration would be that a Christian—man, woman or child—is the noblest work of God among men. That is what Christ Jesus, the Son of God and Savior of sinners will more and more make of us as we trust, love and obediently follow Him.

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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 8

AUGUST 15, 1946

Yearly Subscription \$1.00

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And Revival — Christianity And Realities — 'If The Trumpet Give An  
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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## Saul And The Gibeonites

### GEORGIA AND THE SLAIN NEGROES

The interesting story of the stratagem by which the people of Gibeon entered into a covenant with Israel is told in the ninth and tenth chapters of Joshua. Feigning themselves ambassadors from a distant country they came saying, "We are thy servants, enter into a covenant with us." Taken in by the trick, the elders of Israel made a covenant to let them live. In three days they discovered that the Gibeonites were Canaanites. In view of the covenant the Israelites were forbidden to slay the Gibeonites and indeed came to their rescue when these allies were attacked. But since the Gibeonites had practiced deceit and had come saying, "we are thy servants," Joshua decreed that they should be hewers of wood and drawers of water for the sanctuary of God.

There is a bloody sequel to the story of the Gibeonites recorded in the twenty-first chapter of Second Samuel. In his zeal for the children of Israel and of Judah Saul slew many of the Gibeonites and was fast consuming them, perhaps in the interest of Jewish racial integrity and superiority. As a punishment for this breach of the covenant and wanton slaying there was a famine in the land of Israel for three years.

The doctrine of the Old Testament is that unpunished blood pollutes the land. The law provides that if a slain man be found and the guilty party be not apprehended the elders of the nearest city are to come and swear that their hands have not shed this blood nor have their eyes seen it. Then a heifer is to be killed in an unused valley as an expiation and a prayer for forgiveness offered that the land be not polluted (Deut. 21).

The man guilty of slaying the Gibeonites was known. The curse of God was not removed from the land of ancient Israel until seven of the male descendants of Saul were given to the Gibeonites and hung by them in Gibeah of Saul in expiation for the sins of their father. "And after that God was entreated for the land."

Now there is a close analogy between the situation of the farm Negroes in Georgia and the Gibeonites in Israel. No the Negroes did not come into Georgia in exactly the same way the Gibeonites stayed in Canaan, but being here the situation is analogous. Perhaps, we can learn something from the analogy.

First, God in His Providence authorized or permitted both to be servants to a dominant race. The Bible recognizes the master-servant relationship and has much to say about its proper regulation. It bids the masters treat their servants fairly and justly, to pay them promptly and to forbear threatening them mindful of their heavenly Master. It bids servants to be honest, to be diligent, to be respectful, to be obedient, to recognize that even in a menial earthly task they are serving the Lord Christ. We interpret the commandments about honoring our parents as meaning that one ought to respect properly all he meets, whether they are superiors, inferiors or equals. God has graciously blessed us in Georgia with the service of the farm Negro who has generally been patient, plodding and cheerful.

Secondly, God has not given the power of life and death to the individual members of the dominant race. Saul was permitted to use the Gibeonites as servants—he was not permitted to consume them. His action in slaying them called for a three year famine on Israel. The Nazi program for exterminating the Jews in central Europe has brought the curse of God upon Germany, The heirs of Hitler are now being prosecuted by the allied tribunal. The nation has been sliced into four, its industries are gone, its people face untold humiliations. If there is anything in these analogies, the State of Georgia has been polluted by the killing of four Negroes, three of whom were wholly innocent, at the Apalachee River on July the twenty-sixth. And unless this shedding of innocent blood be properly punished we may expect the curse of God upon our State visiting such punishments upon us as He sees fit.

May the Angel of the Covenant intercede with God for His mercy upon those this loss touches most closely, upon the State whose name is thus shamed . . . yes and upon those who did this deed. For unless these men meet God in His justice and in His mercy in this life; unless they repent, confess and find forgiveness now for Christ's sake—they shall receive the wrath and the curse of the



Almighty in the life which is to come—when it is too late for repentance and for forgiveness. July the twenty-sixth is a dark day in Georgia.

—Wm. C. Robinson.

## Safeguarding Our Church Property

A number of overtures were sent up by the Presbyteries to the last General Assembly asking that in the event of Union with the U.S.A. Presbyterian Church that adequate safeguards be placed in the plan so as to protect the Church property of individual churches, presbyteries and synods of the Presbyterian Church in the United States, which may refuse to enter the union. Some would have us believe that the Assembly turned a deaf ear to these requests. A number of inquiries have come to us about this. The Minutes of the last Assembly have just come to our desk. There we find on page 69 (Minutes of the General Assembly of the Presbyterian Church in the United States, Anderson Auditorium, Montreat, N.C., May 23-28, 1946), the following which is a direct quotation from the report of the Foreign Relations Committee and which was adopted by the Assembly. (The Black type here used by us is in order to call your particular attention to certain matters and is of course not so printed in the Assembly's Minutes. H.B.D.)

### "VII

7. That overture 28 from the Presbytery of Knoxville, requesting protection of property in case of church union, be answered as follows:

That the General Assembly refer the matter of protecting the property rights of congregations, presbyteries and synods in the event of a reunion between the Presbyterian Churches U.S. and U.S.A., to the Committee on Cooperation and Union for further study and **with the instruction that every effort be made to protect these rights more adequately than is provided for in the present plan.** Also that the following proposed substitute for Section 9 in the Concurrent Declarations of the Proposed Plan of Reunion be referred to the Committee on Cooperation and Union for careful study:

"Recognizing that, in the consummation of this proposed union, the principles of religious liberty and self-determination should be respected and desiring to avoid hurtful and costly litigation, the high contracting parties hereby solemnly agree and covenant that no advantage shall be taken of previous decisions of ecclesiastical or civil courts to forcibly dispossess any constituent unit of either of the two ecclesiastical bodies of title to or possession of such property as they may hold at the times of such union. It is further agreed that due provision shall be taken to assure to each minister of both of the ecclesiastical bodies any equity which he may have in annuity, pension or ministerial relief funds being administered by the ecclesiastical body to which he belongs at the time of the union. It is understood by this statement that the minister's equity in the Minister's Annuity Fund in Presbyterian Church in the United States, includes the 2½ per cent paid in by him personally, plus the 7½ per cent paid in by his church or churches for him, plus his proportionate part of the accrued liability fund.

"To fully effectuate the purpose of the foregoing agreement it is solemnly covenanted that any

individual congregation, presbytery or synod of the Presbyterian Church in the United States which, by a majority vote of such body at a special election called for decision of that question, on twenty days' notice thereof, declines to consent to unite under this Plan of Union, and elects to remain outside of said union, and which, within one year after the meeting of the General Assembly of the Presbyterian Church in the United States at which such Plan has been approved and the union made effective, shall transmit to the Stated Clerk of the said General Assembly of the Presbyterian Church in the United States, or to the Stated Clerk of the Assembly of the United Church a certified copy of the minutes of such presbytery, or synod, then and in that event such congregation, presbytery or synod shall automatically and by virtue alone of its own declaration be thereafter an independent or separate organization, with independent, full and complete title, both legal and equitable, to its properties, real, personal and mixed, which property was held by it or held in trust for it as of the date of the adoption of this Plan of Union; and such body shall have full, complete and plenary power to enjoy, use or dispose of, in its sole discretion, any and all property, held by it as aforesaid, in any way or manner it may choose; and both contracting parties hereto solemnly covenant and firmly bind themselves and the new Church to this agreement as a principle of law, equity and Christian comity, any decisions heretofore rendered by the courts, whether civil or ecclesiastical, to the contrary notwithstanding."

Since the Meeting of The Assembly the joint drafting committees of the Committee on Cooperation and Union of the U.S. Church and the Department of Church Co-operation and Union of the Presbyterian Church in the U.S.A. have met in Asheville. Various press dispatches have been sent out reporting progress in ironing out differences, and announcements have been made of another meeting to be held in Atlanta in the fall for the purpose of discussing plans for the consolidation of the Home and Foreign Mission enterprises of the two churches and the Minister's Annuity of our Church and Board of Pensions of the U.S.A. Church. However no report has been made through the press as to action of the drafting committees on the above mentioned matter referred to our Committee on Cooperation and Union by our General Assembly. On more than one occasion it seems to us that this Committee has simply ignored the directives of the General Assembly to them. Will this be the method of their handling this item with reference to our Church Property? H.B.D.

## Montreat And Revival

Our Southern Presbyterian Church is richly blessed in Montreat. Thousands have gone away from this unique place refreshed in body, soul and spirit.

Many of the conferences are of the highest order and again and again new reverence for the Bible and stimulus to study it more carefully and faithfully have come to those who have sat under able teachers during the Bible Hour in the morning.

Many of the evening inspirational programmes have brought people to new heights of enthusiasm



for the work of our Church in hastening God's Kingdom.

We feel that Montreat could do one thing more for the Church; something which would bless the Church in even richer measure and do **more than any one thing** to bring about a real revival. Our suggestion is this, and we have shared this thought with others before presenting it here.

For one Summer season let us change the programme to this extent—Let the various conferences carry on the particular courses and activities of that conference during the day, and, each night, changing with each conference, let an outstanding evangelist bring a straight evangelistic message to the audience.

If this is done we believe an impetus to evangelism and revival would come to our whole Church which would bring the greatest blessing we have ever known.

We remember many years ago talking to a missionary who had just returned to China from furlough in America. This man was filled with a new vision and new zeal for soul winning and he said this, "The greatest blessing I received on furlough was at Montreat, sitting there in that auditorium and listening to a series of evangelistic messages by Dr. J. Wilbur Chapman."

Revival fires can burn again. Differences can be solved. Our Church will be blessed and in turn be a greater blessing. Souls can be saved and Christians revived right here in the Montreat auditorium. Do we dare try it? —L.N.B.

## Christianity And Realities

The front page of the July 29th issue of "The Presbyterian Outlook" carries a quotation from an article by Edward C. Lindeman which appeared in the June issue of "Social Action," under the title, "Religion Facing Realities."

It seems to us that Dr. Lindeman has so clearly stated the attitude of theological liberalism to world needs that we should thank him and also point out some of the great divergencies between evangelical Christianity and liberal theology. Three of these divergencies are:

- Emphasis on education more than on preaching the Word.
- Emphasis on Christian ethics rather than on the one **source** of such ethics—the atoning work of Christ.
- Emphasis on human achievement rather than on the new birth.

The first of these we find stated as follows:

**"In these times of stress ... I wish the churches would begin to emphasize their teaching function and to de-emphasize preaching."**

That the Church has a teaching function we all admit, but the great task of the Church is preaching—proclamation of God's truth, as revealed in His Word. God, in His infinite wisdom, has ordained that by the foolishness of preaching salvation will come to those who believe. This is His

way, to show the folly of the wisdom of this world: "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." This preaching is not preaching of ethics or a moral concept, for Paul goes on to say, "But we preach Christ crucified," and, as one reads Paul's epistles, one knows he means the preaching of Christ who died a vicarious death on the cross and shed His blood for the remission of the sins of the world.

What we need in these times of stress is **more** such preaching. It, and it alone, can convert the sinner and in so doing bring hope to a sin-sick world. Dr. Lindeman then goes on to say:

The world is hungering for moral guidance. Earnest persons who are aware that all our public issues are at bottom moral in character want to know how to deal with these moral elements, but they want advice which is actually usable. The sermonic tendency is to place morals at a point in the equation which the average citizen cannot reach. Ultimately, he assumes that these sermons were never intended to be taken seriously, that is, translated into personal and social action.

Is it true that "all our public issues are at bottom moral in character?" Is good "advice" the solution? In these statements liberalism shows its fatal weakness. Morality is a fruit of the Spirit and the great issues of the world are **spiritual first**, and because of this, there derives the moral weakness and laxity of our day.

The liberal theologian has for years been placing his emphasis on the **fruits** of genuine Christianity rather than on the doctrines in which and through which such fruits come. Christ is the source of salvation and thereby the source from which the Christian graces come. But this same Christ is one in whom certain doctrines center and from whom they cannot be separated and still leave the divine Son of God, the sole source of light and salvation.

As long as religious leaders seek to solve the problems on a moral basis alone, these problems will remain unsolved. Men who are not Christian, even anti-Christian, can unite on a program of moral and social reform. The natural man, blind to spiritual realities, cannot understand such things. High moral aspirations for the world can attract and engage our time and efforts but Christ has one way to redeem the world, and it **begins in the spirit**. Finally, Dr. Lindeman says:

As one of our American pragmatic philosophers said: "You can tell people in sermons from now until doomsday that they ought to love one another and it will not do the least amount of good; they'll go on hating each other. What is needed is an experiment in which they can learn through trial and error whether it's possible to love persons with whom you are engaged in useful tasks." Does this mean to bring politics, economics and social problems into the church and by the same token to drive religion and ritual out? I do not think so. To me only that religion is true which aids people to face realities, and the highest ritual is the good man doing good.



Here is human wisdom—the wisdom of the world, which at best is by “trial and error. Thank God, in Christ there is no trial and error, no uncertain experiment. In Him are certainties and these certainties hold good for this life and for that which is to come. In Christ we learn to live and to love. In fact Christian love and fellowship is the sweetest thing this side of heaven. But, **the great weakness of liberal leadership is trying to make people who are not Christians act like Christians.**

The final sentence in the above quotation also needs careful scrutiny. Rather should not we say the only religion that is true is the one which brings salvation from sin and the highest ritual that which honors the sinner's Saviour?

—L.N.B.

## ‘If The Trumpet Give An Uncertain Sound?’

(I Cor. 14:8)

We are still in the midst of “The Great War.” World wars I and II are but incidents in the age-long struggle between God and Satan, between the forces of Good and Evil. The devil has not run up a white flag, and sin is still the one pressing problem of mankind.

Our question comes in the midst of Paul's lengthy discussion of the “unknown tongue.” There are not only unknown tongues today but **uncertain** tongues. “If the bugle does not sound a clear call,” how shall we expect Christians to prepare for, or take much interest in, the battle which is raging? Remember, “the Christian life is not a gay picnic, but a grievous war. The battle follows the benediction.” If we expect to gain the victory there must be no “indistinct voices” among those who lead the army of the Lord.

I. There must be no uncertainty about our Book—the Sword of the Spirit. Its edge must not be blunted by unbelief.

No uncertainty as to it being a Revelation from God; not man's book but His Book. No indistinct theories about its inspiration, but an acceptance of its claims that “Holy men spake as they were moved by the Holy Spirit.” No wavering as to its Infallibility—that it is the only infallible rule of faith and practice, when it tells us what to believe concerning God and what duty God requires of us. No hesitation about preaching it in its simplicity, purity, and power, knowing that the Gospel is still the power of God into salvation.

In our battle we need our Book; it is our defensive and offensive weapon. In its oft-recurring phrase “Thus saith the Lord” we can go against the foe with assurance and hope.

II. There must be no uncertainty about the Captain of our Salvation. The army of the Lord is not led by a man. The Head of the Church is the Lord Jesus Christ.

We must be sure of His Deity—that He is the true Son of God, born of the Virgin Mary. We must be certain of the reality and efficacy of His Atonement for sin—that He died for our sins according to the Scriptures, being made sin for us Who knew no sin—and that His blood cleanses from all sin. We must believe in His bodily Resurrection, for this is our hope. We must know of His abiding Presence in our hearts, and His Return in glory, to be King and Judge.

We know of a world sunk in shame, hopeless and helpless; we must know of the Name which can conquer this world—the Name of Jesus Christ, our Great Captain. In that Name we are more than conquerors.

III. There must be no uncertainty when we tell men of Sin.

The world is mocking, laughing, at sin as never before. Some are even telling us that there is no such thing.

There is no uncertainty about it in the Bible. Its awful character, its terrible consequences, and its blood-bought cure are pictured for us in its pages, which ruined souls, ruined homes, ruined cities and nations illustrate its fearful ravages on earth. The trail of the serpent, slimy and crooked, runs from the Garden of Eden to the lake of fire and brimstone.

We need some Jonathan Edwards, or Old Testament prophet, to “preach Damnation with the Cross at its center,” as Booth preached it. Would that somebody could preach it so that men would REPENT.

IV. We must make the Way of Salvation **Clear and Plain**. There must be no indistinct sounds coming from our lips when men ask us the question, “What must I do to be saved?”

We must hold up Christ and show that He is the Way, the Truth, the Life. We must preach Christ Jesus the Lord. We must make it clear that Salvation is by Grace—that no man can earn, or buy, or merit it. We must show them that it is through faith—believing, trusting, receiving, resting upon Christ alone as He is offered to us. That Salvation is **from** sin, unto eternal life.

Are our bugles giving out clear calls? Will the blood of lost men today be on any of us who are watchmen?  
—J.K.P.

## Is Dr. Anderson's Apology To Be Implemented?

According to all reports Dr. Harrison Ray Anderson's address as the fraternal delegate from the USA Church made a great impression upon our last General Assembly. In this address Dr. Anderson expressed his regret for the part his ancestor had in passing the Spring Resolutions. Indeed, the so-called Spring Resolutions might more accurately be called the Spring-Anderson-Edwards Resolutions. They pledged the allegiance of every Presbyterian to the Lincoln or Federal Government at a time when many Presbyterians were committing their all to the proposition that the first loyalty of a citizen was due to his state. In deciding this political issue the Philadelphia General Assembly of 1861 virtually excided the Southern Presbyterians. Dr. Anderson's gracious remarks have been interpreted as an apology for this hasty act in which an earlier Anderson had a prominent part.

Dr. Anderson's kind gesture reminds us that Dr. Joseph Vance of the USA Church offered his apology for the slap in the face which Herrick Johnson Rider gave us in 1882. If my memory is correct Dr. Vance's apology came at the seventy-fifth anniversary of the separate organization of our Church, Dr. Anderson's comes at the eighty-

fifth. These gracious and proper expressions ought to make our historians realize that all of the trouble over the division was not on our side. Drs. Vance and Anderson being witnesses, the USA Church was guilty of certain errors and of certain things for which apologies are proper.

The serious question, however, is this: **Is the Anderson apology to be implemented by the incorporation of Dr. B. M. Palmer's principles into THE PLAN of REUNION?** It seems to me that this is the significant question and that this is the time to ask this question. Not to ask this now might make one seem unappreciative to Dr. Anderson if one were to oppose the PLAN of REUNION a year hence on the ground that it sacrificed the positions taken by Dr. Palmer in 1861.

Dr. Palmer not only preached the opening sermon in our first General Assembly, but he and his associates wrote the principles of the sole Headship and sole Kingship of Christ into the Southern Presbyterian Book of Church Order. Are these principles being written into the PLAN of REUNION, or are we to have only the fragrant memory of Dr. H. R. Anderson's kind words while our necks are forced under a yoke which our forefathers refused to wear? Is Christ to be the only Head, the only King, the only Lawgiver, the only Judge of a united Zion (Isaiah 33.22), or are the exaggerated powers claimed for the General Assembly in the **Studies in the Constitution** issued by the USA Assembly of 1934 to be the law of the united Church? If and when the union is consummated will there be one lawgiver in the Church or two; Christ alone as He speaks in His Word, or Christ and the Church speaking through the General Assembly? Are we to have the position of Dr. Palmer or the position of the Spring Resolutions, are the gracious words of Dr. Anderson to be

implemented or are the judicial **Studies** to determine the practise of the united Church?

If we are to have the positions of Dr. Palmer and of Dr. Anderson's apology that means concretely the whole chapter of the US Book of Church Order on Christ as the Head and the King of the Church, it means also our definition of an ecclesiastical offense, it means the declaration in our paragraph 58 that church courts "can make no laws binding the conscience." We earnestly request that the Drafting Committee implement the kind words of Dr. Anderson. We do not think that our Chicago brother means his words to be a mere case of building a verbal monument for those whom his fathers stoned without at least some care that his and our children shall not stone another prophet in the same way—with the same kind of stones.  
—Wm. C. R.

## What Colliers Missed

Collier's Magazine carries an editorial in its July 27th issue entitled "Story About A Mayor," telling of the attempt of New Orleans' new mayor, De Lesseps S. Morrison, to bring in legalized gambling. New Orleans voted 50,683 for gambling and 7,334 against. But, the measure was defeated in the State Legislature.

What Collier's failed to note was this revealing fact—New Orleans is overwhelmingly Catholic but up-state Louisiana is Protestant.

How do Catholic leaders explain this great divergence on moral issues between Catholics and Protestants? The explanation might be embarrassing.  
—L.N.B.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For Sept. 1: Jesus And The Right Use Of Property

Scripture: Exodus 20:15; Deuteronomy 25:13; 27:17; Proverbs 30:7-9; Micah 2:2-3; Matthew 5:40-42; 6:19-34; Luke 6:27-36; 19:1-8; 45:46; II Corinthians 13:7. Devotional Reading Psalm 104:24-34.

"The earth is full of thy riches." (Psalm 104:24). In these words we have the background for our lesson. The riches of the world are **His riches**. Men forget this vital truth. We quarrel and fight over this world's wealth as if it belonged to us. All of us—rich and poor alike—are but stewards of the manifold grace and gifts of God. We are allowed to use, and sometimes abuse, His property; but it still belongs to Him.

Exodus 20:15—"Thou shalt not steal."

G. K. Chesterton puts words like these in the mouth of his well-known character, Father Brown: "Go where you please, to the farthest planet, go where no man lives, where all is cold and lifeless,

and this eternal truth still remains." This command assumes the right of private ownership of property, and deals Communism a death blow. We have a right to what is ours; if another takes it by force or stealth, then he is guilty of stealing. God recognizes the right to "have and to hold."

Deuteronomy 25:13, 14; 27:17: **Divers weights and measures.** We must be honest in business. To cheat our customers by giving short weight or measure; to cheat by removing our neighbor's landmark; is to break the command against stealing.

Proverbs 30:7-9: **A Unique Prayer.** Give me neither poverty nor riches." Most of us could easily pray the first part of this prayer; not so many, the latter part. Both poverty and riches lead to a breaking of the command against stealing. If rich, we are tempted to steal the honor due to God, to not recognize His ownership, to say, "Who is the Lord?" If poor, we are tempted to steal from men, and take God's name in vain.

So this prayer is a very wise one. The best and happiest life is that of the average man, who has enough, but not too much. How much better the



world would be if we were satisfied with our share and did not covet our neighbor's part! If the goods and fruits of the ground were distributed properly; if men were equally honest, industrious and thrifty, what a wonderfully happy world we might have, for God has provided an abundance for all. It is only the sin and selfishness, the greed and covetousness of men that upsets the world in its economic life and relationships.

**Micah 2:2-3: Covetousness and Stealing.** "Covet" and "take"; the two go together; the desire precedes the act, however. We covet a man's field—like Ahab—and take it; we covet a man's house and take it: we, as nations, covet the riches of other nations and take by force, thus causing strife and war. No wonder the Savior said: "take heed and beware of covetousness."

**Matthew 5:40-42: Not Contentious, but Generous.**

It is often better to suffer the loss of property than to be contentious. The principal stated in verse 40, if put into practice, would prevent many law-suits, and law-suits are to be avoided by the Christian. Paul has some very wise words to say about this subject in the sixth chapter of I Corinthians. Well would it have been for the honor of the church if more heed had been given to his injunctions. To let someone have what rightfully belongs to us is far better than a quarrel. Be generous; do more than the law demands; distribute our goods to those who need; be like our Father in Heaven.

**Matthew 6:19-34: Not Anxious or Worried.** There are far better treasures than those of earth—our true riches which we can lay up in Heaven. Do not let gold be our god. Money is a fine servant, but a terrible master. We cannot serve both gold and God; we will have to choose.

"Be not anxious." God expects work, but not worry. Work and worry will bring us to an early grave, or a nervous breakdown. Let us at least be as wise as the birds:

"Said the Robin to the Sparrow:  
I should really like to know  
Why these anxious human beings  
Rush about and worry so?"  
Said the Sparrow to the Robin:  
'Friend, I think that it must be  
That they have no Heavenly Father  
Such as cares for you and me.'

Anxiety and worry are useless. They accomplish nothing, and are dishonoring to our Father.

The cure for both is stated in verse 33—that great challenging verse; "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Dare to put Him first and He will honor us: those that honor Him, He will honor.

**Luke 6:27-36: Golden (Christian) Principles.** We might well spend all our time pondering and applying these golden principles which surround the "Golden Rule" of verse 31. Lenski's comments are so rich that we wish to quote a few scattered sentences from his fine work on the Gospel of Luke:

The love commanded here is, "the love of intelligence, comprehension, and corresponding purpose. It sees all the hatefulness and the wickedness

of the enemy, feels his stabs and his blows, and may even do something to ward them off; but this only fills the loving heart with the desire and aim to free its enemy from his hate, to rescue him from his sin, and to save his soul.—I cannot like a filthy, vicious begger and make him my personal friend: I cannot like a low mean criminal, who may have robbed me and almost taken my life: I cannot like a false, lying slanderous fellow, who perhaps has vilified me again and again; but I can, by the grace of Jesus Christ, love them all; namely, see just what is wrong with them, desire and work to remove that wrong and to this end do them all good.—The best commentary on this praying for our abusers is the prayer of Jesus for His executioners. How love like this can and does come into our hearts is shown by the Beatitudes.—These precepts have an astounding sound, and that is exactly what Jesus wants them to have.—On the other hand, those misread Jesus' meaning who regard Him as teaching the doctrine of absolute 'non-resistance,' which would ignore and overthrow all justice and all righteousness. The law of love is not meant to encourage lawlessness, nor to open the floodgates expecting a return. But it need not be said that Jesus could not inculcate indiscriminate giving, such as fosters shiftlessness and other evils.—Coupled with selfless love is the wisdom which applies love. Christ never told me not to restrain the murderer's hand, not to check the thief and robber, not to oppose the tyrant.—It is a mistake to write that Hillel, Philo, Socrates, Confucius, used it. (The Golden Rule). They had not the least conception of it."

**Luke 19:1-8: Just and Generous Zaccheus.** Zaccheus' heart and pocket-book were both converted. Real faith—for he was a real son of Abraham, (Verse 9), shewed itself in a changed attitude—one of honesty and kindness.

**Luke 19:45-46: "A House of Prayer" or "A Den of Robbers."** Can a church today become a den of robbers? If the Temple, why not the church?

**II Corinthians 13:7: Meeting the Test.** In verse 5 Paul is exhorting these Christians to "examine themselves," to "test themselves," or "prove your own selves." The relation of the Christian to his property has been called "The Acid Test."

"We pray God that you may do no wrong." Surely, we stand in the need of this prayer, for it is easy to "do wrong" with what God has given us. Are our characters being built up or torn down by our business?

### Lesson For Sept. 8: Jesus And Sincerity Of Speech

Scripture: Exodus 20:16; 23:1; Psalm 15:1-5; Proverbs 26:18-28; Matthew 5:33-37; 23:16-22; 26:69-75; Acts 4:13-21, 23. Devotional Reading: Eph. 4:25-32.

The "new man" of Eph. 4:24 must have a new tongue. "We are members one of another, and nothing hurts the body of Christ more than lying tongues, for this gives place to the devil and he can work through angry and lying tongues to cause havoc in the Church. "Let no evil talk come out of your mouth." God has made our tongues and mouths, not for filthiness or foulness, but for the edifying, building up, of others. A word spoken in season how good and refreshing it is, like apples

of gold in a net-work of silver. It does good like a medicine. As we think on this passage from Ephesians we feel like praying the prayer of the Psalmist: "Set a watch, O Lord, before my mouth, keep the door of my lips."

What a tremendous subject is before us today! The Bible has so much to say about "tongues," "mouths," "lips," words. This solemn warning of Christ is enough to make us tremble: "For every idle word that men shall speak they shall give account in the day of Judgment." May the Holy Spirit search us as we think on these things. "O Lord, if thou shouldst mark iniquity, who shall stand, but there is forgiveness with Thee."

We find our first and foundation statement in the Ten Commandments, as usual. Exodus 20:16—"Thou shalt not bear false witness against thy neighbor." Our Catechism says this "requires the maintaining and promoting of truth between man and man—and of our own and our neighbor's good name, especially in witness-bearing." In Exodus 23:1—"Thou shalt not raise a false report." We now go on to study more of the many passages in the Word of God.

Psalm 15:1-5: **A Citizen of Zion.** Would that every citizen of the United States was like this "unmoveable man," or even every member of the Church. Our world would be a much happier and wholesome place in which to live. In this well-known portrait the tongue has a prominent part, revealing the character of the man.

"Speaketh the truth in his heart." Words have their starting point within. If our heart is right, our words will be truthful.

"Blackbiteth not with his tongue." The poison of asps may be under our tongues, and as we speak we may inject this poison into other souls. We can't "take up" a reproach against our neighbor and cause a whole community to be at each other's throats. Far better to keep silent.

His word is as good as his bond. If he promises, he will perform; if he swears—namely, takes oath—he will not change, although it works to his own hurt.

Truly a good citizen should have a good tongue.

Proverbs 26:18-28: **A Wagging Tongue.** The wise man is at his best when he describes wagging tongues. How many ways they can "wag!"

1. **The Joker.** Some jokes are refreshing and a merry heart does good like medicine. But here we have the man who deceives his neighbor and says, "Am not I in sport?" (joking). Paul must have had him in mind when he speaks of "foolish talking, and jesting." Such a deceiving joker is like "a mad man who casteth firebrands, arrows, and death." James tells us that a great fire can be started in a small way. We wonder what sort of minds our children will have, fed by the "Funny Papers" of today.

2. **The Talebearer, or Whisperer.** The whisperer fans the flame already started. Let air get to a smouldering flame and how rapidly it spreads. Let a talebearer get hold of a rumor, or "good story" and the fire rages.

3. **The Contentious, Quarrelsome Tongue.** If we could list the number of homes wrecked, friendships

broken, murders committed, wars started, by quarrelsome tongues, we would use up far more than our allotted space.

4. **Flattering Lips** with a wicked mind" (Am. Tran.) (vs. 23). Real, deserved, honest praise, is a wholesome tonic, but flattery like a deadly "dope". Such flattery comes from a wicked mind and it works ruin. It feeds vanity and pride; it has a base purpose.

5. **The Dissembling Enemy.** He speaks fair, but there are seven abominations in his heart. Is not much of the speaking around conference tables of this character? Politicians and diplomats are skilled in this sort of speech. "Believe him not."

6. **"A Lying Tongue** brings destruction to itself." (Am. Tr. Vs. 28). It is like a serpent that bites its own body and dies from the posion.

May the God Who made our mouths, keep our tongues from evil and our lips from speaking such guile, and also protect us from such tongues.

Matthew 5:33-37; 23:16-22 ("Simply 'Yes' or 'No'" (R.S.V.) "Do not swear at all." Why use all sorts of exclamations, to say nothing of slang and near-profanity? Back of all the things we "swear by" is the God Who made them all. Jesus is startlingly clear and plain: "anything more than this comes from evil." Simple speech, like simple living, is best. Our tongues will wear out soon enough without this extra work.

Matthew 26:69-75: **Peter's Tongue.** Peter's tongue often got him into trouble. He would speak before he thought; speak without knowing what he said; and here he denied his Lord with oaths and curses. How could the tongue that made the Great Confession, make this base denial? Ask our own tongues. Out of the same mouth proceed blessing and cursing. Of course these things ought not so to be.

But the tongues that denied, again confessed a good confession before many witnesses at Pentecost. It is true as James tells us that no man can tame the tongue, but God can touch and tame and cleanse, as both Peter and Isaiah can testify. Coals of fire from off the altar can work wonders with our lips.

Acts 4:13-21; 23: **Witnessing Tongues.** The rulers said, you must neither teach or preach in the name of Jesus. In other words, Peter and John were told to "shut their mouths," to "hold their tongues," but they answered: "We cannot but speak of what we have seen and heard." There are times when it is a sin to keep silent. "Ye are my witnesses," said Christ, to His disciples. A witness is of no value if he "keeps silent." He must tell what he has seen or heard. He takes an oath to speak the truth, the whole truth, nothing but the truth. "Let the redeemed of the Lord say so." We are to shew forth the praises of Him Who has called us out of darkness into His marvelous light. Of course our lives must back up what our lips profess and confess. But our tongue should be used to tell the old, old story to a world perishing in sin.

Remember, our tongues can be "set on fire" from hell or Heaven. Both kinds are pictured for us in our lesson. Which will we have?



## Lesson For Sept. 15: Jesus And Covetousness

Scripture: Exodus 20:17; I Kings 21:1-16; Job 31:16-25,28; Proverbs 11:23-28; Luke 12:13-21; 18:18-23; John 6:23-27; I Timothy 6:6-8; Hebrews 13:5. Devotional Reading: Luke 12:16-21; Timothy 6:8.

Jesus is supremely qualified to be our teacher in this matter. How poor He was as far as this world's goods is concerned; how rich toward God! Having food and raiment, He was content. We have much more, and how discontented and covetous we are! He became poor that we might be made rich. The unsearchable riches of Christ can be ours if we will open our hearts to receive them. Why covet the sordid and ephemeral wealth of this world when the true riches can be ours for the asking? If we must covet, let us covet the best gifts of His grace and love.

Exodus 20:17: "Thou shalt not covet—anything that is thy neighbor's." God knows us through and through; this sinful nature of ours is no secret to Him. Covetousness is a hidden sin; hidden from the eyes of men, but all things are naked and open unto the eyes of Him with whom we have to do. The Ten Commandments begin with the sin of idolatry; they end with the same sin in another form, for covetousness—is idolatry." To place anything before God is to make that thing an idol, and the covetous man sets his heart on something which belongs to another, in spite of what God commands.

I Kings 21:1-16: **A Covetous King—Ahab.** Ahab was wicked and weak; Jezebel, wicked, and strong—the power behind the throne—as many wicked women have been.

Ahab coveted Naboth's vineyard and pouted when he refused to trade or sell his inheritance. Jezebel took things in her own hands, had Naboth falsely accused and killed, and then the king took possession of it. But neither Ahab or Jezebel "got away" with it. No! There is a God in Heaven. Read and meditate upon the awful punishment which came upon the wicked pair. We see what a Holy and Just God thinks about this sin. Ahab is not the only covetous king in history, nor is a king the only man who can covet.

Job 31:16-25: **Job: Not Covetous, But Generous.** Job—the greatest, richest, and best man of his time—a man who feared God and eschewed evil—perfect and upright. His "comforter-friends" accused him of insincerity, hypocrisy, selfishness, or some unknown sin, but he protests his innocence. These words constitute part of his noble, broken-hearted defense. In a series of "Ifs" he declares his freedom from covetousness, cruelty, or indifference even towards his fellow-men. "If I have withheld the poor from their desire—or have eaten my morsel alone—if I have seen any perish for lack of clothing—if I have lifted up my hand against the fatherless—if I have made gold my hope" etc.

Covetousness is not always or only the rich man's sin. A poor man can be just as covetous. Some of God's noblest and best people have been blessed and prospered so that they have had an abundance of this world's wealth, and have used it to bring a blessing to others and produce a rich reward in Heaven. It is possible to be rich in goods, and rich toward God. Job was such a man.

Proverbs 11:23-28: **Solomon's Wise Words.** Solomon was wise and rich, but not as good a man as Job. He wasted some of his wealth in building palaces for wicked women and in many other ways. He also oppressed the nation to gain some of his wealth. But out of his own experience, and through the inspiration of the Holy Spirit he spoke some very wise words about wealth.

Selfish, miserly, withholding makes a man poor, but the man who scatters (gives) will be made richer—the liberal soul shall be made fat. In other words he tells us that it pays to be generous. While this is a low level of appeal, no doubt, it is true. It does "pay to serve Jesus," but that is not the highest motive for serving Him. It is good business, and good sense, too, to be generous.

He goes on to say that people will curse a selfish man—a man who keeps back corn when it is needed, and a blessing shall be on the head of him who sells it. No one likes a "hoarder." He is despised in 1946 A.D. as much as in 1946 B.C. Here is an appeal to popularity. We do, and refrain from doing, a great many things from the highest motive, yet it helps.

"He that trusteth in his riches shall fall, but the righteous shall flourish." Here is both a warning and a promise. Solomon does not present the highest and noblest reasons for avoiding covetousness, or practicing generosity, but his reasons are wise, true, and good.

Luke 12:13-21: **A Foolish Farmer.** Farmers are so directly dependent upon God's generosity that they ought to be free from covetousness.

This story was called forth by the request of "one of the company" that Jesus make his brother divide the inheritance with him. The Master refused to become a divider of property and warned the man of covetousness. Then He told the story of the "Foolish Farmer." Wherein did his folly consist?

First, he forgot that "my fruits" and "my goods" belong in reality to God. Then he seemed to think that his soul could be satisfied with "much goods laid up for many years." He forgot also that at any moment he might be called to give an account of his stewardship. He forgot that these things might soon be left to another.

It would pay all of us, as well as farmers, to remember these basic truths.

Luke 18:18-23: **A Foolish Young Man.** This man was brought face to face with a momentous choice. He had an idol in his heart: he wanted eternal life; in order to have eternal life he must give up his idol—his wealth—and take Christ and the cross. He was not willing, so he went away sorrowful. We, too, turn from this scene sorrowfully, for we, like Jesus, love the young man (he was a fine type in many respects). We cannot but see how much he lost when he left Jesus. Are not many people, young and old, making the same tragic mistake today? We choose the world rather than Christ. May we not pray that God will cast down every idol throne, reign supreme, and reign alone in our hearts?

John 6:26-27: **Food For the Body, or Food for the Soul—Which?** This solemn warning comes right after the great miracle of the feeding of the five thousand. By this gracious miracle the Master demonstrated the fact that He was not unmindful of the needs of the body.

As He often did, however, He makes a striking contrast here between the importance of the soul over against the body. He knew how much labor was spent, and had to be spent, in growing, harvesting, grinding, baking and preparing the food they daily used for their bodies. But as necessary and important as this is, there is something far more necessary and important—that we feed our souls.

What a lesson for the world today! We are quarreling, sweating, fighting for the food that perishes, and are entirely unconcerned for the

most part, about nourishment for our spiritual natures. "What fools these mortals be!"

**I Timothy 6:6-8: Great Gain:** "Godliness with contentment." No comment is needed, only an application to our own lives. Be contented and gain happiness; be godly, and gain Heaven.

**Hebrews 13:5: A Great Promise:** "I will never fail thee." The promise is to those who keep their lives free from the love of money—a root of every form of evil. "The Lord is my helper, I will not be afraid; what can man do to me." May we sing this song of deliverance from covetousness.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For September

#### Life Enrichment And Learning

##### Introduction For The Month

Every person who has been truly born again by faith in the Lord Jesus Christ is a millionaire. Such a person may not be able to write a check for a million dollars and have it honored at the bank, but such a person has everything that men buy with money and his life is honored in the bank heaven for every need that might arise.

Often we think of the Christian life solely in terms of what we can do for God and what we can give to others. But before we can ever do anything for God or others we need to remember what God has done for us and what God has given to us. Paul expressed the truth this way: "For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that by His poverty you might become rich." (2 Cor. 8:9). And in Ephesians Paul said: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places." (Eph. 1:3).

Christ in grace died that we might be made rich in life, but all too often we Christians live poor, narrow, dull, fruitless lives. We fail to possess our possessions. We don't use the riches that we have. Our emphasis for this month is "Life Enrichment and Learning." We shall seek to see how we can learn to use the church, Bible study, and prayer, in such a way as to lead us to possess our possessions and to enjoy our riches in Christ.

#### Sept. 1: Run With Patience Introduction

This fall a lot of fellows are going to be going out for football. None of those who go out for the squad expects to make the varsity and play in the big game unless they have first kept training and gone faithfully to practise.

The Christian life is a warfare and no man can win unless he fights; the Christian life is a race and no man can win unless he runs; the Christian life

is a witness and no man can be faithful unless he goes into all the world. The Christian life in the New Testament is described by athletic and military terms with which we are all familiar, but our churches are filled with folk who want to make the Christian varsity without ever keeping training or coming out for practise.

##### Scripture Lesson

**1. To run with patience demands separation—Hebrews 12:1-2.** (a) The incentive—those who have gone before—v 1a. (b) The necessity—v 1b. (1) weights must be laid aside for no man can run the high hurdles in an overcoat. (2) sins must be laid aside for no man can keep the pace when he has not kept training. (c) The goal—v 2. We can't run all over everywhere, we have to stay in our own lane and keep the tape before us. Christ is our goal.

**2. To run with patience demands consecration—1 Corinthians 9:24-27.** (a) Purpose—run to win in Christian life—v 24. (b) Method—eliminate all things that hinder v 25. (c) Results—definite concentration of energies. v. 26-27.

##### Suggestions

In life there are some things that are absolutely wrong, such as those things prohibited by the Ten Commandments; and there are some things that are always right, such as the fruit of the Spirit. But in between these there is a great area of behavior that no man can call good or bad. The Christian is a person who not only refuses to do outright evil and seeks to do the outright good, but he is a person who also wants to win in the Christian life so earnestly that he will refrain from doing anything in this "tattletale gray" area that hinders his own growth, keeps another from finding Christ, or brings God down to a questionable level. Among many of our young people today the real problem is not between good and bad, but between doing just as the crowd does or doing those things that make for strongest, most fruitful Christian life and witness. In your group you might study the Scripture passages and then have the group discuss those common habits of young people today that are definite sins to be avoided. This could be followed by a discussion of those weights that hold us back in our Christian life, and which every Christian who wants to win in the Christian life is willing to drop. The discussion should be closed with a talk



by some one stressing the fact that the Christian life is not going to church and going through the motions of religion. The purpose of Christianity is to reach others for Christ, and every Christian must reach others. Going to church is related to Christianity just like going to daily practise is related to the big Saturday game. It is necessary as a preparation for doing the real work. Have you been attending practise but not playing the game day by day?

## Sept. 8: What Prayer Does To God

### Introduction

Often we have sung that gospel chorus, "prayer changes things." And a lot of folks these days talk much about the fact that prayer changes us. Most of our thinking about prayer has been in these terms—what thing can I get for me and what prayer does to me. I wonder what prayer does to God? Does it make any difference to God? We are not talking to the ceiling when we pray. God is on the other end of the line and hears, if something happens to us when we pray what happens to Him? Let's look into His Word and see.

### Scripture Lesson

1. **What is prayer?** Revelation 3:20. This verse is a simple illustration of what prayer really is. To pray is to simply open the door of your heart and let Christ come in that you might have communion and fellowship with Him. In that communion you may ask Him for those things you have need of.

2. **Why are many of our prayers not answered?** Often times we open the door of our hearts for Jesus to come, and we ask Him for things and do not get them. Why?

1. We ask selfishly for things—James 4:2.
2. We ask when we have disobeyed the Bible. Prov. 28:9.
3. We ask when we have robbed God of that which is His own. Malachi 3:7-10.
4. We ask when we have an unforgiving spirit. Matt. 5:23-24.
5. We ask when we are at "outs" with some of our family. 1 Peter 3:5-7.
6. We ask and don't really believe anything is going to happen. James 1:5-7.

If these things are in our hearts and lives they block the door so that Christ can't come in and answer our prayers.

### Suggestions

God in His infinite wisdom has seen fit to work by means of our prayers, and in grace God has drawn near to us in Christ and opened up the way by which we can pray. But when we fail to pray, or when we pray prayers that can't be answered because of the hindrances listed above we are guilty of limiting the Unlimited and of weakening the almighty. It is a serious thing to be a Christian and fail to pray, or to pray wrongly. We ought always to pray, and every time we pray and don't get an answer we should examine our motives and lives to see what's wrong with us.

The following books are excellent reading in the art of prayer: "Men Who Prayed," Frost; "With Christ in the School of Prayer," Murray; "Prayer, O" Hallesby; "Prayer," John R. Rice.

You might get one or more of these and use them for this program, or just pass them around for members of your group to read the week following the program.

## Sept. 15: What Prayer Does To Me

### Introduction

Many people tell us these days that prayer has unconsciously arisen out of our fears, or from our wishful thinking, or maybe we have just fooled ourselves. A lot of folks talk about prayer being the exercise of those who think God is a glorified Santa Claus.

Those who thus criticise prayer may have watched some Christians who did not know how to pray, but they show no signs of being faintly acquainted with the Bible doctrine of prayer. Prayer is not some means by which we get our wills done in heaven, but it is God's method of getting His will done on earth. When we pray we not only ask God to act for us, but we place ourselves at the disposal of God according to His will. Let's list some of the things that happen to us when we thus pray, in the name of Christ and according to the will of God.

### Scripture Lesson

1. **When we pray we are working for God.** (a) In sending out laborers—Matt. 9:37-38. (b) In evangelizing the world—Spirit works when we pray—John 16:7-11. (c) In helping the needy—Phil. 1:19. (d) In helping our national welfare—2 Chron. 7:14.

2. **When we pray we are helping ourselves.** (a) We see ourselves and our problems as they really are—Matt. 26:40-41. (b) We receive the power to live as we ought—Ephesians 3:14-19. (c) We abound in love and discernment—Phil. 1:9-11. (d) We lay hold on that peace that passes understanding—Phil. 4:6-7.

### Suggestion

In this whole matter of prayer we ought to study carefully the Scripture truth on it, but we should also put it to the test. In connection with this second program you can put the truth of what happens to me when I pray to the practical test. If you want to do something that you have been taught is wrong, or if you want to do something that is doubtful, stop to pray about it. What happens? If you pray sincerely you will see it in its true light. God tells us that we ought to love everybody. Is there somebody that you don't like, somebody that just "gets your goat"? Pray about how you feel and do what God tells you. You will find yourself loving that person. You ought to know more about the Bible. Ask God to show you the truth that you need, then study your Bible expectantly.

### Outlines Of Truth

Here are two outlines of Bible truth on prayer that you might like to use in connection with either this program or the one last week.

### A Practical Program Of Prayer

(Matt. 6:5-8)

1. **The Period**—when thou prayest. We must have a time for prayer.

2. The Place—enter thy closet. We must have a place dedicated to prayer.
3. The Privacy. You have shut the door. We must shut out the world.
4. The Practise. Pray. We must keep at it and not quit.
5. The Persons. Pray to thy Father—reward you. God and you are together.
6. The Promise will reward you openly. Receiving is proof of correct asking.
7. The Phraseology—not vain repetitions, but sincere words.

**The Model Prayer**  
(Matt. 6:9-13)

1. Relationship—Our Father. Have you been born again?

2. Responsibility—hallowed be thy name. Do you want to honor God?

3. Purpose—Thy kingdom come. What's first—your interest or God's?

4. Dependence: (a) physical—give us our daily bread. (b) spiritual—forgive us our debts. (c) practical—lead us not into temptation.

5. Praise—Thine is the kingdom. Who gets the credit?

Prayer is the great unemployed force in our world today—either because folks don't use it or don't know how. Use these two Sunday nights to learn about it in Scripture, experience of the church, and your own habits.

## Woman's Work

Edited By Mrs. R. T. Faucette

### All Auxiliary Members *Please Read!*

By Mrs. T. H. Daniel\*

When the Woman's Auxiliary was organized by Mrs. Winsboro in our church twenty five years ago, we gave up a loved and thriving Foreign Missionary society, all of the regular funds of which went to Foreign Missions. It was distressing to many of us to agree that thenceforward we would send only a little over half our gifts to Foreign Missions, but we were convinced that it was best to support all the benevolent causes. Many, many local auxiliaries could say about the same.

We never assumed the responsibility for pastor's salaries, etc., but our gifts were entrusted to our church treasurers, to be divided in the proportions recommended by the General Assembly. We regarded this as a trust, but the presbyteries evidently did not, for, by their direction, the "benevolences" of both auxiliary and church are divided into three parts, for Presbyterial, Synodical and Assembly work, the proportions varying somewhat in different presbyteries. Of one of the three parts, the Assembly benevolences, 52 per cent is sent to Foreign Missions, so that only about **one fifth** of our regular auxiliary contributions is used for the main task that Jesus gave us. "Go ye into all the world!"

Now what shall we do about it, in this day when the duller eyes can see God opening every avenue of opportunity to obey our "marching orders?" Surely we must obey God rather than men. Remember the recent warning in "Day by Day," on the danger of blind obedience?

The Christian presbyterians who have thus decreed are, no doubt, conscientious men, but conscience has often been warped by prejudice. We all know of the old preacher who met William Carey's plea for a missionary to India with the statement: "Young man, when God is ready to convert the heathen, He will do it without your aid or mine." That Christian leader did not mean to lie, but what

he said was not true. And even John Knox, of brilliant mind and saintly consecration, wrote: "The First Blast of the Trumpet Against the Monstrous Army of Women."

No, we are just as responsible to decide what is best, and then do it, as any group of Christian men.

The solution is not difficult, it is to designate our gifts. Specially designated funds, like our special Foreign Mission offering our Joy Gift, etc., are applied as designated. So every local auxiliary treasurer can be directed to divide each payment to her church treasurer into two equal parts, designating one-half for Foreign Missions, and the other half for "Benevolences," to be divided as the presbytery instructs. This would assure an approximate division of Auxiliary funds, such as we agreed to when we first consented to send our money through the church, so no presbytery has the right to raise any objection. But far more important is the recognition of our supreme obligation to send the light of the world to those who sit in darkness and the shadow of death.

Let us do this at once, and then we can begin to pray that the church may more and more follow us, as we follow Christ.

\*Charlottesville, Va.

### On Reading The Bible

By Francis Carr Stifler

I read the Bible through last fall in fifty days, reading from two to three hours a day. During the seven weeks I read little else, but meditated much upon the chapters of the day. This is only one of the many ways of reading the Bible. I found that it yielded certain values that no other Bible reading had ever given me. They were overwhelming, over-all impressions that will always stay with me to support whatever else I do with the Bible. I found the centrality of God in the Book. I found, to adapt the lingo of our age of radio, that I could say of the Bible, "This is God speaking." The title



"Word of God" will always have a richer content for me now. I found the universality of the Bible's promises—that they were made, as the Christmas angel said, "to all people." What a discovery it was as I faced my coming duties to our new "One World"! I was deeply impressed with the Bible's forward look. It is an old Book. It relates long stretches of history. But a glow of better things to come never fades out as one turns the pages.

There is much that my fifty-day rate of reading did not give me. It added little to my ability to excel in a Bible quiz. It contributed little to my store of memory verses, and even less to my knowledge of systematic theology; and yet it did give me the priceless values I speak of.

There are many ways of reading the Bible. Any method pursued in prayerful sincerity is fruitful. The reading of favorite chapters is always profitable. It is profitable for the beginner. It is like priming the pump for one who never knew the sweetness of the living water. It is profitable for the Bible lover. He knows from long experience, how refreshing these familiar chapters are, however often he may turn to them. It helps to store the memory with those riches which no circumstance in life can rob one of. But maybe, most of all, the reading of these favorite passages becomes the beginning of the revival of a habit of regular Bible reading in a life that has stumbled through the years without it.

For it is regular, systematic, studied Bible reading that counts the most. Each searcher must find the approach and the method most profitable for him. He will find it if he persists. Men need the Bible every day as they need sunshine, food and sleep. As men have their tastes for what and where they eat and where and when they sleep and what their daily exercise shall be, so they must find their most rewarding form of Bible reading; but they **must** find it, they **must** add it to their list of daily necessities.

Some will read the Bible devotionally. This, however, is not a common American mood and it may be that the woeful lack of Bible reading in our land stems from the feeling of many people that this is the only acceptable approach. Of course it is not. The Bible may be read topically. It may be read by Books. It may be read as history. It may be read with biographical interest. The Bible's poetry may appeal to some, its prophecy to others, its Oriental imagery to not a few. Many earnest readers may use their Bible daily as a mirror, looking at themselves, their sins, their failures, their hopes, the paths to victory that the Book presents to them. There are a thousand ways to make God's Word one's daily blessing.

As dishes and beds help us to enjoy the benefits of daily food and rest, so there are countless helps at hand for the one who is determined to become a daily Bible reader. Many copies of the Bible have, bound in with the sacred text, suggestions and outlines of great merit. Churches and Sunday Schools fail in their opportunity if they do not offer guidance here. Not a week passes but there appears some new book about the Bible and how to use it. It is only lack of hunger and thirst after righteousness that keeps any man from being a daily Bible reader.

However we read, it should be to the one end—that we should know Christ. In my fifty-one day reading I found in the New Testament the cream

of what I read. There was fulfillment. There was clarity. There was power. There was direction. There was World fellowship. There was victory. Whatever the method chosen, reading the Bible should be done to find Christ for oneself. He has done his part. He stands at the door and knocks. In His Book is the key to the great discovery for every man.

From Bible Society Record, September, 1945.

### "Kiddie-Kits" For Overseas

On World Community Day, November 1, 1946, as we come together in our beautiful American churches to dedicate ourselves anew to the bonds of Christian brotherhood and the cause of peace around the world, a cry of anguish will be ringing in our ears—the cry of children hungry and cold, and frightened—the children of the "starvation areas" of the world—the children living in damp rat-infested cellars, without heat, and with only thin little rags for clothing—the children whose mothers died because they had "done without" too long, in order to have something to give their children, and had no energy left to resist the ravages of disease.

Little folks who have every right to be happy and gay and carefree—even as **our** children in America. But are they not also "**our**" children—members of one family in Christ?

**Can we worship the Father in spirit and in truth—can we pray for His continued bounty and blessings for ourselves—while we ignore the cries of His little ones?**

The church women of America have already shown their eagerness to meet the present crisis with true Christian giving. In such a situation the children not only suffer most but are closest to our hearts and most acutely on our consciences. Let us therefore bring to our Lord through these children an offering and a material gift, as we come together to observe World Community Day, 1946.

#### Our Offering

**"When Saw We Thee Hungry?"** Let us give a truly sacrificial offering of money for the purchase of milk and other food concentrates to be sent to the children of Europe and Asia, and for our own continuing work for peace, so that never again will such a holocaust of human misery and suffering engulf the world.

#### Our Gifts

**"When Saw We Thee Naked?"** On World Community Day, November 1, the women of America are called upon to bring to their churches 500,000 packets of clothing for boys and gifts from 1 to 4 years of age, and there to consecrate their gifts to Christ the Saviour, who took the little children in His arms and blessed them.

#### Here's What To Put In The Kits

2 suits or dresses (or material), 3 pairs pull-on pants or panties (or 12 diapers in kits for 1-year olds), 3 sets underwear, 3 sets nightclothes, 3 pairs socks, 2 sweaters, 1 pair mittens and 1 cap (or bonnet), 1 pair house slippers (soft soles only), 3 towels, 3 washcloths, 1 soft tuck-in toy, 1 bright scarf, 1 blanket (see shipping directions below)



### Here's How To Pack Them

Fold the articles to be contained in each bundle on an imaginary 15" by 24" base (to fit baler used at center where all bundles are finally prepared for shipment). Be sure that the top as well as the bottom of bundle is also 15" by 24", and that sides are as straight as possible. Height is unimportant. Wrap each bundle neatly in blanket approximately 36" by 58"; square sides carefully, and pin flaps smoothly with safety-pins. This bundle will exactly fit the baler, and will not need to be rehandled. Do not include food, soap, shoes, or breakable toys. They will be crushed in the baler and may spoil other goods. Be sure to pack bundles according to these instructions; ship to nearest warehouse for baling.

Articles may be new or clean used ones, carefully repaired. Many church women overseas would be happy to make clothing for their own children or those within their parish if you prefer to substitute materials for garments listed (include needles, thread, buttons, tape, trimming). Within reason, the contents of the kits may be varied. If you cannot assemble a complete kit, get friends to help, or bring such articles as you have. Sew to outside of bundle a cloth tag marked "G" (girl) or "B" (boy) and age 1-2-3 or 4. It would be nice to tuck a personal note to the child's mother into each bundle.

Ship all kits (prepaid) to your nearest **Church World Service Center**. They are as follows: New Windsor, Md.; Modesto, Calif.; 236 Beacon St., Boston 16, Mass.; 101 Pine St., Dayton 2, Ohio; 108 Gold St., Brooklyn 1, N. Y.; 2247 East Marginal Way, Seattle 4, Wash.; 7110 Compton Ave., Los Angeles 1, Calif.; 1735 S. Vandenter Ave., St. Louis, Mo.

This project has full endorsement of the Committee on Woman's Work and **Synodical Presidents**, and is commended to the women of our Church. No further instructions are needed, since there is no box to be ordered for use in shipping. The blanket-wrapped bundle will be shipped to the nearest Center as stated above and all bundles will be baled there.

### Woman's Auxiliary Birthday Offering And War Relief

The part our Church is playing in relieving the suffering over our world caused by the war is gathered together under the name of War Relief. In this church year the Assembly's Committee is seeking to lead our Church toward a goal of at least \$250,000.00. This is a minimum and the need which faces us on every front challenges the best that is in us.

The hearts of all concerned with this problem were cheered on the opening night of the Woman's Auxiliary Training School here in Montreat when the announcement was made that War Relief had been given \$54,561.00 out of the Birthday Offering. For this liberal offering of our women the War Relief Committee is profoundly grateful. The Committee is also greatly encouraged by it. This means that our people are rallying to extend the hand of Christian affection across the seas to those in need. It means that we are having a part in Protestantism's preaching of the Gospel throughout the world by meeting the world's need in the name and power of Jesus Christ.

The liberality of this Birthday Offering will have influence throughout our Church. It will act as a

stimulus to congregations and ministers everywhere. This large amount moves us nearer our goal. It will be an inspiration to all who hear of it to give that others may live in body and in spirit. It will inspire confidence in our War Relief efforts. It will encourage the hearts of leaders in other denominations with whom we work. It will cause those who lead this work in our own Church to press forward in their efforts with a new conviction that the Church is behind their efforts.

(Editor's Note: A check for \$54,561.00 was presented to Dr. Broyles in person during the opening session of the Woman's Auxiliary Training School in Montreat, North Carolina, July 25, 1946.)

### Combined Agency Spearheads Drive For European Supplies

Spearheading the drive of the Protestant churches of America to send at least \$50,000,000 in money and contributed supplies to Europe and Asia during the next four years, the three great overseas service agencies have been consolidated into one organization—Church World Service.

This integration of the work of the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service and the Church Committee for Relief in Asia is expected to facilitate swifter and more effective service in the present emergency.

The organization will have its headquarters in the historic Satterlee House at 37 East Thirty-Sixth Street, New York, N. Y.

President of the new agency will be Harper Sibley, who has served as Chairman of both the Church Committee on Overseas Relief and Reconstruction and Church Committee for Relief in Asia.

Dr. Livingston Warnshuis of the Reformed Church in America, for many years head of the International Missionary Council, will be executive Vice-President. Dr. Warnshuis was the first American with civilian status to visit the continent of Europe after D-Day, where he went for consultation with world church leaders on behalf of the American churches. The story of need he brought back led American church people to more than double budgets for overseas relief.

Dr. Leslie B. Moss, formerly director of Church Committee on Overseas Relief and Reconstruction, will be Director of Promotion in the new Committee, and Dr. Robbins W. Barstow, formerly director of the Commission for World Council Service, becomes Director of Service in the new agency.

—Church Work Service Bulletin.

### THE LOAD OF SIN

As an Indian Evangelist was preaching, a flip-pant youth interrupted him: "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered: "Tell me, if you laid four hundred pounds' weight on a corpse would it feel the load?"

"No, because it's dead," replied the youth. The preacher said: "That spirit, too, is dead, which feels no load of sin."

—Hoboken Church Bulletin.



# Young Readers' Page

## Pages From The Congo

By Rev. John Morrison\*

Mukinyi is dead! That's the news I got one morning. News like that always comes as a shock, when a person alive and well suddenly passes over the border. But the explanation was a greater shock still, "He hanged himself."

Who was Mukinyi, and why did he do such a thing? He was a workman at Moma, and sad to say, not a Christian. We have classes of instruction for our workmen, so that no one can pass through our hands in any capacity and say they never heard the gospel, but the sad fact is that many have ears to hear, but don't hear.

Now the reason behind Mukinyi's tragic act was that a leopard had come into his "fence" and killed his two goats, and Mukinyi, in a fit of anger, or despair, or abnormality, ended his life.

You wouldn't think that a valid reason for such a drastic act, even in the life of a native who only believes in a vague sort of spirit world, but then the Basala have a passion for owning goats and sheep, and note that I said, "owning" them. You never hear of a Musala, (which is the singular of Basala, and means a native of the tribe of the Basalam-pasu), killing a goat or sheep. They are kept for two purposes, for paying as a marriage dowry and for killing in the feast that follows one's death. A death is just as much a "social" event as a marriage, probably more so. I went to a village some time ago on an evangelistic itineration, and found the "headwoman" of the village extremely ill with advanced pneumonia. I had a few sulfa drugs with me, and gave her one to start with, but she was dead in half an hour. That night the "madila" or death wail held sway throughout the village, and the drums tolled, or rolled out the news, and by next morning the countryside seemed to have gathered. They killed 37 goats and sheep, and while my previous knowledge indicated that the dead herd was buried with the deceased, I noticed

this time that many were eating meat, a rare thing with the Basala, and I learned that only the heads and the feet of the animals had been interred. However, it was with obvious relish that they informed me that 37 animals had been slaughtered for the burial service. But then the deceased was the leading lady of the village.

Now we come to the reason for Mukinyi's despair. Taking his average salary, it took him possibly 10 months salary to obtain two goats. He was unmarried, and marriage dowries here run from 10 to twenty goats, quite an imposing sum to pay by the ordinary native. I do not know what economies Mukinyi effected to be able to buy two goats nor how long it took him to buy them, but that was all he possessed of this world's goods. The sudden loss of all his wealth was too much for him. Whether he took special pride in building up his stock or not I don't know, but generally those who possess little have greatest pride in ownership, and the prospect of marriage and in case of death, prestige, being frustrated, he thought he was paying out Fate by committing suicide. Possibly in his innermost mind he thought that the leopard was a departed spirit in possession or that someone had "made medicine" to get his goats killed, and back of his mind was the inbred idea that by killing himself his spirit would come back and haunt the guilty person, and he would thus get his revenge.

Can you imagine what it means when such a man begins to get even a glimpse of the truth of the love of God for mankind? To know the joy of God's redemptive love and the hope of a life, exceeding in happiness all the imagination of man! There are lots of Mukinyis in this land, but the good news is being steadily carried into numbers of heathen villages, and perhaps the day may come when to all of those Basala, life will be more than the loss of two goats, or the frustration of some native customs.

"For I am come that they might have life, and that they might have it more abundantly."

\*Moma, Luisa, Luebo, Congo Belge, Africa.

## General Church News

### Meeting Of Stockholders And Trustees Of Mountain Retreat Association

By Deedie-May Austin

Montreat, N. C., Aug. 1, 1946—The stockholders and trustees of stock of the Mountain Retreat Association met here in annual session Thursday (Aug. 1), to hear reports on last years work and to name members of the board of directors for the coming year. Dr. J. M. Wells, Sumter, S. C., presided.

Dr. R. C. Anderson was re-elected president and treasurer of the association. Other officers named

by the directors are: Dr. R. F. Campbell, Asheville, vice-president; George Wright, Asheville, secretary; Dr. L. Nelson Bell, Montreat, health officer, and Greer Johnson, assistant to the president, and recorder.

Named to the board of directors by the stockholders are: Doctor Anderson, Doctor Campbell, Doctor Bell, Mr. Wright, Dr. T. H. Spence, Montreat; Dr. C. Darby Fulton, Nashville, Tenn.; Dr. Homer McMillan, Atlanta, Ga.; Dr. John R. Cunningham, Davidson, N. C.; Karl D. Hudson, Raleigh, N. C.; W. H. Belk, Charlotte, N. C., and Henry Wilson, Morganton, N. C.

Two directors named the program committee for the Montreat conference season, all members being re-elected with the following additions: Dr. S. B.

Lapsley, Atlanta, to succeed Dr. Claud H. Pritchard, Atlanta, executive secretary of the Executive Committee of Home Missions of the General Assembly of the Presbyterian Church in the United States, and Dr. H. H. Thompson, Jackson, Miss., director of evangelism in the General Assembly. The other members include Doctor Anderson, Miss Janie W. McGaughey, Atlanta; Dr. H. Kerr Taylor, Nashville; Dr. Edward D. Grant, Richmond, Va.; Dr. Wade H. Boggs, Louisville, Ky., and Dr. J. G. Patton, Jr., Atlanta, Ga.

Dr. J. Gray McAllister, Richmond, resigned as program director and platform manager, and the directors requested the program committee to submit nominations for his successor, when that committee meets here August 9.

The board also adopted a resolution requesting the program committee to "strengthen the program for the 1947 summer conference season."

Annual reports were made by Doctor Anderson, who used the auditor's report for his report as treasurer. This shows the association financially sound. He told of the destructive fires at Montreat in the last year, including the fire at the Alba Hotel, and one other building here. He also told of the progress in the construction of a new hotel and dormitory to replace the Alba Hotel, stating that approximately half of the amount of money needed for this new building is on hand. The building will cost approximately \$250,000, he said.

Montreat College trustees whose terms expired this year were re-elected. They are Mrs. R. C. Anderson, Doctor Anderson, Doctor Campbell, Mr. Wright and Ralph Robinson, of Gastonia, N. C. The term is for three years.

The college trustees, also meeting here, renamed the college administrative staff, which includes Doctor Anderson, president and treasurer; Dr. Margaret Spencer, dean; Miss Margaret Wade, assistant dean; Miss Annie Hudson, bookkeeper, and Miss Lucile Gardner, secretary to the dean.

The college trustees empowered Doctor Anderson to employ a promotion person to help complete the desired endowment for the college, which this fall will open a senior class, thus completing the plan to make Montreat College a four-year college.

## DIRECTOR OF RADIO

Dr. John M. Alexander, minister of the First Presbyterian Church of Fayetteville, N. C., yesterday announced to his congregation his acceptance of a call to become the first director of radio for the Presbyterian Church in the United States. He was elected to the new post by the radio committee of his denomination a few weeks ago. He has been chairman of this committee since it was set up by the General Assembly of the Church three years ago, is now serving also as the first chairman of the Southern Religious Radio Conference.

Born in Jackson, Miss., Dr. Alexander was educated at Southwestern Presbyterian University and Union Theological Seminary in Richmond, Va. He later took postgraduate work at the University of Missouri while serving as pastor of the Presbyterian Church at Columbia, S. C. Following this pastorate in Missouri, Dr. Alexander served for seven years as pastor of the First Presbyterian Church of Bir-

mingham, Ala., and from there he was called to the pastorate in North Carolina which he has just resigned.

Beginning his work in Fayetteville about the time the second World War began, Dr. Alexander took an active interest in the welfare of the men and women in the army stationed at Fort Bragg. He put the resources of his local church at their service and later led the Presbyterian Synod of North Carolina in setting up a special department that ministered to thousands of service men and women within that state. Dr. Alexander has also distinguished himself as a leader in the field of inter-church cooperation. He has represented his denomination on the Federal Council of the Churches of Christ for many years, and is now a member of that body's executive committee.

Last year, in cooperation with the radio committee of the Southern Baptist Convention and with a group representing the Methodist Church in the South, he helped to establish the Southern Religious Radio Conference. This organization was the first of its kind in America, and has been widely hailed by leaders in radio broadcasting as a landmark in the field of inter-church cooperation.

The radio committee of the Southern Presbyterian Church, under Dr. Alexander's leadership, has sponsored two series of programs over large southern networks. Known as the Presbyterian Hour, these Sunday morning broadcasts have won the attention of millions of listeners.

Last May the General Assembly of the Church put the radio committee in its annual budget for \$50,000. Much of this will be spent for defraying the cost of telephone line charges for the Presbyterian Hour, and part will be used for setting up the denomination's radio office in Atlanta, Ga. Dr. Alexander plans to move to Atlanta around the middle of September, in time for the opening of a new Presbyterian Hour series over more than thirty stations on Sunday, October 6.

Dr. J. H. Marion, Jr., pastor of the Grace Covenant Presbyterian Church in Richmond, Va., has been made the new chairman of the Presbyterian Radio Committee. That position was automatically made vacant by Dr. Alexander's selection as full-time director. Dr. Marion has been active in the work of the committee for the past two years.

Dr. Peter H. Pleume, pastor of Highland Presbyterian Church, Louisville, Ky., is the new vice-chairman of the committee, and the Rev. Alex. R. Batchelor, Richmond, Va., the Secretary. Other members are the Rev. R. A. Lapsley, Jr., D.D., of Roanoke, Va.; Mr. S. J. Patterson, Jr., of Richmond, Va.; the Rev. P. D. Miller, D.D., San Antonio, Tex.; Mr. W. H. Williams of Little Rock, Ark.; and Mr. T. E. Veitch, Starkville, Miss.

## SYNOD OF VIRGINIA

The Synod of Virginia will meet at Hampden-Sydney College, Hampden-Sydney, Va., on Tuesday, September 3, 1946, at 7:30 P.M. Members will please be prepared to report the distance, by the most direct route, from home to Hampden-Sydney. —Joseph A. McMurray, Stated Clerk.



### General Assembly's Pastoral Letter On Marriage With Roman Catholics

Increasingly evident is the unwisdom of the marriage between Presbyterians and Roman Catholics.

While the Roman Catholic laity accept Presbyterians as fellow Christians, their priests do not recognize our ministry as valid or our Communion as a part of the Church of Christ. This creates a deep and wide gulf which at once appears in the marriage rite itself.

If a priest of the Roman Catholic Church performs the ceremony, the Presbyterian party to the marriage is required to promise to do nothing to change the faith of the Roman Catholic party; altho the Roman Catholic is expected by his church to win the Presbyterian. Also the Presbyterian is required to sign away the unborn children to an ecclesiastical organization that will forever forbid them to worship with their parent in the Presbyterian Church.

We call upon our members to stand uncompromisingly in this matter, to resist resolutely this unfair demand and refuse to make such a promise, especially in an hour when they are not truly free but are under the emotional compulsion of romantic love. Having acted under that compulsion the non-Catholic henceforth lives under a promise which a conscientious Christian will find it increasingly difficult to observe without mental and spiritual strain, threatening the peace and stability of the home.

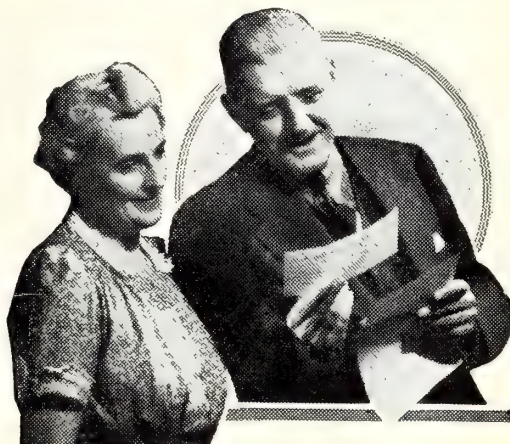
If, on the other hand, a Presbyterian minister officiates at the marriage, the Roman Catholic party is denied the Communion of his Church and is considered by that Church to be living in sin.

Priding herself upon the rigid enforcement of her law the Roman Catholic Church is relentless in this matter, with the result that there has been, and is, suffering and tragedy in many homes throughout our land.

In view of these facts, the General Assembly counsels Presbyterians to refrain from marriage with Roman Catholics as long as the demands and rulings of that Church remain unchanged. This counsel is not given in a spirit of retaliation, even though we believe the demands and rulings mentioned to be harsh and unfair. We do not advance the cause of Christ by returning evil for evil. Positive and constructive action is demanded of us for the spiritual welfare of our people. The Roman Catholic attitude with reference to mixed marriages makes it impossible for a wholesome family religious life to exist and continually requires the Protestant to surrender or compromise his personal convictions. What is even more serious, it involves the signing away of the spiritual birthright of unborn children by denying them the possibility of any religious training in the home other than that prescribed by the Roman Catholic Church. It is far better that the parties concerned should not marry than that these tragic results should follow.

FLORENCE, S. C.

Rev. James Tubbs, of Knoxville, Tenn., 1946 graduate of Union Theological Seminary, has accepted a call as Assistant Pastor of the First Presbyterian Church, Florence, S. C., and entered upon his new duties on July 1.



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### Bethel Presbytery

On the first Sunday in June, Rev. T. K. Mowbray was installed as pastor of Bullock Creek Church, the Commission composed of Dr. Tilden Scherer, who presided and preached; Dr. John C. Bailey, who charged the people; and Rev. M. P. Calhoun, who charged the pastor. Ruling Elder J. N. Russell, Clerk. That afternoon's installation took place at the Salem Church, with Dr. John C. Bailey presiding; Rev. Hugh Hamilton, of Gaffney, S. C., who preached by invitation; Rev. W. H. Bowman, who charged the people; Dr. Bailey, who charged the pastor; and Ruling Elder Sam. J. Strain, Clerk.

A Vacation Bible School was held at Hopewell Chapel for one week. Four young people united with Salem Church as a result.

—T. K. Mowbray.

### Dr. & Mrs. Frank W. Price In United States

Dr. and Mrs. Frank W. Price arrived in San Francisco, Calif., July 18, sailing from China on July 4. Dr. Price is speaking at Montreat, N. C., during the Foreign Mission Conference on the subject, "Chiang Kai-shek As I Know Him," or "Our New Responsibility And Danger In China." Mrs. Price, who has been in China continuously since 1939, is also on the Foreign Mission Conference program (August 8-14). —H.K.T.

### Cleveland - Bethesda And Elmwood Group

Sunday rounded out the first year of present pastorate. A fine eight days' meeting at Bethesda, conducted by Rev. J. T. Barham, closed then. Twelve new members were received, eleven of them by profession. During the year seven new officers were installed. A good Daily Bible School ended on Friday night. In the twelve months 29 new members were received altogether.

Sunday a member was received at Cleveland and an infant baptized. Two new elders were to be installed, but owing to illness of one of them, it had to be deferred. Dr. C. W. McMurray assisted in a meeting in spring. His presence was a joy. The interior and furnishings were done over during winter. The new Hammond Organ was given by a good friend of a Sister Church. Eleven new members have been enrolled.

Elmwood is an active hive. During the year, she has raised near a thousand dollars for a much needed manse in the group. Some much needed repairing is well under way on building. She too has had a Bible School. Miss Elizabeth Chester has ably assisted in the two schools. An enthusiastic Young People's Organization has been on the job for several months. It was started a few months ago. Sixteen new members have been enrolled. She as well as Bethesda have exceeded the coveted goal of one new member for each ten old ones.

Another coveted goal was reached in the group, that is, an average of one new member every Sunday throughout the year. This was exceeded. We received 56. Five new officers were installed in Elmwood. Cleveland has called a congregational meeting to elect two additional new deacons. Surely the Lord has been good. The people have heartily responded. —Thos. B. Ruff, Pastor.

### School For Town And Country Ministers At Emory University

The School for Town and Country Ministers was held this year, July 1-18, at Emory University, in the Candler School of Theology, Emory University, Ga.

In an interview with Dean H. B. Trimble, he requested that I emphasize that the school is operated on a strictly non-sectarian basis. Ministers from the different denominations are able to qualify for a scholarship to this school. Secondly, this school is made possible by the Sears-Roebuck Foundation which generously subsidizes the University in granting sustentation scholarships to ministers of different denominations. Thirdly, this is to be an annual event. This school will be conducted at Emory University next summer and each summer thereafter about the same date.

Quoting from last year's report, I shall state the exact purpose of the School for Town and Country Ministers in the words of Anthony Hearn: "The School for Town and Country Ministers was a serious effort to give up-to-date information about Rural Life and guidance in the most effective methods of the Church's ministry and an inspiration to do a greater service. Every one left 'this school' with a new zeal and a greater appreciation of his work and a new consecration to it."

The Candler School of Theology again, this summer, opened its doors and permitted qualified ministers to enter its "cloistered halls" of learning in order that these ministers may render a greater service than ever before. Emory University furnished the tuition, while Sears-Roebuck furnished about 90 percent of the scholarships. Dean H. B. Trimble appointed Prof. Emmett Johnson, Director of Field Work, to direct this School. There was a group of able instructors to help with the instruction. There were special lecturers from State Departments of Agriculture, Bureaus of Economics from different universities, etc.

On July 15 all classes adjourned for the following program, which will give you a better idea as to the work done in this School:

- 8:30 A.M.—Morning Devotions.
- 8:45 A.M.—Statement of the Purpose of Conference.
- 9:00 A.M.—The Educational Needs of the Rural Community: Dr. John E. Brewton, Nashville, Tenn.
- 9:30 A.M.—The Soil - Our Basic Resource: Dr. T. S. Buie, Spartanburg, S. C.
- 10:00 A.M.—The Economic Structure of the Rural Community: Dr. Wilson Gee, University of Virginia.
- 10:30 A.M.—What the Rural South May Expect in the Next Decade: I. W. Duggan, Washington, D. C.
- 11:00 A.M.—Forum: What Next in the South? Dr. A. J. Walton, Clarksville, Tenn.
- 12:00 M.—The Rural Church - A National Resource: Dr. A. W. Hewitt, of Vermont.
- 12:30 P.M.—Adjournment.
- 2:00 P.M.—The Press and the Rural South: J. Oliver Emmerich, of Mississippi.
- 2:30 P.M.—The Radio and Rural Life: Everett Mitchell, Chicago, Ill.
- 3:00 P.M.—Industry's Stake in the Rural South: F. W. Peck, Chicago, Ill.



3:30 P.M.—Forum: What Next at Emory? Dr. A. J. Walton.  
4:30 P.M.—Adjournment.

The school facilities were excellent. The rooms in the dormitories, and the food at the university cafeterias and other places, the libraries, the tennis courts, and the swimming pools, were all that anyone could desire.

There were seventy-eight ministers at the school last year and one hundred and fifteen this year, which will attest to the worth of the school.

Here is a sample of what the visiting ministers had to say about this school: "I found the School very helpful in that it gave us a vision of the great challenge of the rural community, and also received helpful suggestions as how to meet the needs of the rural people. The School was a grand start in the right direction of preparing our religious workers to understand the rural problems and methods of meeting them. If this or similar schools could be brought within the reach of all rural pastors we would see a new day in the progress of our church and community life in the rural areas of America."

Please publish this article or report as soon as you can. You may change it to suit yourself, if you think it wise to do so.

Sincerely yours,

T. P. Horger,  
Pastor, Calhoun-Ringgold  
Presbyterian Churches.

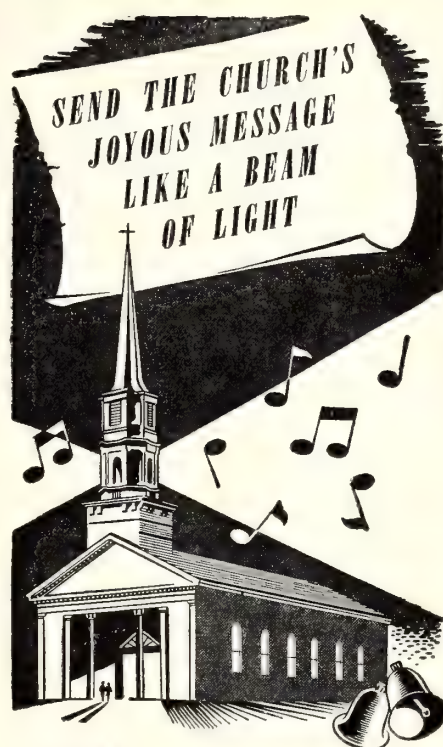
### The Invocation At A Pastor's Installation - First Presbyterian Church, Baton Rouge, La.

"In helping today under Thee, O God—Father, Son, and Holy Spirit, to consummate the Union of This Man of God and This Church of God:

"We ask that Thou wouldst impress upon him how much he needs to know God and His Will, to love God in Heaven as really his Father, to know The Lord Jesus Christ as actually Thy Son and The Saviour of sinners, and to know The Holy Spirit as his Helper in all the needs and ways and urgencies and situations and methods and ministries of life, his Infallible Guide into All Truth as it is in Jesus Himself and in God's Word and Works.

"We ask that Thou wouldst make him understandingly and willingly, lovingly and happily, authoritatively and efficiently an Ambassador and Minister of Christ to this people and others in this community and the regions beyond, as ordained and directed of Thee: Studying to show himself approved unto God, a Workman that needeth not to be ashamed, Rightly Dividing The Word of Truth.

"We ask that Thou wouldst help Thy People in this Church personally to support and cooperate with this Their Minister in The Law and The Gospel and under Shepherd of the Sheep and Lambs of God's Flock, consistently with their profession in every good word and work—in Prayer, in Tithes and Free-will Offerings, Individual Work for and with Individuals, in Spreading the Church's Christian Teaching and Influence as far as they can by Thy Rich Grace and Helping Spirit, in their Homes



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"We ask that Thou wouldst Help Minister and Officers and Members to Properly Team Together for the Good of Mankind and the Glory of God both in and out of the Church Building and Community unto the Ends of the Earth. Help this Man of God and this People of God to yield themselves utterly to The Light and The Leading, The Inspiration and The Motivation of Thy Blessed Holy Spirit in every undertaking to increase their Devotion to the Lord Jesus Christ and the interests of His Kingdom: Looking for The **Blessed Hope and appearing of the Glory of The Great God and our Saviour, Jesus Christ**, Who gave Himself for us, that He might Redeem us from All Iniquity and Purify unto Himself a People for His own possession, Zealous of Good Works! (Titus 2:10-14.)  
—Amen.

\*Offered by Dr. C. O'N. MARTINDALE, at Installation of Rev. Dr. JOHN W. MELTON as Pastor of the First Presbyterian Church of Baton Rouge by LOUISIANA PRESBYTERY, February 3, 1946.

### Pre - Synod Home Mission Conference Of North Carolina

The Ninth Annual Pre-Synod Home Mission Conference, sponsored by the Executive Committee of Home Missions of the Synod of North Carolina, will be held in the auditorium of Queens College, Charlotte, September 2 and 3. The general theme is "Facing The Facts." There will be three sessions. On Monday afternoon at 2:30 P.M., Dr. Warner L. Hall will open the conference with a devotional address. The theme for the afternoon is "Lost Men And The Gospel." Dr. J. B. Green, Moderator of the General Assembly, will make an address on this topic. This is to be followed by a season of prayer and then Dr. A. Wentworth Hewitt, outstanding rural minister of the Americas, will make an address. In the evening session the theme will be "Facing the Facts of Where The Lost Are." Speakers on this topic are Rev. Paul Jones, Rev. George Riddle, Rev. W. B. Heyward, and Dr. Hewitt. During this session the new members of the Synod's Home Mission Family will be introduced. Slides will present the progress during the year and Clyde White's famous Hymn Singers, a male chorus of ninety voices, will sing. On Tuesday morning the theme will be "Facing The Facts of How To Win The Lost." The devotional will be conducted by Dr. Addison G. Brenizer, famed surgeon of multiplied thousands of operations. The speakers for this session will be Dr. J. B. Green, Dr. R. S. Boyd, and Dr. Hewitt. Following the conference there will be lunch and then the Synod of North Carolina will convene. Dr. E. E. Gillespie will be a guiding factor in this conference.

Every minister and all ruling Elders who will be representatives to Synod; all Home Mission Workers in Synod and Presbytery; President of the Synodical and Presbyterial's and Secretaries of Assembly's, Synod's and Presbytery's Home Missions; members of the staff of Religious Education Committees and workers are invited to attend this conference. Free entertainment is provided beginning with supper on Monday and going through lunch on Tuesday. This is one of the most vital conferences

that has been planned. The Committee in charge is very happy to present this challenging program with such able and inspiring speakers.

(R. H. Stone, Secretary.)

### Augusta Presbytery

The Mid-Summer Adjourned Meeting was held in the Reid Memorial Church, Augusta, Ga., on June 25, 1946. It was remarkably well attended, for an adjourned meeting—nine ministers and three elders. Rev. Edward B. Cooper was received from the New Jersey Presbytery of the Orthodox Presbyterian Church. He came in response to a call from the Washington Church. The following Commission was appointed to install him there the following Thursday night at 8 P. M.: Rev. John Scott Johnson to preside and propound the constitutional questions; Rev. Cary N. Weisiger, III, to preach the sermon; Rev. Arthur C. Van Saun to charge the Pastor, and Elder C. H. Mitchell to charge the congregation. The installation took place on schedule time. Mr. Cooper is also Stated Supply for the Ficklen Church.

Presbytery had accepted the invitation of the first Church in Augusta for its Fall meeting, but in view of an urgent invitation from the Monticello Church, Presbytery reconsidered its decision. The First Church of Augusta graciously yielded its priority, and the invitation of the Monticello Church for the Fall meeting, Oct. 15, 1946, was accepted. After the Meeting, some delicious refreshments of ice cream, cake, and ginger ale were enjoyed at the hands of the ladies of Reid Memorial Church.

John Scott Johnson, Stated Clerk.

### SIBLEY CHURCH

We are now having our first experience of an organized visitation evangelistic campaign, as recommended by our General Assembly and promoted by Rev. H. H. Thompson, D.D., our General Assembly's Director of Evangelism. The visitors have been graciously received, and some decisions have been obtained. August 4th has been designated as Membership Sunday.

—J.S.J.

### Norfolk Presbytery

Norfolk Presbytery held its one hundred thirty fourth stated session July 16th, 1946 in the Second Presbyterian Church, Portsmouth, Va., with thirty-six ministers and thirty-three ruling elders present. Rev. David Burke Kerr is pastor of the church. Rev. Willie Thompson, the retiring Moderator, preached on the subject of baptism using as his text Acts 1:5-8.

Rev. Charles H. Gibboney was elected Moderator; Rev. James M. McNair, Vice-moderator and Rev. James M. Ammona, Temporary Clerk.

The pastoral relations between Rev. Paul E. Crane and the Makemie, Clark and Powellton Churches were dissolved and he was dismissed to Kanawah Presbytery that he may accept a call to the Presbyterian Church at Nitro, West Virginia. A Commission reported that Licentiate Howard Edwin Pickard had been ordained on June 16th in the Oakdale Farms Chapel, Norfolk, Va. He will continue this work and also pursue his post graduate studies at Union Theological Seminary next



session. Candidate Albert Eugene Dimmock, son of the late Thomas H. Dimmock, and a recent graduate of Union Theological Seminary in Richmond, Va. was dismissed to Greenbrier Presbytery that he may accept work and be ordained to the ministry. Mr. Chares Edwin Kirkpatrick, son of Rev. G. F. Kirkpatrick, of Maxton, North Carolina, was received under care of the presbytery as a candidate for the ministry from the Second Presbyterian Church, Newport News, Va.

The Commissioners to the General Assembly, Rev. T. D. Wesley, Th.D., D.D., Rev. Lynn Temple Jones, Rev. H. R. Poole, Rev. J. W. Lehmann and Ruling Elders J. F. Nicholson of the Ocean View Church, Wm. H. Rohrbach of the Wythe Church, Herbert S. Powell of the Powellton Church and R. O. Tate of the Coleman Place Church reported their attendance giving enthusiastic accounts of their impressions of the work of the General Assembly.

Rev. Dorsey D. Ellis, Chairman, reported on evangelism within the presbytery, urging each church to take part in some form of evangelistic effort during the year, and called attention to the fact that 394 were added to our churches during the year on a profession of faith. Mr. N. B. Etheridge, Chairman, reported on the Emergency Fund, asking each church to accept voluntarily the increased quota needed to complete the work planned for this period. The report with the increased amounts asked of the churches was adopted and addresses by many members of the presbytery indicated that the churches will generally undertake to increase their giving to this cause, so that a total of \$15,580 is expected to be raised in the presbytery. The stated clerk reported that during last year the total gifts to benevolence causes amounted to \$140,362 and that \$505,161 was given to all causes.

The Presbytery adjourned to meet in adjourned session at the call of the Moderator during the sessions of the Synod of Virginia at Hampden-Sidney, September 3-5, 1946 and in regular stated session in the First Presbyterian Church, Newport News, Va., at 10 A.M. Tuesday, Oct. 15, 1946.

—W. W. Grover, S. C.

### General Assembly's Committee On Negro Work Holds Initial Meeting

The General Assembly's Committee on Negro Work held its initial meeting in the Central Presbyterian Church, Atlanta, Ga. on Tuesday, July 30. The organization of the committee was completed at that time and the following officers were elected to hold their respective offices until the next meeting of the General Assembly: Rev. J. McDowell Richards, Decatur, Ga., Chairman; Rev. W. J. Gipson, New Orleans, La., Vice-Chairman; Dean M. Ray Doubles, Richmond, Va., Secretary. The group engaged in a careful preliminary discussion of all matters committed to it by the General Assembly and appointed sub-committees to make a thorough study of the various phases of its task and to bring definite recommendations to the next meeting of the body. It is expected that the Committee will be ready to assume responsibility for the Negro Work of our Church on April 1, 1947 as directed by the General Assembly.

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## Tuscaloosa Presbytery

Tuscaloosa Presbytery met in stated summer session in Elizabeth Church on July 16. Mr. E. L. Steffell, a candidate of Pittsburgh Presbytery, is supplying this group of churches while pursuing his studies at the State Normal College at Livingston, Ala.

There were ten ministers and three visiting ministers present, and 19 ruling elders. Two ministers were received: Rev. Joseph Dunglinson, D.D., from Roanoke Presbytery, who has accepted the call of the Aliceville and Pleasant Ridge Churches. He has been supplying these two churches for several months. A Commission was appointed to install Dr. Dunglinson on the first Sunday of September. This Commission consists of Rev. R. E. Fulton to preside, Rev. W. G. Greenlees to charge the pastor, and Rev. N. J. Warren to charge the congregation. Elders L. A. Ward, H. G. Cobb, W. W. Duncan, and E. C. Owens. Candidate Richard Lewis Kell was received from Meridian Presbytery. He has accepted the call of the Centerville Church and the following Commission was appointed to ordain and install, Presbytery having licensed him: J. Will. Ormond to preside; Preston Stevenson to preach the sermon; Ruling Elder C. C. Thomas to charge

the minister; N. J. Warren to charge the congregation; Elder C. E. Hornsby; G. W. Cheek and J. D. McPhail, alternates. On recommendation of the Committee on Evangelism, Presbytery will overture the Synod to consider the possibility of securing a synodical evangelist. Two seminary students have been employed during the summer. Mr. Jon K. Crow has supplied the Reform Group and Mr. Cecil Culverhouse has developed a new work in Tuscaloosa and vicinity. Rev. J. Davison Philips has supplied the Tuscaloosa First Church. Presbytery will meet next in Bethesda Church, which has built a new church. This meeting will be on October 15.

—R. E. Fulton, S. C.

### Missionaries Returning To China

Ten missionaries of the Presbyterian Church, U. S., with five children, will sail to Shanghai, China, on the S. S. "Marine Lynx," sailing from San Francisco on August 28.

This sailing of the "Marine Lynx" is a notable event in the re-institution of missionary work in the Far East. These arrangements have been made by the office of the Foreign Missions Conference of North America in New York, with which our Executive Committee of Foreign Missions is associated. The Foreign Missions Conference is the association of foreign mission boards in the United States and Canada in cooperative work. The American President Lines of New York have arranged this special sailing of a "missionary ship" and a complement of four hundred missionaries and children will make up the sailing list.

The missionaries of the Presbyterian Church, U. S., who will comprise our quota of passengers are as follows:

Rev. and Mrs. E. H. Hamilton and two children, Mrs. John Minter and three children, Mrs. N. A. Hopkins, Mrs. S. C. Farrior, Mrs. Andrew Allison, Mrs. A. A. McFadyen, Miss Josephine Woods, Miss Florence Nickles, and Miss R. Elinore Lynch.

Four of these will be joining their husbands who are already in China: Mesdames Minter, Farrior, Allison and Hopkins. Mrs. A. A. McFadyen, R.N., whose husband, Dr. McFadyen, was for many years our missionary in Suchowfu, until his death on September 23, 1944, is returning to Suchowfu to resume her work in the hospital there. Miss Nickles, who is specially equipped in religious education, returned to this country from China in December 1940, and was sent by our Executive Committee to Cuernavaca, Mexico, in June, 1943, where she served as our missionary until her return to the United States in July, 1946. Miss Nickles is returning to her work in the Woman's Bible Teachers' Training School in Nanking.

—H.K.T.

### BETHEL PRESBYTERY

Bethel Presbytery held its Summer Meeting on July 16, 1946, at Tirzah (L) Church, Union County, N. C., the busy conference season having made it impractical to meet at Piedmont Springs as originally planned. The Fall Meeting, however, will be held at Piedmont Springs, Kings Creek, S. C., on Tuesday, October 8, 1946, at 9:30 A.M. Rev. Fred. A. Hopkins was moderator. Rev. L. O. McCutchen, D.D., Missionary to Korea, gave a report on his interim work in Hawaii. William S.

McAliley and John S. Lyles, both of Purity Church, Chester, S. C., were received as candidates for the ministry. —W. P. Nickell, Stated Clerk.

### Hughes Memorial School

The annual meeting of the Session and the Board of Deacons of the First Presbyterian Church of Danville, Va., was held at Hughes Memorial School on Tuesday, July 23, to hear the report of the Board of Trustees of the School.

In his will, the late John E. Hughes, a prominent citizen of Danville, left nearly two million dollars to establish a home for orphans of North Carolina and Virginia. Under the provision of the will, the officers of the First Presbyterian Church annually elect the Board of Trustees. Beautiful and modern buildings were erected on a site about four miles northwest of the city. For more than fifteen years the School has been in operation, providing a home, care and education for approximately one hundred children.

Mr. W. D. Overbey, Ruling Elder of the Church, is Chairman of the Board of Trustees of this well-endowed institution. Mr. E. W. Paylor is the Superintendent of the School.

### Gilchrist Accepts New Work

J. W. S. Gilchrist will terminate his period of service as Treasurer of the Executive Committee of Religious Education and Publication on August 31, 1946.

Mr. Gilchrist has accepted the position of General Secretary of the Children's Home Society of Virginia and will assume his new duties on September 1, with headquarters in Richmond, Va.

A successor to Mr. Gilchrist has not been named as yet by the Executive Committee.

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## BOOK REVIEWS

### SEARGENT S. PRENTISS

By Dallas C. Dickey, Ph. D. Published by Louisiana State University Press, Baton Rouge, La., Price, \$4.00.

Seargent S. Prentiss was one of the greatest lawyers of his day as well as one of the most distinguished orators of the nation. He was born in Maine in 1808. After his graduation from Bowdoin College in 1826 he went to Mississippi. Here he taught school and studied law.

At the age of 29 Prentiss was elected to congress. His oratorical ability made him a national figure. He had a greater desire to practice law so declined to seek reelection and returned to the bar, and in a short time had many outstanding cases including the famous "Vick Case."

Prentiss began life with marvelous possibilities and bright prospects. He was endowed with a brilliant mind, a poetic imagination and a striking personage. He was classically trained, and continued his intellectual growth to the end of his life. Like a number of other richly endowed men, his character was not commensurate with his intellectual gifts. He became a gambler and was a victim of the habit of strong drink. Through his superior talents he accumulated a fortune, and later through the weakness of his character died in poverty at the age of 42.

This great biography should prove fascinating reading to anyone interested in history, law, or oratory. It should serve as a warning to younger men to guard against the disastrous habit of drink. In this connection we quote a statement made by Prentiss shortly before his death. "Like Laocoon in the folds of a snake, the serpent of habit coils around me and I fear its strength is too powerful for mine. Perhaps, had my angel of today, been my angel when first a man, I had never wooed the scorpion which is stinging me to death."

—John R. Richardson.

### CHILDREN'S STORY SERMONS FOR TODAY

Joseph J. Murray, John Knox Press, Richmond, Va. Price \$1.50.

Thirty-six short sermons on ingeniously varied themes yet all within the dominant range of Christian preaching. This reviewer suspects that the popularity of the children's sermon reflects the interest of the adult members of a congregation who may listen in. And in the case of this compilation adult consideration would be well worthwhile, though we do not mean to advocate developing in the congregation a taste for a strictly juvenile diet in sermons. For it is noticeable that these sermons have common failing, though in much less degree, of most children's sermons in that they exhibit some indecision in presenting the fundamental ideas of the substitutionary atonement, and there is patent difficulty in dealing with the Reformed doctrines that have to do with the relation of the Divine to the human will. Most pastors will understand this fault, if they regard it as one, and will sympathize with the author. Altogether, the sermons are admirable in every respect.

—William D. Gray.

### THROUGH BOWEN MUSEUM WITH BIBLE IN HAND

By Barbara M. Bowen. Published by William B. Eerdmen's Publishing Company, Grand Rapids, Mich. Price \$2.00.

During our seminary days we studied what was then called, "Biblical Antiquities." It served a useful purpose. This volume deals with the same subject. Its aim is to make some of the vague passages of Scripture plain by throwing light upon Bible lands, customs, and people.

The reading of this book will contribute new insight into many of the passages of Scripture. For example, David, prayed, "Put Thou my tears into Thy bottle." Mrs. Bowen informs us that it was the custom of many of the ancients to collect the tears of the whole family and preserve them in bottles, and tear bottles have been found in large numbers on the opening of ancient tombs. They are made of thin glass with slender body broadened at the base with a funnel shaped top. When serious trouble occurred in a family, the relatives all came and each one brought a tear bottle. As they wailed and wept, the tears rolling down their cheeks each person gathered tears from the faces of all present in his tear bottle. The authoress believes that the woman who washed the feet of Jesus in the house of Simon took her tear bottle, poured tears over his dusty, tired feet and wiped them with her long hair. She bathed him with tears, not necessarily her tears, but from her tear bottle, a very sacred possession.

—John R. Richardson.

### THINK ON THESE THINGS

By Stuart R. Oglesby, D.D. Published by John Knox Press, Box 1176, Richmond, 9, Va. Price \$1.25.

Dr. Oglesby gives us an exposition of Philippians 4:8 in this small volume. There are 12 chapters dealing with various aspects of the Christian's thought life. It constitutes a strong plea for clean living and high thinking. It is a good book for any age, but especially young people.

—John R. Richardson.

### MY NOTES FOR ADDRESSES AT FUNERAL OCCASIONS

By W. P. Van Wyk. Published by Baker's Book Store, 1019 Wealthy Street, S. E., Grand Rapids, Michigan. Price \$1.25.

### MY SERMON THOUGHTS ON THE LORD'S SUPPER

By Rev. W. P. Van Wyk. Published by Baker's Book Store, 1019 Wealthy Street, S. E., Grand Rapids, Mich. Price \$1.25.

Rev. W. P. Van Wyk, who passed away on June 28, 1943, was considered one of the greatest preachers of the Christian Reformed Church. These two volumes are living memorials of this esteemed Christian leader. They were produced from a richly stored mind and a warm heart. From a homiletical standpoint both volumes could serve as models for young preachers on these important subjects. We are delighted to recommend these two volumes without reservation.

—John R. Richardson.

### THE LIGHT OF FAITH

By Albert W. Palmer. Published by the McMillan Company, 60 Fifth Avenue, New York, N. Y. Price, \$1.75.

Dr. Palmer prepared this book as an outline of religious thought for laymen. He stated in his preface that this book is a result of forty years of study in which he has read many books and talked with many people facing many life situations. The book represents his own opinions. In our judgement this is the weakness of the book. Men who are craving for the light of faith need more than the opinions of a fellow traveller in search of light. We need the light of authority, the Word Of God, which is a proven lamp unto our feet and a light unto our pathway.

The amazing thing about this book is that it is written by the president of a theological seminary. Dr. Palmer is the President of the Chicago Theological Seminary and Professor of Practical Theology in the Federated Theological Faculty of the University of Chicago. If this is a typical example of the condition existing in the theological seminaries of America it is the most tragic thing we know. We certainly feel sorry for young men who sit under such deluded teaching. This book has a good title, but the faith of the author is not light but dense darkness. Appraised as a whole, this is a dangerous book. It is a bad book. We do not see how it can lead anyone to faith. It will only solidify doubt and intensify unbelief.

—John R. Richardson.

### BIBLE MESSAGES OF ENCOURAGEMENT

By Ivan H. Hagedorn. Published by the Pulpit Press, Great Neck, N. Y. Price, \$2.00.

Since mortal man is subject to discouragement, messages of encouragement have a real place in life. The pastor of the Bethel Evangelical Lutheran Church has studied the Bible with the idea of gleanings from its pages individuals who engaged in the ministry of encouragement. Beginning with Deborah, a mother in Israel who encouraged a nation in the time of confusion, he discusses various characters engaged in this work, closing with Jesus Christ, the Son of God Who was and is the greatest Encourager of them all. The seventeen chapters are well written and something stimulating is found in each one. After reading this volume every Christian will strive to be more diligent as an encourager.

—John R. Richardson.

### WEDDING BELLS

Published by Dunbar H. Ogden, Knox Press, Richmond, Va.

A wedding booklet containing a certificate of marriage, the marriage service from The Book of Common Worship, and brief chapters by the author, pastor of the Napoleon Avenue Presbyterian Church, New Orleans, La., entitled: The Background; The Marriage Service; The Church and the State; Sex Relations; Personal Development; Children. All that is said should prove profitable and is well within the conventional Christian point of view. Unlike some others, the booklet does not have pages where, under Congratulations, wedding guests might record their names.

—William D. Gray.

### CHILDREN'S PARABLE STORY-SERMONS

By Hugh T. Kerr, D.D. Published by Fleming H. Revell Company, New York, N. Y. Price, \$1.50.

Dr. Kerr maintains that it is not easy to interpret the Parables, especially for children. We share the same belief. He has succeeded splendidly in reducing the language of our Lord to such simple phrases that even a child just beginning to read can understand the important lessons our Lord intended to convey in His parables.

The author never fails to point out the significant lessons in each Parable in such a way that the child can remember them easily and carry them through life.

—John R. Richardson.

### THE APOSTLE PETER

By W. H. Griffeth Thomas, D.D. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price, \$2.50.

The life and witness of Saint Peter are analyzed in this volume by an able expositor. The volume offers excellent material for Bible class work. The outlines are suggestive rather than exhaustive. The author traces in an interesting manner the life and character of Peter from the time of conversion to his spiritual maturity. The second part of the book deals with the two epistles of Peter. A helpful bibliography is thrown in for good measure.

—John R. Richardson.

### "All Things Are Possible With God"

By Benjamin B. Warfield

"Could the omnipotent God indeed be inclosed in a woman's womb? Could the infinite God really be pillowed on an earthly mother's breast? Could the omniscient God actually lisp in the prattle of a child? Could the self-existent One really die? The All-blessed hang a bruised and wounded sufferer upon the accursed cross? Do dead men ever rise again? Can they whose flesh has been dissolved in the corruption of the grave, take on again the firmness and freshness of youthful life? Can one who himself died on a cross, between two thieves, be indeed the Life of the world? He who could not save Himself, can He really save others? Can a splash of water on the forehead wash away sin? Absurdities, impossibilities, enough! "I believe," cries Tertullian, "though they be impossible."

Nay, the fervid old saint would turn the tables upon the objector. "I believe," he cries, "not merely **though** they be impossible: I believe **because** they are impossible!" For the impossible is the very sphere of God's activity; and we most readily credit the divine interposition in matters beyond the power of man—it is because man cannot save himself, that I may believe God has intervened to save him. It is because man cannot cleanse his soul, that I can believe that God will interfere to cleanse it. It is because this world lies dead and corrupted in its sin, that I can believe that God will implant in it a germ of life which shall grow until it leavens the whole mass. It is because there are so many things impossible to poor puny man, that our hearts abound with joy at our Saviour's declaration that "all things are possible with God." Mark 10:27 (R. V.).



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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 9

SEPTEMBER 2, 1946

Yearly Subscription \$1.00

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Church Committee — Report Of Committee On Findings

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By L. Nelson Bell, M.D., F.A.C.S.

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**

**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### Meeting Of The Southern Presbyterian Journal Supporters And Continuing Church Committee

On Wednesday and Thursday, August 8-9, 1946, there was a gathering at Montreat of a group of the Supporters of The Southern Presbyterian Journal and other members of the Continuing Church Committee. There were two hundred five in attendance from fifteen of our Synods. This meeting was characterized by a spirit of prayer and consecration. Dr. C. G. McClure of Charlotte presided. The Rev. John R. Richardson, D.D., of Spartanburg, S. C., served as chairman of the program committee.

The principal addresses were made by Dr. L. Nelson Bell, Montreat, N. C.; Elder Richardson Ayres of Alexandria, La.; the Rev. Cary N. Weisiger, III, Augusta, Ga.; Elder Kenneth S. Keyes of Miami, Fla.; Dr. Daniel Iverson, Miami, Fla.; and Elder Hugh T. Shockley of Spartanburg, S. C. A large part of the time was also given to intercessory prayer and open discussion. We are printing three of the addresses in this issue of The Journal. That of Dr. Bell will be found on Page 3, that of Rev. Cary Weisiger, III, on Page 5, and that of Elder Richardson Ayres on Page 18.

Officers elected for the new year 1946-47 are as follows; Elder Richardson Ayres, Alexandria, La., Chairman; Rev. John R. Richardson, D.D., Spartanburg, S. C., Co-Chairman; Elder Horace H. Hull, Memphis, Tenn., Vice-Chairman. Rev. Henry B. Dendy, D.D., Weaverville, N. C., Secretary; and Elder W. Gettys Guille of Salisbury, N. C. Treasurer. Elder Kenneth S. Keyes was elected Chairman of the finance Committee and Rev. C. G. McClure, D. D., of Charlotte, N. C., as Chairman of the Committee on Strategy. Additional members of the executive Committee include Dr. L. Nelson Bell, of Montreat, N. C., Dr. J. P. McCallie, Chattanooga, Tenn., Dr. J. M. Wells, Sumter, S. C., Thomas M. Glasgow, of Charlotte, N. C., and the Rev. Cary N. Weisiger, III, of Augusta, Ga.

The legal Committee was renamed and includes; Judge C. Ellis Ott, Bogalooosa, La., Chairman; Judge Samuel M. Wilson, Lexington, Ky.; Hon. Henry E. Davis, Florence, S. C.; and Major W. Calvin Wells, Jackson, Miss.

We print below the Report of the Committee on Findings. —H.B.D.

### Report Of Committee On Findings

#### I. Southern Presbyterian Journal.

1. Gratified by the remarkable success of the Southern Presbyterian Journal reflected in the steady increase in the number of subscribers and the correspondingly increased influence, we hereby express our deep appreciation to the editor, his staff and all who have contributed support both in gifts and articles.

2. We urge the friends of the Southern Presbyterian Journal and the cause it represents to submit articles of interest and importance that a broader and even more effective impact may be made upon the thinking of our Church.

#### II. The Continuing Committee.

1. We are encouraged by the growing number of ruling elders and others of the lay membership of our church who are showing their deep concern over the serious issues now confronting the Presbyterian Church in the United States. This concern is manifested by the large number who have attended this meeting and by the fact that many more desired to come but were unable to secure accommodations. It is worthy of note that 205 persons from 15 synods are present.

2. We reaffirm our loyalty to the following convictions:

- a. The entire trustworthiness of the Word of God, the only infallible rule of faith and practice;
- b. The Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures;
- c. The fact of the Virgin Birth of our Lord Jesus Christ, His substitutionary atonement to satisfy



divine justice, His mighty works and miracles as recorded in the New Testament, His bodily resurrection, and His sure return in power and glory.

### III. The Question Of Organic Union With The Presbyterian Church In The United States Of America.

1. We remain opposed at present to organic union with the Presbyterian Church in the United States of America because doctrinal differences present a serious obstacle. So far as the creedal statements are concerned the differences do not appear to be significant, but there is manifestly a radical difference in viewpoint in the two churches as to the interpretation and administration of the standards.

2. We are also concerned about serious differences in church government and of order, as well as in principles and methods of administration.

3. Recalling that when our Church came into existence, congregations, presbyteries and synods exercised the right of self-determination with regard to their property, we stand unequivocally on this principle, believing it to be consistent with the best in our Presbyterian tradition.

### IV. Faith And Life.

1. Humbled by the recognition of the presence of error and sin in our Church, and our own share of responsibility therefore, we re-dedicate ourselves to the task of rebuilding our Church pure in doctrine, in life and uncompromising witness to the saving power of the Lord Jesus Christ.

2. We covenant together to pray daily and especially every Saturday night for the accomplishing of this undertaking and for the outpouring of the Holy Spirit upon our Church in a mighty revival.

## For We Have Not Followed Cunningly Devised Fables

By L. Nelson Bell, M.D., F.A.C.S.

*This address was delivered as the opening address before The Southern Presbyterian Journal Supporters and Continuing Church Committee at Montreat, N. C., on Wednesday afternoon, August 7, 1946, at 2:30 o'clock.*

"God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom He also made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high;

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Hebrews 1:1-3, 2:1-4.)

The subject of this article is taken from the Second Epistle of Peter, the first chapter and the sixteenth verse: "For we have not followed cunningly devised fables."

The great issue before the Church of Jesus Christ today is whether, throughout the years, we have been believing and teaching and preaching the eternal verities of the Word of God, or, following a mirage of cunningly devised fables.

The history of the Christian Church is one of struggle; of constant warfare with the Devil, the enemy of souls.

Against the early Church Satan tried persecution but, as He so constantly does, He overreached Himself and the blood of the martyrs became the seed of the Church.

Later the tactics were changed and the destruction of the Church was sought through ignorance and superstition and ecclesiastical oppression. The Dark Ages resulted but, through Martin Luther and those who followed him, God brought back life and light and the Church cast off its shackles by returning to the open Bible and its life-giving message.

But, Satan has never ceased his warfare although his methods change constantly. Atheists and agnostics attacked from without but they failed. The Ingersolls and Paines heaped their ridicule on the Church of Jesus Christ and on the Word of God but they and their followers were broken on the Rock and went down to Christless graves.

Today we see a startling and distressing new mode of attack, not from without but from within the Church. This new strategy of infiltration, had as its beginning those philosophers who attacked the historicity, veracity, authority and inspiration of the divine record, the Bible itself. Under the guise of scholarship, becoming critics of the Scriptures, rather than subject to the searching truths of these Scriptures, these men started a train of destructive teachings about the Bible which have culminated in the elevation of human reason above divine revelation. There are those who now affirm that "no intelligent person" can accept the record in the first three chapters of Genesis, the authenticity of many prophetic writings, the virgin birth

of our Saviour, the substitutionary atonement, the authenticity of the miracles of the Old Testament and of our Lord, the bodily resurrection of the Saviour and the spiritual authority and interpretations of the Gospel in the Pauline and other epistles.

The liberal theologian seems to see nothing inconsistent in questioning various parts of the Bible while, at the same time, affirming the "great principles" which the Bible teaches. We are constrained to believe that many of these men, good men and sincere as they are, are genuinely unhappy and that they long for the spiritual power which comes alone from a full faith and message. With all of our heart we believe that destruction of faith in the Bible means cutting the nerve of evangelical Christianity.

This nerve having been cut, the efforts and energies of the Church are diverted to programmes of reform, and the emphasis is changed from individual redemption of the sinner to mass education towards social, economic and racial improvement. To facilitate such a programme ecclesiastical power and numbers are necessary and there is born a mania for union and for great organizations, regardless of underlying differences in doctrinal belief.

Our own Church has in no wise escaped the trends of today. We have no reason to point to others with a finger of scorn as though we too are not guilty. But there is still a great body within the bounds of our Church which holds that unity of the spirit through unity of faith is of infinitely greater importance than organic union with any other group.

As we face again and again the question of union with the Presbyterian Church, North, there are certain inescapable points which should be repeatedly stressed.

First of all, **it would not be union but absorption. It would not be merging but a submerging** of our Church and her interests. No owner of a business would anticipate joining a firm four times as large as his own and yet be naive enough to expect to maintain any vestige of control over that organization. No suggestion of "Regional Synods," or other forms of local autonomy can eliminate the fact that the inevitable end of organic union with the Northern Church will be that every phase of our Church's life and activity will be determined by those who have little knowledge of, or sympathy with, some of the problems which we face. Also, there can be nothing in such an arrangement which cannot be completely changed by subsequent actions of the new Church Courts.

In the second place, **such a union would disrupt the effectively working agencies of our Church.** We have reason to be thankful for, and proud of, these agencies, and, experience has shown again and again that effective work is most often prosecuted by able men, representing small groups which are fully aware of the problems and goals they represent, rather than larger boards in which is concentrated great power. Our Foreign Mission enterprise will suffer greatly by such a merger. Home Missions will be complicated by lack of understanding. Stewardship will come to an impasse because the two systems are diametrically different. We will find ourselves with a race problem infinitely greater than we now have, because complicated by men who do not understand many of

the problems involved. Our educational and other agencies will likewise be changed in ways we would deplore.

In the third place, while outwardly adhering to the same Standards we find the **two Churches diverging widely in interpretation and application of these Standards.** There have been those who have sought to minimize the theological and doctrinal aspects of the Auburn Affirmation, seeking to have it mean primarily a revolt against a deliverance of a Church Court. The historical facts do not bear out such a position. While some may have signed this document for these reasons, we know it to be a fact that many signed it because they no longer held belief in these five doctrines as essential to ordination. Not only has the Auburn Affirmation never been repudiated but it was passed over to avoid a split in the Northern Church. Since that time its signers have more and more come into positions of power within that Church.

Many in our Church do believe these doctrines to contain the very heart of the gospel message, and they contend that to relegate them to the category of "cunningly devised fables" is not only a sin against our Lord but also certain to spell eventual doom to effective evangelical witness. For that reason, if for no other, they are unwilling to enter into any form of union with another group until doctrinal integrity is again recognized as essential to ordination. The Presbyterian Church is a confessional Church, a Church which has always held high these standards. To lower these standards now is unworthy of the history of our Church and disloyal to our Lord and His Word.

But, our position is not a negative one, nor is it a contentious one.

With all our hearts we recognize our own sinfulness and the fact that the best Christians are simply sinners saved by grace. We also recognize the need for more love for one another and for those with whom we differ.

We further recognize that the greatest single need within our Church is a Spirit-sent revival. A cold doctrinal soundness is a tragic misapprehension of the meaning of the Gospel. When a revival comes it will come, as always, because men have seen their own sinful hearts and cried out to the One who alone can forgive sin. Revival will come when we recognize in men and women and little children around us people who are eternally lost without the Saviour. Revival will come when we realize that the most important thing in this world is the redeeming grace of the Lord Jesus Christ. Revival will come when we preach the Gospel in its fulness, trusting in the Holy Spirit to water the seed we sow.

Again we affirm—when we insist on a loyal adherence to the clearly stated doctrines of the Scriptures—we have not followed cunningly devised fables.

### THE INFALLIBLE WORD

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# Prayer Fellowship In A Crisis

By Rev. Cary N. Weisiger III\*

*This address was delivered before The Southern Presbyterian Journal Supporters and Continuing Church Committee at Montreat, N. C., on Wednesday evening, August 7, 1946, at 8:00 o'clock.*

Recently I visited the library of the Union Theological Seminary in New York City and came across a musty, old volume written by Jonathan Edwards describing the spiritual awakening that came to his church in 1735 and that later spread through New England. The full title is quaint and interesting: "Edwards on Revivals: Containing a Faithful Narrative of the Surprising Work of God in the Conversion of Many Hundred Souls in Northampton, Massachusetts, A.D. 1735; Also, on the Revival of Religion in New England, 1742, and the Way in Which it Ought to be Acknowledged and Promoted."

Edwards describes a remarkable movement of the Spirit of God. In the earlier revival almost all of the adult residents of Northampton became communicant members of the church. 100 were received before one Lord's Supper, 80 before another and 60 before a third. Almost 300 souls were "saved hopefully" in one half of a year. The conversation of people turned almost exclusively on spiritual matters; they were even tempted to neglect their worldly business.

Of course, group prayer played a prominent part in the revival. As a result of his experience and observations Edwards suggests that a day of prayer be conducted as follows: small companies should meet for prayer about town, men with men, women with women, young people with young people, and children with children; all should gather for mid-day prayer in the church; then all should retire for the afternoon to their smaller prayer companies.

Let us go back from the New England revival of two centuries ago to the time of Daniel the prophet and the children of Israel in exile. Again we shall see an amazing example of group prayer and of the power which God will release through it.

## What Happened When Four Men Prayed?

Nebuchadnezzar the king had a dream. He was much troubled by it but could not remember what it was. He summoned his magicians, enchanters, sorcerers and Chaldeans into the royal presence. He demanded that they tell the dream and the interpretation thereof. Bewildered, they asked the king to describe the dream, promising then to interpret it. Nebuchadnezzar became furious. He decreed that his wise men should be cut in pieces and their houses made a dunghill. Then Daniel heard of the decree, gained a brief time of delay in the execution of it, and the narrative runs as follows: "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his companions should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a vision of the night. Then Daniel blessed the God of heaven." (Dan. 2:17-19). As a result Daniel was able to

recount and interpret the famous dream of the image with the head of gold.

I confess that I am haunted by these examples of power in group prayer. Why can't we have this fellowship as a normal experience? Are there not reserves of power which God is willing to release whenever there are actually two or three who are of one mind in Christ Jesus? Must it only be in what we call a crisis that we are willing to break down our barriers of pride and disharmony in order to secure the blessings of Heaven with an acceptable group attitude? We all know that the problem in prayer is not to cajole a reluctant God to do our bidding. The problem is to bring ourselves into that condition of mind and heart which God has indicated He will immediately bless with ample answers and assurances. The hindrance in prayer is never in God; it is in us. Therefore, I would raise certain questions for our consideration.

## What Is The Truth About Most Of Our Group Praying?

We must admit that much of our corporate prayer is unreal. We lack unanimity of mind and purpose. Some of us are spiritually on good terms with God and some of us aren't. Some of us expect God to answer prayer and some of us don't. There are professing Christians who have never been deeply convinced about the efficacy of prayer.

Take a typical Sunday morning congregation. The pastor in most Presbyterian churches does all of the audible praying. Even if by careful preparation and long hours on his knees in private he is in a suitable condition to approach the Throne of Grace, there still remain the people. Where are they spiritually? Some are not yet born again. Their souls have not been breathed upon by the regenerating Spirit of God. They are not renewed in Christ. They have never been in repentance and faith to Calvary. They cannot see or enter God's kingdom in prayer.

Others in the average congregation are carnal, undeveloped Christians. With weary slouch they lean forward on the next pew at the time of the pastoral or "long" prayer. While the pastor drones on, their minds wander in pleasant fields; dress, food, home, business, pleasures are dwelt upon.

Some, God bless them, are eager for prayer. They recognize its importance. A man is speaking for them to God. Personal and social issues are at stake. The universe may be affected. The hands of prayer are grappling with destiny. These really try to pray.

Of course, if the pastor himself has not made careful preparation, all is lost. Prayer is only a perfunctory preliminary. Everyone is relieved when it is over. But God isn't relieved, and the Spirit of God is offended.

Again, take your typical board meeting, whether of officers or of other organizations in the church. It is customary to begin with prayer. It is customary to make the prayer short and to use certain set forms. If the one praying commits the unpardonable sin of going beyond the usual length of time, there is a suppressed feeling of indignation. People soon learn that it is better not to call on certain persons to pray lest they be too long about it. There is business to be dealt with. Besides, everybody is in a hurry to go home.

I have been so convicted about this that in recent months I have asked my elders to make an adjustment with me both in our thinking and in our practice. Those of you who are ahead of me in these matters will pardon this personal reference and take it as confirming your own convictions and experience. We have decided that **prayer is our business**. It is our primary and main business as elders. Therefore, it has become the first item on the agenda for 45 minutes, and in that time we take the names of 15 or 20 families on cards, discuss their needs briefly as we know them and intercede for them. Thus we hope in the course of a year to cover the entire congregation. In all of this, one conviction abides with me; we must find a way of having power in our group praying and of truly laying hold of God.

#### Why Does Our Corporate Prayer Lack Reality?

I believe there are at least three sins which keep our prayer fellowship from being what it ought to be. Every born again person should feel almost instinctively what those sins are. They are pride, disloyalty and lovelessness. Scripture suggests them to us. In the epistle to the Ephesians Paul follows the rich doctrinal chapters first of all with this practical exhortation. He urges us to walk "with all lowliness and meekness (the opposite of pride), with longsuffering (the opposite of disloyalty), forbearing one another in love (the opposite of lovelessness)" (Eph. 4:2). Unless we obey this injunction we shall not remotely capture true prayer fellowship.

Consider pride. How it keeps us from acknowledging our weaknesses, temptations and sins! Why can't we break down this ridiculous reserve and admit the plain fact that the best of us are just poor sinners saved by grace? I shall never forget how an old missionary confided in me when I was serving as a short-termer in India under the Northern Presbyterian Board. Sainly Dr. J. J. Lucas went to India in 1870 and in 1934 he was still going strong, retired in the sight of men but not in the sight of God. He told me that every morning he made it his custom to go to the Lord with words from this old hymn on his lips:

"Just as I am without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come, I come."

This made a tremendous impression upon me. Why should we not get down before one another to that level where we really are, the level of poor sinners saved by grace?

Disloyalty is a deadly sin and kills fellowship. We may practice it in many ways. There is the cutting criticism made behind another's back. In public meeting there is the smile, the wink, the

nod, the glance indicating to a third person that the one who has just entered the room or who has the floor is batty or queer or pathetic. How can God bless **that** or give unction or grace in such an atmosphere? O, for cleansing from disloyalty. This sin is preventing revival in many a church.

We are afflicted by lovelessness. We don't care enough for one another. We have drifted far from that day when it was said: "Behold, how these Christians love one another!" We can rarely expose our deepest concerns even to a Wednesday night prayer group because we fear people will be bored or will misjudge us. **We don't trust one another**. Must it be only in what we call a crisis that we are willing to bind ourselves closely enough together in humility, longsuffering and love? Just here I should like to make a remark that may be misunderstood but I want to make it anyway. We who are friends of this cause of **The Southern Presbyterian Journal** have a responsibility for a larger loyalty and love than that within this group. We have a responsibility toward all the brethren in the Church where we promised to study unity and love and peace as well as purity. I disagree with some of our brethren in the Church, but I want to be careful when I speak about them, not saying anything when they are absent which would violate the code of love.

I like to think that Daniel and his three friends preserved their prayer fellowship at all times. The way they stuck together and the way in which God blessed them suggests that.

#### What Can We Do About It?

It occurs to me that we can make a change both in our thinking and in our living. So far as our thinking is concerned, we ought to realize that we are always in a crisis. To be sure, we feel that we are in a particular crisis now in the Presbyterian Church in the U. S. as we face the question of organic union with another body. A strong and determined group of leaders who are fascinated, so far as I can frankly assess the situation, with external amalgamations, are trying to take us into this union. I think that these brethren are mistaken. At any rate the crisis is upon us, and that should drive us to more earnest and genuine group prayer. But every time, I repeat, is for the Christian a crisis time. We believe that God's plan is one and that His providence is one. Therefore, there is never any moment when we need the presence and help of the Lord Jesus Christ less than we do at other moments. Who can say what is important or what is unimportant in God's providence? The hymn is right: "I need Thee every hour."

If you get up in the morning and you are in good health and your children are well and your work is running smoothly, you are in a crisis just as much as you are when you get up one morning feeling sick and one of your children is desperately ill and your work is in a bad way. Recognizing this fact in our thinking will help us, I feel, to prize the blessings of genuine prayer fellowship.

Then, as to our living, we may make three adjustments. We may first of all be sure that there is no barrier of our making existing between ourselves and other Christians. Every relationship should be right. Sometimes an elder has hated another elder, or a pastor has hated his session, or a session has hated its pastor. Every relationship must be cleansed as a condition of power in joint prayer.



Next, we may undergird all of our ordinary church activities with more prayer. I have mentioned what my Session and I are trying to do. It is too early to calculate results, but I know that blessing has come to us.

Finally, we may covenant together to pray for our Church and for revival every Saturday night. The ministers of Augusta presbytery have been remembering one another in that way, and I know it has helped me. Just think of the power that God may be pleased to release if 200 of us are on our

knees every Saturday night across this Church pleading for a mighty spiritual awakening in all of us!

I remind you that only four men met for prayer long ago, and the results were astonishing. A vision was granted in the night, an unheard of revelation was given, a throne was impressed, an empire was swayed, human lives were spared. May God give us that same kind of prayer fellowship and power for our day!

## IV. The Holy Spirit And The Church

### THE GIFTS OF THE SPIRIT

By Rev. T. E. P. Woods, D.D.\*

**"Now there are diversities of gifts, but the same Spirit." I Cor. 12:4.**

The Church is both an organism and an organization. As an organism, its sphere is in heaven and on earth. It is the living Body of Christ, who is the authoritative Head; and it is united into a corporate whole by the Holy Spirit, who is the administrative Agent of Christ, to execute all orders from the Head, and to co-ordinate all the functions of the Body. As an organization, its sphere is on earth. It is composed of persons who have freedom of will, rational spirits, and physical bodies. These individuals, according to their several abilities, aptitudes, racial ties, and geographical distribution, under the supervision of the Holy Spirit, voluntarily associate themselves into minor groups as local churches, and into major bodies as denominations with their varying subsidiary organizations within the denominations and the churches, for the better accomplishment of their ministry to the glory of God.

The divinely appointed mission of the Church is to evangelize the world, and to furnish the Holy Spirit with the human agency for collecting out of the world those whom God has predestinated to be members of the Church. The mission of the Holy Spirit is: First, to call, sanctify, and equip these human agents for their duties; and second, to co-ordinate the development and the operations of the Church as a whole.

In addition to spiritual life and development, which we have discussed previously, the Church needs special gifts for its work. These gifts are of two kinds: Persons who can contribute service needed by the Church to carry on its work, and qualifications that will enable them to preform their duties efficiently, and thus edify the Body of Christ.

The gifts to the Church are from God, as is shown in First Corinthians 12:4-6: Diversities (or distributions) of gifts from the Holy Spirit; differences of administrations from the Lord, who is the Son; and diversities of operations (or energizings) from the Father. The first chapter of Ephesians presents the same economy regarding the plan of salvation: Which was formulated by the Father, executed by the Son, and applied by the Spirit.

The Church itself is the gift of the Father to the Son (John 17), who as the Head is responsible for its organization and administration. But, He has appointed the Holy Spirit to be His Vicar; and since all of Christ's operations in the Church are performed through His Vicar, the gifts to the Church and to its members are properly called the gifts of the Spirit, who is responsible for their distribution and effective use.

**1. The Nature of the Gifts.** If its work is to be effective, the Church as an organization of believers in Christ must operate by agreement and distribution of effort, and not by individual inclination or impulse. In order to do this, certain members must have particular duties assigned to them, which they will perform for the good of all. In order to carry out their duties efficiently, the chosen members must be qualified for their tasks. So, we have two kinds of gifts: **Persons and abilities.**

**1. Persons: The Gifts of the Spirit to the Church** (1 Cor. 12:28; Eph. 4:11). The persons who are Christ's gifts to the Church through the Spirit are of three classes: Ministers of the Word, officers of administration, and special witnesses.

**The first class of gifts to the Church.** Because the gospel of Jesus Christ is the power of God unto salvation to every believer, and is the food of life to those who have been saved, the gifts of prime importance to the Church are **ministers of the Word**. These are set down by the Holy Spirit as apostles, prophets, preachers, evangelists, teachers, and pastors.

**Apostles** were ambassadors extraordinary appointed by our Lord Jesus Christ for the establishment of His Church. They had the combined qualifications of all the "gifted" persons. **Prophets** were the speakers for God; they received revelations directly from Him, and spoke with the authority of God. Apostles and prophets were the foundation of the Church, of which Jesus Christ was the chief cornerstone. The foundation, once laid, was not to be laid again; therefore the need for apostles and prophets ceased with what is called The Apostolic Age, which ended about 100 A.D. We can find no warrant in the Scriptures for apostolic succession; but the need for the other



four classes of ministers of the Word has continued to the present.

A **preacher** is a herald whose duty is to deliver a message faithfully; he is not to add to it or take from it; he must not shun to declare the whole counsel of God, whether it be good for his hearers or evil. An **evangelist** is the proclaimer of good news, the messenger of salvation. A **teacher** is an instructor whose duty is to explain the meaning of a message so plainly that his hearers will understand it. A **pastor** is a figurative shepherd who has care of a flock, to feed and protect its members. These four types of service may be administered separately; or they may be, and usually are, combined in a single minister who at the same time is a bishop, or elder. Paul speaking to the Ephesian elders admonished them as both bishops and pastors: "Take heed therefore unto yourselves, and to all the flock over the which the Holy Spirit has made you overseers [bishops], to feed [as pastors] the church of God, which he has purchased with His own blood" Acts 20:28.

The second class of gifts to the Church includes officers of administration, or stewards of the household of God. They are named as elders, or bishops; and deacons. They are called "helps and governments" in the list of gifts of the Spirit in 1 Cor. 12:28. The qualifications and duties of these officials are adequately set forth in the pastoral epistles of Paul, and are so well defined and discussed in our Book of Church Order, that we shall add no further comment.

The third class of gifts to the Church, as recorded in 1 Cor. 12:28, calls for some consideration. It is concerning special witnesses that are essential in exigent periods of establishing and developing the Church. This class is distinguished by miraculous powers: Wonder workers, healers, speakers in other tongues, interpreters of tongues, and discerners of spirits. These were needed during The Apostolic Age.

For its dynamic effect, the gospel message called for belief in a well nigh unbelievable miracle, the resurrection of one Jesus of Nazareth, who had been crucified, who had died, who had been entombed; but who had risen from death on the third day. It was claimed by his followers that he was the Messiah of Israel, and the Lord who had ascended into heaven to sit on the right hand of God the Father. For the Messiah to die was a stumbling block to the Jews; and the resurrection was utter foolishness to the wise Greeks. The man who was witness of these two facts about Jesus Christ needed a sign for the Jews, and wisdom for the Greeks. Therefore the Holy Spirit gave the Church in its time of need miracle workers, and men empowered with words of wisdom and knowledge. These miraculous gifts were signs, not to them that believed, but to them that believed not, to catch their attention, arouse their interest, and cause them to hear the message of life.

All the gifts thus far mentioned are persons whose business is to serve. In no sense are these ministers to be looked on as holding positions of authority by virtue of which they can exercise lordship over others (1 Pet. 5:23). The ministers are gifts to the Church; the Church is not given to them. Jesus made this very plain to His disciples when He rebuked their ambitious thoughts, by saying, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever

will be great among you, shall be your minister; and whosoever of you will be chiefest, shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." May the Spirit of Christ forever take from our minds the thought that the official pastor, or elder, or deacon, or bishop, or archbishop, or Pope, is by reason of his office elevated to a rank of such authority that he can treat his less privileged brethren with mandatory pride or arrogant condescension, for his office came to him, not only through the will of the Spirit, but also through the suffrage of the Church (Acts 13:2, 3).

**2. Abilities: The Gifts of the Spirit to Members of the Church.** The second kind of gifts of the Spirit is the individual equipment of the members to enable them to perform their duties for the perfecting of the saints, unto the work of ministering to and building up the Body of Christ. These gifts are specifically named as the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, kinds of tongues, and the interpretation of tongues; all of them by the same Spirit, whose manifestation is given to every man for the profit of the Church.

Except in situations of special need that call for unusual spectacular signs, the gifts of the Spirit to individual believers are the supernatural energizings of a man's natural abilities. A born musician will become a newborn musician, who devotes his musical talent to the glory of God. Bezaleel, a man with natural skill, was filled with the Spirit of God in wisdom, in understanding, in knowledge, and in all manner of workmanship, that he might be qualified to construct the tabernacle. The Spirit of God came upon Samson and greatly increased his natural strength of body, to enable him to conquer the Philistines. The Spirit of God came upon Saul at the beginning of his reign, and gave the ability to rule well. When he, in self-will, refused to go God's way, the Spirit departed from him. In these cases, it was not the Spirit of Regeneration that these men received, but special energy according to their natural abilities. As in the parable of the talents, "To every man according to his several abilities."

It is interesting to note that Paul did not set a high valuation on the special gifts. Even the first gift to the Church at Pentecost, the gift of tongues, had in Paul's day about run its course of value to the Church. The fourteenth chapter of First Corinthians does not deny the right to speak with tongues, but shows that this gift does not always edify the Church; and, when it does not, the tongue-speaker would do better by remaining silent. Paul said: "I thank God, I speak with tongues more than you all: howbeit in the church I had rather speak five words with my understanding, than I might instruct others also, than ten thousand words in a tongue."

**II. The Purpose of the Gifts.** The purpose of both graces and gifts is the attainment "unto a perfect man, unto the measure of the stature of the fullness of Christ," who is the over all Head to the Church, "which is His Body, the fullness of Him that filleth all in all." Three directions for the attainment of this fullness through the gifts of the Spirit are given in Eph. 4:12: For the perfecting of the saints for the work of the ministry, for the edifying of the Body.

**1. For the Perfecting of the Saints: Faith.** "But the manifestation of the Spirit is given to every



man to profit withal." To every member of the Body of Christ is given a gift to enable him to perform his part for the good of all, and to receive from the quickened energy of the Body the joy of participating in its glorious service. His part may be very humble, but Christ assigned him the part, and the Spirit gives him the ability to do it well. If he responds with faith, he will receive his reward.

A tiny screw in an intricate machine may be so hidden that it is never seen after the builder placed it there. Its job is to hold something in place, so that some other part may move freely and smoothly in its more colorful operation. "Just a pew-sitter, occupying the same place week after week, year after year; nothing to do!" you say; but in the stillness of your sittings, the great Artist is painting on your face a master-piece of patient waiting that shows to them that know you the foregleams of the glory that is to be. So, have faith; and pray on, if that is your part. "Nay, those members of the body, which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor."

**2. For the Work of the Ministry: Worship.** The worship of the Church is not a formality, but an expression of its vital faith. There may be a ritual, or order of worship; for all things must be done decently and in order. If the order be of the Spirit, it will give evidence that the gifts of the Spirit are operative. The order of worship calls for prayerful planning lest there be confusion.

**Preaching** holds a place of prime importance in the majority of Protestant churches; for the mantle of the prophet has fallen on the preacher. The messages of the prophets "are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven" 1 Pet. 1:12. The "gifted" preacher becomes the mouth-piece of the Holy Spirit so long as he sticks to his text, and rightly divides the Word of Truth. The sermon differs from all other forms of discourse in that it always centers in Jesus Christ and Him crucified. The simpler it is, the more effective is its power; for thus it so represents Christ that the hearers see HIM, and do not think of the wonderful discourse they have heard, or of the eloquent preacher who delivered it.

**Prayer** is really the power that packs the pews. Not the so-called long prayer, which is often too long, and too evidently prepared to impress the congregation, as was the case of one that the writer heard years ago: A newspaper reported it as "the most eloquent prayer ever addressed to a Clarksville audience." The public prayer has its place, and a worthy one; but the prayer-book of the preacher is composed of his praying members.

**Praise:** "Singing with grace in your hearts" describes another important part of the Spirit's ritual; "making melody in your hearts to the Lord." We all love good music; and the Lord loves it; but He does not love it when it comes from unsanctified, unsaved sinners, however wonderful their natural ability, or marvelous their acquired skill.

**Paying:** "Let us worship the Lord with our substance." This announcement by the pastor introduces a part of worship that sometimes causes discriminative fingering of the coins in the purse to find the one that will be least missed. God loves the cheerful giver, who gives, not grudgingly nor of necessity, but willingly; because he has first given himself to the Lord.

So, by preaching, praying, praising, and paying, the work of the ministry is carried on in worship that exhibits faith.

**3. For the Edifying of the Body: Teaching.** Faith and worship both edify; but another work is needed, which is the training of minds of both old and young in the Sunday School; and, more important still, the development of Christian character in the home, where the Family Altar is the lodestone of spiritual interest, and the godly lives of parents are a bulwark of strength to the children.

These three steps, Faith, Worship, and Teaching, lead inevitably to the increase of the Body by the ingathering of youths trained in the home and in the church school; and by the wider ingathering through evangelistic effort.

Evangelism should be both public and private. If we examine the sermons of Peter and Paul in the Acts, we shall find that they never failed to call for a decision about Jesus Christ, and in a vigorous, heart-searching manner. They were filled with the Spirit and preached with power because they knew Him whom they trusted, and they were eager to have others know Him too. His intercessory prayer teaches clearly that Jesus expected the succeeding generations of believers to witness for Him even as He expected the apostles to witness. So the challenge comes down to us all to do our share of effectual work according to our evaluation of what He has done for us, and according to the ability of each one of us, that the Body may increase into the edifying of itself in love.

The keynote of success in the use of gifts is shown in that last phrase: "unto the edifying of itself in love." Look again at the twelfth, thirteenth, and fourteenth chapters of First Corinthians. The twelfth chapter speaks of gifts and their relation to the Body of Christ; the fourteenth chapter speaks of the comparative values of two gifts, prophecy and tongues; but chapter thirteen declares that none of the gifts are of value without love. The Gift of the Spirit must be sanctified by the Fruit of the Spirit, even as of old the offering was sanctified by the altar. Graces first, then Gifts.

**III. The Control of the Gifts.** The Spirit—who gives—directs and controls the gift after it is given, by supervising and ordering the worker and his work. This fact is vividly shown in the account of the first witnesses who went out to preach the Word of Truth, as it is given in Acts. There we learn that the Spirit was the responsible Agent.

**1. In calling the workers:** "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them" Acts 13:2.

**2. In deciding the fields:** "So they, being sent forth by the Holy Ghost, departed into Seleucia" Acts 13:4. They were kept from certain fields that were not ready for them: They "were forbidden of the Holy Ghost to preach the gospel in Asia.—They essayed to go into Bythnia, but the Spirit suffered them not" Acts 16:6, 7. Remember also how the Spirit shifted Philip around, taking him from a successful meeting in Samaria to speak to the Ethiopian eunuch; then catching him away to witness at Azotus; then in all cities on his way to Caesarea, to make ready for Peter to open the doors of the Church to the Roman centurion Cornelius.



3. **In blessing their testimony:** By empowering them to speak: "Then Saul, who is also called Paul, filled with the Holy Ghost, said,—” Acts 13:9. By sealing their work: "And God, which knoweth the hearts, bare witness, giving them the Holy Ghost, even as he did unto us” Acts 15:8. By counselling them in their decisions: "It seemed good to the Holy Ghost and to us” Acts 15:28.

Thus it was in the days of the apostles. Today it is the same Church, grown larger, but less efficient because it has allowed the charm of organization

to quench the power of the Holy Spirit; made wiser by two millenniums of testing and successes, and sadder by the many failures that have marked its painful history when it chose its own path instead of following the one that the Spirit pointed out. But it is the same Spirit who began the good work, who is still ready to give the gifts of Christ unto men. He will not fail, nor will He cease until He presents us faultless before the presence of God's glory with exceeding joy.

\*Chattanooga, Tenn.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For Sept. 22: Jesus And The Law Of The Stranger

Scripture: Exodus 22:21-23; Deuteronomy 24:14-15, 17-22; II Chronicles 6:32-33; Matthew 25:31-45; Galatians 3:26-29; Hebrews 13:2. Devotional Reading: Psalm 146.

"The Lord preserveth the strangers." (Ps. 146:9) "The last, the least, and the lost" are precious in His sight. We have in this Psalm a very beautiful portrait of our loving Lord. He was always looking after the "strangers" when He was here in the days of His flesh. May we be like Him in relation to the many classes of people we might designate as strangers.

Exodus 22:21-23: **The Law of the Stranger.** "Neither vex a stranger nor oppress him." Who can say that the Old Testament is either narrow in scope or lacking in love?

The reason given is: "Ye were strangers in the land of Egypt." Remembering their own helpless condition and the terrible treatment they received from Pharaoh, their hearts were to be softened and they were to be kind to strangers. A special class of strangers—widows and fatherless children—were to receive special care.

God's wrath would "wax hot" and His punishment be severe upon those who broke this command. How does He feel today about the oppressing and vexing of strangers both here in America and in all parts of our so-called enlightened and cultured world? If the stories we read in the papers make our blood boil, what about the wrath of a Holy God? Is it not "waxing hot" in the year of our Lord, 1946?

Deuteronomy 24:14-15, 17-22: **Justice and Kindness.** Oppression. God cares for "hired servants," whether that hired servant be Jew or Gentile, one of our brethren, or a stranger. Our Savior became a "Servant" and knew what such a lowly position meant. A hired servant who is "poor and needy," demands special consideration. He hears the cries of all such oppressed people.

Justice. "Shalt not pervert the judgment of the stranger." When we were in Korea the Japanese perverted judgment in cases where a Japanese had a lawsuit with a Korean. But we do not have to go to a heathen nation to find this sort of thing. Do people of other races—negroes or foreigners—

the poorer class of white people, always get justice in our courts?

Kindness. What a beautiful law we have in these verses! (19-22) Leaving some for the strangers when we reap our harvests, or gather our grapes or olives. In an agricultural country this was a wonderfully thoughtful and loving command. The picture of Ruth, the Gleaner, is a fitting memorial of this gracious care of God for the stranger.

We can apply the principle even in our modern complicated economic life. When we have plenty, let us be willing to divide with those who have little or nothing. We sometimes grumble because we are called upon to help the millions of starving in our upset world.

II Chronicles 6:32-33 **Prayer for the Stranger.** This is part of Solomon's beautiful prayer at the dedication of the Temple. We might think that the stranger would be forgotten amid all the celebrations on this great national occasion. Jews are rather clannish, exclusive, selfish. Solomon, moved by the Spirit of God, rises above this nationalism and makes supplication for the stranger who comes to this place to pray—that his prayer may be heard and answered. "That all people of the earth may know thy name." His house was to be a house of prayer for all nations. God's purpose for Israel was that she should witness for Him and be a great Missionary nation—a blessing to the whole world, as intimated to Abraham when He called him—and be thou a blessing, in thee all nations should be blessed. She sadly forgot her mission even as the church has been disobedient to the last command of Christ.

Matthew 25:31-45: **"One of the Least," "I was a stranger."** "I was a stranger and ye took me in." What we do to His "brethren," we do to Him. His brethren are often hungry and thirsty and strangers, naked, sick, and in prison. This has been the lot of many Christians in our evil world. Blessed indeed will be those who minister to such people in His name and for His sake! The man who helps a fellow-Christian—who takes such a stranger in—will have in reality taken the Savior in. May we never overlook or neglect such golden opportunities! Christ walks the earth in the form of the "brethren."

Galatians 3:26-29: **All One in Christ Jesus.** There must be no strangers in the Church of Jesus Christ. We have put on Christ. He is living in each of our hearts. We are all brethren: we are all one.



Is it possible that we sometimes treat as strangers those who are of the household of faith? When the Duke of Wellington knelt once to take the Communion a poor servant was about to kneel beside him when an usher tried to keep him back until the Duke had finished. "No, No," said this real Christian general, "we are all equal here." Surely, no one can be a stranger in the family circle, where the first are last, and the last first.

Hebrews 13:2: **Hospitality to Strangers.** "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

We are all familiar with the beautiful illustration of this in the life of Abraham. (See Gen. 18) The picture of this rich man so gladly and graciously caring for the comfort and needs of the "three men" who came to him is one of the most entrancing scenes in the Old Testament.

We wonder how we can carry out this injunction in our day. We can produce some reasons and many excuses for our seemingly inhospitable attitude. Some of these reasons are valid, and some of the excuses very plausible, but we cannot help but feel that we are missing some rich experiences and richer blessings because we either will not, or cannot, carry out the principle involved in the command. We can easily see the difficulties of even trying. Our modern life is not all gain: the simpler life may be the finer after all. Certainly there is nothing finer than this picture in the Old, and this injunction in the New Testament.

There are times when we can obey, and at the same time safe-guard ourselves and our homes. We can open our hearts and doors to those whom we know are the followers of Christ, and those who are helpless and undone, the victims of sin. We must keep from coldness and selfishness. We can sacrifice to be hospitable, even when it would be unwise to open our doors to all strangers. May we not be too ready with our excuses and reasons!

### Lesson For Sept. 29: Jesus And The Law Of Love

Scripture: Exodus 20:3-17; Psalm 119:33-40; Jeremiah 31:31-34; Matthew 5:38-48; 22:37-39; Mark 12:30-31; Luke 10:25-37; Romans 8:2-4; Galatians 5:13-24. Devotional Reading: I Corinthians 13.

The Ten Commandments hang on the law of love. This Law is the one great law. Its expression is seen in all its loveliness in the thirteenth chapter of First Corinthians. Hang the fifteen verses of the Ten Commandments along side of the thirteen verses of this hymn of Love and see how they complete each other, Moses and Paul, Law and Love—for Love is the fulfilling of the Law.

Psalm 119:33-40: **The Law a Delight.** All through this most impressive Psalm whose subject is the Law of God, we are exhorted to love, to delight in, to incline our heart, to observe and obey, to long after, the Law of God. To the man who looks at the Law as the Psalmist did, it becomes the rejoicing of his heart.

We are apt to look upon the Law as something to dread, to fear, to obey only because we are afraid of the consequences of disobedience. But the Law is good; it quickens, it blesses, it refreshes our souls. It is not something to shun, or shudder

at; it is something to hold dear. Our attitude towards the Law needs to be revised. Make it our delight; say in our hearts, "I delight to do thy will, O God."

Jeremiah 31:31-34: **The Law in our Hearts.** "I will . . . write it in their hearts." The Ten Commandments were written first upon stone; they have been written many times upon parchment and in books; but this is not the place God wants them written. He wants them engraven upon the inner man, upon our very souls.

Mount Sinai was a fearful place. The people were filled with awe and dread. This was necessary in order to impress them with the holiness and majesty of Jehovah. But Moses tells them: "These words shall be in thine heart." So from the very first God insisted upon the heart as the proper place for the law.

Jeremiah, the weeping prophet with the broken and bleeding heart, naturally insists upon this. The day is coming when "all shall know Me" from the least to the greatest. May God hasten that glad and glorious day! Certainly, we are far from this condition now, with our lawlessness and crime, our utter disregard for the laws of God or man.

Matthew 5:38-48: **"More Than Others."** Love says **more**: more than the letter of the law. Love would lead us to "resist not evil"—to give, and keep on giving. Love would make us bless and do good and pray even for those who curse and persecute us. Love carries the Law to perfection; makes us perfect as our Father is perfect. Are we measuring our lives by this high standard: "More than others"?

Matthew 22:37-39: **The Great Commandment.** We have studied these words so often that we will not stop on them now. Both Old and New Testaments, Moses and Christ, agree in this summary of the Ten Commandments. Mark 12:30-31, is the same.

Luke 10:25-37: **Who is My Neighbor?** "Thou shalt love thy neighbor as thyself," the second great commandment, called forth this question from a certain lawyer, trying to justify himself. This gave Jesus the opportunity to relate one of His most beautiful parables—the Parable of the Good Samaritan. He answers the lawyer plainly.

My neighbor is anybody who needs my help, though he be one who despises me. The robbed and wounded man was no doubt a Jew; the one who showed mercy on him was a Samaritan, and the Jews not only "had no dealings with the Samaritans," but despised them. "Look all around you, find someone in need"—he is your neighbor.

What shall I do for my neighbor? Not pass by on the other side; not look and do nothing. Love leads us to do all we can. This man helped to the limit of his ability. He gave "first aid," but did not stop there; he provided for further treatment and food, and shelter. Even the lawyer could see the point; we can see; are we willing to **do**?

Back of this beautiful story is the life and ministry of our Savior, the Good and Great Samaritan to a lost, ruined, robbed and bleeding world, wallowing in the mire of sin, carried captive by our adversary the devil. No One but Jesus Christ could have such mercy on us. As we lay by the road-side, weltering in our blood, He came by, picked us up, poured in the oil and wine—the balm of Gilead, became our Great Physician, took our sickness and

our sins, and by His sacrificial death on the cross atoned for them all. There is balm in Gilead and a Physician there. Let us praise Him our Blessed Redeemer, for doing for us far more than the Good Samaritan could do for the man beside the road from Jerusalem to Jericho.

Romans 8:2-4: **What the Law Could Not Do.** "For God has done what the law—could not do." (R. V.) The Law was weak through the flesh. It demands perfect obedience; but no mere man since the Fall is able to perfectly keep the law, but daily breaks it in thought, word, and deed. All have sinned. There is none righteous, no, not one. What could we do? Nothing; we were helpless and hopeless, condemned. But God Who is rich in mercy, sent His Son. He came in the likeness of sinful flesh and for sin. Sin condemns us; but He condemns sin. He was made sin for us who knew no sin that we might be made the righteousness of God in Him. So the righteousness of the Law is fulfilled in us who walk not after the flesh but after the Spirit. Now we are **free**; free from the law of sin and death. The Law brings us to Christ that we may be saved by grace. What a glorious Salvation, and Glorious Saviour! Should we not praise Him and shout aloud our triumphant songs of rejoicing?

Galatians 5:13-24: **The Spirit and the Flesh.** We have been set free, but not free to do as the flesh pleases, but as the Spirit leads.

Free to serve one another; not to bite and devour each other. The world has a strange notion about freedom. We boast of freedom and use that freedom to bring a curse upon our fellow-men. How the so-called free people of the world have been, and are, devouring one another! These poor slaves of sin have never been made free by the Son; "If the Son shall make you free, ye shall be free indeed."

Free to walk by the Spirit, not free to walk after the flesh. The works of the flesh—our old sinful nature—are plain; immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, etc. The list is long and terrible. Many think freedom is found where these abound, but only the bonds of awful, hideous slavery.

Free to bear fruit. And what luscious fruit is in the basket Paul now holds up to our wondering gaze! Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Here is a picture of the glorious liberty of those whom the Son has set free, and the Spirit leads. Love bears its perfect fruit, and the Law is fulfilled in us who walk not after the flesh, but after the Spirit.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For September

#### Sept. 22: On Reading Scripture

##### Introduction

Once upon a time a missionary gave a New Testament to a little Japanese girl and told her to read it. A few weeks later the missionary was back in this little girl's town and hunted her up. She asked the girl if she had read the Testament all the way through, and the little girl replied: "No, for when I saw how those mean people were treating Jesus I turned to the last page of the book to see how it all came out."

Two frequently forgotten truths about Bible reading stand out in that little girl's statement. On the one hand she was wrong, because we can not read the Bible just like we would any old novel. You can read a novel, put it down and go to sleep, or turn over and see if the hero marries the heroine. It does not matter a lot. But the Bible demands faith and action. You can't read it like you would fiction. But on the other hand the little girl's naive statement was not far wrong. You can't exactly turn over to The Revelation to see what happens in the Gospel story, but it is true that the Bible is an organic unity that unfolds one story. We must be able to pick up the Bible and read it at any place from Genesis to Revelation and know just how far along the story of redemption has come and how far it has to go. To read the Bible correctly we must keep in mind the progressive unfolding of its one story and we must be

ready to trust and obey the God who speaks to us from the Bible.

##### Scripture Lesson

In your service of worship any of the following Scripture passages would be very appropriate: Psalm 1, 19, or any section of Psalm 119.

##### Seven Ways To Read The Bible

Dr. Norman B. Harrison has listed the following seven ways to read the Bible:

1. **Read it sympathetically.** Often these days people read the Bible in a critical frame of mind, seeking only to find flaws that will justify their ignoring the message of the Book. We must read sympathetically or we will close the door to a real understanding of the Bible.

2. **Read it comprehensively.** We must see the Bible as a complete whole and know where we are in its unfolding message. Here is a little outline of the Bible that will help you see it whole: Genesis 1-2: Paradise Lost. Genesis 3: Revelation 20: The Story of Redemption. Revelation 21-22: Paradise Regained.

Our risen Lord, in Luke 24, said that His own Person was to be found in all the Scriptures. Here is another outline that will help you find Christ in all the Scriptures.

1. **The Old Testament is a preparation for the coming of Christ.** (a) The Pentateuch—foundation for Christ. (b) The Historical Books—preparation for Christ. (c) Poetic books—aspiration after Christ. (d) Prophetic books—expectation of Christ.



**2. The New Testament is a manifestation of Christ.** (a) The Gospels—revelation of Christ. (b) The Acts—propagation of Christ. (c) The Epistles—explanation of Christ. (d) The Revelation—consummation of Christ.

**3. Read it comprehensively.** The Bible contains all forms of literature, and as we read we must remember whether we are reading history, poetry, or narrative. The Scriptures were written to different people over a long period of time, and though all of it is the Word of God it is not all of the same practical value and relevancy, nor do we always find the whole truth in the earlier portions of Scripture. We must come to understand its literary form and its doctrinal place.

**4. Read it prayerfully.** God has given us the Word, and as we read the Spirit of God breathes upon our hearts and brings the truth to light. We should always ask God to speak and illumine our minds as we read.

**5. Read it proportionately.** All Scripture is profitable, and in a long period of study we should cover all of it. But not all Scripture speaks directly to our hearts and to the needs of our lives. For instance, no man can really understand the Bible and Christ's atonement unless he has thoroughly studied Leviticus, but it would be pretty hard going if we only read the Book of Leviticus. We ought to keep a well balanced program of reading so that all along we will be reading in law, history, psalm, prophet, gospel, and epistle.

**6. Read it purposefully.** We don't read the Bible just to be reading, to say that we have read it through in a year. God has a purpose for our lives, and we read that Book to find that purpose and do it. Some such mottos as the following should help us keep a purpose in our Bible reading. Of the Bible J. Wilbur Chapman, great evangelist, said:

(1) Read it through. (2) Pray it in. (3) Live it out. (4) Pass it on.

D. L. Moody said the same thing this way: (1) Admit it. (2) Submit it. (3) Commit it. (4) Transmit it.

Always read with purpose or your reading is worse than wasted.

**7. Read it regularly.** If you only eat once a week you will just about starve. If you eat like a hog every day for a week and then quit for a month you will be mighty sick. Even so the Bible must be read and assimilated regularly and systematically. That means we must put a time in our schedule every day for Bible reading and we must not let anything keep us from reading during that time. We are all busy these days that unless we set aside a definite time and keep it there will be no time for such reading.

### Sept. 29: To Care Is To Share

This program has been defined by our committee at Richmond as a fact study of the conditions in Snedecor Memorial Synod of our church, the synod of Negro Presbyterian churches. The material will center around the need in that Synod for a Regional Director of Religious Education and a review of what has been accomplished in religious education in the work of that synod. The director has now been secured, and the material will deal with the

work he has to do. This Journal material is not designed to provide all the material for your programs, but it seeks to supplement the regular material in "Presbyterian Youth" by giving a Scriptural outline and a particular approach into which the material of Presbyterian Youth can be fitted. So for this program we give only an outline of one of Jesus' best known parables, for the truth of this parable declares that if we care we share, with all men regardless of color, culture, or creed.

#### Scripture Lesson

The Parable of the Good Samaritan in Luke 10:30-37. The story is so beautiful and to the point that it needs no outline, but the following truths for you and me come out of its telling. A real Christian is one who has:

1. A head that is aware of human need wherever it may be.

2. A heart that has compassion on the needy whoever they may be.

3. Hands that are ready to help those in need in personal, thorough service, come what may, cost what it will.

### JESUS OF NAZARETH — WHO IS HE?

By Rev. Kenneth S. Wuest\*

Modernism claims that Christ is only human, and just one of the many religious leaders. But in Hebrews 1:1-3 we find that he is better than they in eight particulars.

First, He is the Son of God, therefore very God of very God; they were only human beings.

Second, He has inherited all things. Third, He is the Creator of the universe and the organizer and controller of all its activities. Fourth, He is the brightness, the outshining of God's glory. That is, there radiates from him as from God the Father and God the Spirit the glory of the essence of deity, for he is a co-participant with the other Persons of the Triune God in the essence of deity.

Fifth, He is the express image of God in that He is the expression of the substance of deity. Jesus of Nazareth gave the human race a picture of what God was like. He as God the Son lived in a human body and expressed Himself through that body.

Sixth, He upholds and controls the movements of the universe. He rotates the earth upon its axis and sends it in its revolutions around the sun.

Seventh, He paid for sin on the cross by His death, and has thus provided salvation for the believing sinner.

Eighth, He is seated on the right hand of God, the place reserved for the Son of God.

What do you think of Jesus of Nazareth now? Is He your God and Saviour? If not, won't you just now believe that He died for you on the cross, and trust Him as your Saviour from sin?

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31).

\*Member of the Faculty of Moody Bible Institute, Chicago, Ill.

# Young Readers' Page

## A Narrow Escape

By Mrs. Dayton Castleman

A group of small Chinese boys walked down the steps of the hospital chapel and toward the big gate of the compound. One carried the Christian flag, another a scroll of Gospel songs and choruses. Two other boys held bright colored Gospel portions and tracts in their hands. Their expectant faces indicated they were starting on an interesting mission.

For some months these boys along with many other children and their families had been taking refuge in the hospital compound at Yencheng. Just over the city wall in front of the compound lay hundreds of homes in ruins. Yencheng had been three-fourths bombed and burned by the Japanese at the time of their first occupation. The business district was largely destroyed and thousands of homeless people were scattered abroad into the whole countryside finding refuge in tiny villages here and there. For nearly a year now there had been comparatively quiet in the city and a few thousand people had gradually drifted back to rebuild homes and business from the ruins. Almost daily, however, there could be heard the boom of distant cannon. Frequently planes came over and several bombings had taken place. Still a group of the city's inhabitants stayed, ever fearful of a second occupation by the Japanese troops, but hoping for a longer time of peace and quiet.

In the hospital compound the Christian refugees felt secure in God's protecting care. A temporary school was being held for the children, one class of which was held in the lady missionary's home. Each day there was an early morning prayer meeting at which many of the children as well as the adults were present, seeking God's protection and help for the day. The boys and girls enjoyed their school and play, and then in the evening hours gathered again with their parents for a time of singing and Scripture quoting. Many of the Psalms were sung to Chinese tunes while other portions of Scripture were memorized and quoted.

The Chinese pastor, the Missionary, a colporteur and one or two other men had been going into a busy market center outside the city gate. Many of the shops and tea houses stood empty and desolate. Others had been rebuilt and temporary stalls were filled with merchandise and food stuff. The owner of one of these tea houses had given permission for this group of Christian men to use the empty property for a preaching center. There they went each day to sing and preach to the restless crowds. Several of the younger boys had asked permission to go along and form a part of the evangelistic band. The boys with their bright, happy faces and their shrill young voices added much to the services, attracting the daily crowd. As the men preached, the boys would distribute tracts and sell the Gospel portions to the bystanders. They also aided in the singing of choruses.

On a sunny afternoon two of the Wu boys, Paul Chang, Yang Cheng Yu, and one or two others started with their Gospel equipment in hand. As they reached the hospital gate to join the men, they found that some of them were not ready. At first

with boyish impatience they chafed at the delay. While they stood there under the shelter of the gateway, the urgent dong, DONG of the air alarm suddenly rang out from the city watch tower. Almost before the alarm was silent, they heard the whirr of enemy planes and then the messengers of death and destruction swept over the city. The boys stood motionless and tense as the planes circled again and again swooping low to drop their incendiary bombs. In each heart was a prayer for safety, for they through many experiences learned that God was the only sure source of protection. In only a short while the planes were gone but not without dropping one of their deadly missiles a few hundred yards from the hospital wall. To the boys and others within the compound it seemed an eternity of waiting before the planes were gone.

As soon as the "clear" signal rang out over the city, the little group of boys and men opened the big gate and stepped out into the street only to see billows of smoke rising from the vicinity of the market center to which they were going. They hurried to the scene of destruction and found several buildings burning. It was then they realized the meaning for the delay at the gate. That delay had perhaps meant the saving of their lives. If they had gone at the expected time, they would have been in the very place where the enemy had struck.

Again God had intervened to protect His own and those little Chinese boys will never forget His goodness. They continued, through the days that followed, to go on the street and witness for Him armed with their Gospel portions and tracts. Who knows but that many will come to know Christ through the witness of these little boys who can sing from the heart:

"There is only one Saviour  
Who can forgive my sins,  
I trust in Him, I hear His words,  
My Lord Jesus.

"There is only one way to be saved,  
That is to trust in Jesus.  
He was crucified to forgive my sins,  
My Lord Jesus."

## BIBLE QUIZ

The answer to each of these begins with the letter "M":

(1) "In my Father's house are ..." (2) A publican. (3) Had a brother who was raised from the dead. (4) Food. (5) An animal. (6) A tree. (7) Said: "Who knoweth whether thou art come to the kingdom for such a time as this?" (8) "Without father, without mother ... but made like unto the Son of God." (9) Where Abraham was buried. (10) Said: "I am not eloquent, O Lord." (11) Where the Infant Saviour was born. (12) Said: "This is the finger of God."

pelah. (10) Moses. (11) Manger. (12) Magicians. Myrtle. (7) Mordecai. (8) Melchizedek. (9) Mach. (3) Mary and Martha. (4) Manna. (5) Mule. (6) Answers: (1) Many mansions. (2) Matthew.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar September 1946

September 29: Sabbath Observance Day.  
September 29 - October 6: Religious Education Week.

Circle Topic: Becoming Disciplined Witnesses.

Auxiliary Topic: What Is My Church Doing About Telling The Good News?

Strengthening the work after summer vacations.  
Time yet for reading another book.

## A Revealing Visit To The Historical Foundation

By Mrs. J. J. Stephenson, Jr.

If you have not been to Montreat, or if you have been there and have not had the opportunity to visit the Historical Foundation, you may not thoroughly appreciate just how much priceless historical data is to be found on its shelves or hidden away in files and drawers. On the walls are numerous pictures and portraits of prominent Presbyterians of years ago, Churches, Women's Societies, Auxiliaries, and other Church groups. The space for such displays is so crowded, that they can scarcely be appreciated. In fact, if five or six people happen to crowd into the room at once, there is not space to step back a bit so as to get a better view of the pictures higher up on the wall.

It was the first time the writer of this article had been in the rooms of the Foundation, so the need for a new building was made very real to her. To one who is in a spacious office, it seemed remarkable that those working in the Foundation could find anything, due to the crowded condition. The Curator Dr. T. J. Spence, Jr. was most gracious in giving of his time to our "interview." His is no spacious office with modern desk—he, like the material filed in the Foundation, has little "elbow" room. But we take heart in knowing that the funds for the new building are growing daily, and that, when conditions permit, the ground will be broken, and a suitable building will be erected in which to house the records and history of the Presbyterian Church, and in which there will be more adequate working space for those employed, and for those who may want to do some research work.

Gifts from all over the Church continue to be added to the Fund for the new building. As of July first, gifts for Construction amounted to \$35,460; gifts for Endowment, \$800; gifts for Equipment, \$1,035; gift of \$25,000 from the Mountain Retreat Association, —all totalling \$62,296.45.

At the time of the meeting of the General Assembly the gifts of the Woman's Auxiliary of our Church had exceeded the quota assigned to it by over \$2,000. To date these gifts amount to \$28,039.08. The following ten Synodicals have exceeded their quota for this Fund: Alabama; Appalachia; Arkansas; Georgia; Mississippi; North Carolina;

Oklahoma; South Carolina; Tennessee; West Virginia. Continuing contributions give token of a similar achievement on the part of the other Synodicals before very long. Arkansas, with \$1,047.95, against quota of \$746.14, is leading the Synodicals in percentage of gifts, as compared with its quota; North Carolina is leading in total contributions, with \$5,032.69, remitted to date; Texas follows with \$5,032.69.

### Certificates Of Recognition

Certificates of Recognition are awarded to Presbyterian Historians in recognition of a contribution from every Auxiliary in their Presbyterian. Ten such certificates have been awarded to date. The same award is available to Synodical Historians when every Presbyterian Historian in her Synodical has received the Certificate of Award. Too much cannot be said in praise of the splendid work that has been done by Historians in the Woman's Auxiliary—those in the local Presbyterian and Synodical Auxiliaries; and to Mrs. W. T. Fowler, the General Historian, goes real gratitude for her untiring efforts in the compilation of histories and her zeal for this new building.

### The Plaque Of Recognition

The making of gifts of \$100.00 or more to the Historical Foundation entitles the donor to designate the name of a person whose earthly work had been completed or of a person who is still serving the Lord here below. A twofold end will be achieved, in that a gift will be made toward the erection of the building for this Foundation, and an enduring memorial provided for the departed or a fitting tribute accorded those who are still among us. Names thus designated will be placed on the Plaque of Recognition which is to be placed at the entrance to the building. The plaque will be a large bronze tablet carrying an appropriate introduction followed by the names of those to be remembered. Some Auxiliaries have made a contribution to this plaque and have asked that the name of their Auxiliaries be inscribed on the plaque. If no name or organization is indicated with the gift, the name of the donor will be inscribed. At this writing 163 names have been provided for the Plaque.

The question has been raised as to whether contributions in connection with the Plaque of Recognition may be made from time to time in fractions of one hundred dollars. This is being done in a number of instances. It is not necessary that the entire sum be remitted at once. Gifts previously made to the building fund and not otherwise designated may be credited toward this end.

A special folder describing the Plaque of Recognition and the arrangement for placing names on this tablet is now available, and will gladly be sent upon request to the Foundation. Historians may secure copies of this literature for placing with interested members of their congregations.

### Other Gifts

Gifts in any amount to the Building Fund are welcome. The names of all contributors will be entered in the Book of Remembrance which will be kept in the Foundation.

The Historical Foundation Building is no longer a dream—it soon is to be a reality. The members of the Presbyterian Church, U. S., are rendering a real service for many generations to come, in the provision of a permanent and adequate building

where priceless records, books, pictures and histories will be preserved. Every member of our Church should have a share—however small—in this project.

## General Church News

### King College Memorial To Mr. J. Fred Johnson Of Kingsport, Tenn.

Mr. J. Fred Johnson was born June 25, 1874, in Hillsville, County seat of Carroll County, Virginia. He was the son of J. Lee Johnson and Mary Pierce Earley Johnson. In early life he worked for his uncle (Mr. E. W. Earley) in a general store in Hillsville. Endowed with a keen and vigorous mind, he accumulated a knowledge of business principals, and particularly an understanding of people which had great influence on his subsequent career.

The death of his father when he was fourteen deepened his sense of responsibility, and also interfered with his academic education. Possessed of an indomitable desire for knowledge, he availed himself of every opportunity to extend his education and became one of the best-read, self-educated men of his generation.

Mr. Johnson was endowed, both by inheritance and training, with a strong Christian character. He had an understanding heart and a sense of kindness toward people that won him endearing friends throughout life. On the other hand, his hatred of deceit and dishonesty was most pronounced and he never failed to denounce these unlikable qualities both in persons and in institutions.

Mr. Johnson became a great business and industrial leader. He came to Kingsport prior to 1916 and was the guiding spirit in the development of that modern industrial city. As president of the Kingsport Improvement Company, he was instrumental in bring to the city practically all of the larger industries which have made Kingsport the model industrial city of the South.

Upon the organization of the First Presbyterian Church in 1917, he was made a ruling elder, and was elected the first superintendent of its Sunday School, a position which he held for seventeen years. As a great Christian leader it would be impossible to estimate the extent of his influence in shaping the growth and destiny of Kingsport.

One of the outstanding characteristics of Mr. Johnson was his love of little children and his faith in young people. It will probably never be known how many young people he assisted in obtaining a college education, a privilege which he himself was denied. He believed in the opportunity of a Christian education for every boy and girl and was largely instrumental in the establishment of the efficient public school system of Kingsport, a system which is second to none in the state of Tennessee. He was trustee of a number of educational institutions but his involved business life made it impossible for him to accept as many of these responsibilities as he would have liked.

Mr. Johnson died on October 4, 1944, at the age of seventy years. The tributes paid to him by devoted friends far and wide testified to his standing as a great American, a great Christian, a great citizen, a great industrialist, a city builder of distinction, and a great humanitarian. Mr. Johnson did not develop a great fortune, measured by modern standards, but in his will he left to his beloved church 10 per cent of his net estate, and to the Community Chest of Kingsport another 10 per cent. These bequests were his effort to carry on those interests in which he was so vitally concerned during his lifetime. His real fortune was the wealth of affection and regard with which his memory will be revered by thousands of those who knew and loved him as a Christian friend.

Late in 1943, Mr. Johnson became a member of the Board of Trustees of King College. Along with several other industrial leaders who joined the Board at the same time, he immediately threw his tremendous energies into the work of the college. It was he who proposed the enlargement of the endowment committee of the Board. It was he who proposed a committee to study the curriculum and program of the College, with a special view to the strengthening of its work in Chemistry and the Physical Sciences. As these committees were organized and began their work, Mr. Johnson, though already failing in health, gave liberally of his energies in the early stages of their work. His untimely death on October 4, 1944, cut short his further participation in this work. But his friends, even as they stood beside his grave, determined that in his memory they would carry out this, the last of the far-reaching plans which he had made.

Under the leadership of Mr. J. C. White, the President of the Tennessee-Eastman Company, a committee of the Board of Trustees of King College and other friends determined to raise a fund of \$300,000 for the erection of a dual memorial to Mr. Johnson, one-half to be used for the endowment of the J. Fred Johnson Chair of Chemistry in King College, and the other half for the J. Fred Johnson Memorial Library in Kingsport. This committee has secured subscriptions covering this entire amount, and more than two-thirds of it has been paid to the Trustees of these two memorial projects.

It is believed that the J. Fred Johnson Library will most fittingly perpetuate in Kingsport the memory of the man who, more than any other, made Kingsport not only a flourishing industrial community but a city of striking beauty, widely noted as a model city. The J. Fred Johnson Chair of Chemistry in King College will likewise serve to perpetuate his memory in the educational and scientific world.

This endowment has already drawn to King College an increased share in the interest and support of all the constituency of the college. It has already



made it possible for King College to attract unusually capable professors, not only in its scientific work, but in other branches of knowledge as well.

Thus, the entire region whose life was enriched and made happier by the leadership of J. Fred Johnson will still hold in grateful remembrance this great citizen and great man. And as they use the books and the educational opportunities which perpetuate his name they will still say of him that he being dead yet speaketh.

### Synod Of South Carolina - Enoree Presbytery Summer Meeting

Enoree Presbytery met in stated summer session at the Cane Creek Church on July 16. Rev. J. Benson Sloan, retiring moderator, preached the opening sermon, and the Sacrament of the Lord's Supper was administered by Rev. E. G. Clary and elders of the Cane Creek Church. Ruling Elder W. G. Query, of the Florence Moore Memorial Church, was elected moderator. Richard F. Rouquie, a member of First Church, Spartanburg, S. C., and a student at Union Seminary, Richmond, Va., was received under care of Presbytery as a ministerial candidate. Charles H. Brown, of the Northminster Church, Greenville, S. C., a student at Columbia Seminary, was examined and enrolled as a licentiate and granted a letter to Piedmont Presbytery. The Manual of Presbytery, proposed by a committee of which Dr. John McSween was chairman, was amended and adopted. Good reports were made on the Pioneer Camp and Senior Conference held at Piedmont Springs, S. C. Presbytery approved by rising vote the invitation of the Nazareth Church to meet there on Tuesday, October 8 at 10:00 A.M. A call meeting was held on July 29 at 11:00 A.M. at Union, S. C., at which time the pastoral relations between Rev. E. G. Clary and the Jonesville Group of Churches were dissolved. Mr. Clary was granted a Letter of Dismission to Atlanta Presbytery that he might accept the call of the Loyd Church. Hugh C. Hamilton, Stated Clerk.

### CONFERENCE ON CHURCH ARCHITECTURE

"Pastors and lay representatives of many churches will attend an interdenominational Conference on Church Architecture in the 7th Presbyterian Church, Cincinnati, on Sunday afternoon, September 22 at 2:30 o'clock. The conference is being held under the auspices of the Cincinnati Council of Churches, and the Interdenominational Bureau of Architecture. Discussions of trends in modern church building will be illustrated by lantern slides."

### Norfolk Presbytery

Norfolk Presbytery will meet in regular stated session in the First Presbyterian Church, Newport News, Va. at 10 A.M., Tuesday, October 15th, 1946, and in adjourned session at the call of the Moderator during the sessions of the Synod of Virginia, which convenes at 7:30 P.M., Tuesday, September 3, 1946. —W. W. Grover, Stated Clerk.



**H**AVE you thought of making Christ the beneficiary of one of your life insurance policies?

A growing number of church members are having one of their policies made payable to the Executive Committee of Foreign Missions, thereby making a much larger contribution to this cause than they would be able to make by an outright gift.

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# The Road Ahead

By Richardson Ayres\*

*This address was delivered before The Southern Presbyterian Journal Supporters and Continuing Church Committee at Montreat, N. C., on Wednesday afternoon, August 7, 1946, at 4:00 o'clock.*

Christian friends, what I have to say will not be uttered in the role of a prophet, because, of course no one is able to foretell coming events. In a very brief way I shall discuss the road for Christians in the light of God's Holy Word and the events of church history. This subject immediately brings to the minds of those of us who have read Pilgrims Progress a mental picture of such a way as Christian followed in his struggles through this world of sin. At any particular point in this journey there is always a past, a present time, and an end not yet reached. In order to get a true perspective of God's plan for us as members of the Body of Christ, we shall take a brief look at what has happened, what is happening now, and what we may expect to happen from a study of the Word of God. Finally, we shall endeavor to fix those responsibilities that devolve upon us as Christians.

## Creation And The Fall

In the beginning, we see first God's creation of man in his own image and sinless. Shortly thereafter the voice of the devil is heard tempting our first parents, and we witness the fall of Adam and Eve in the Garden of Eden. A just God decrees for them death as punishment for the sin of disobedience; and sin and death become our lot by inheritance.

## The Increase of Corruption

After the fall of man, sin and corruption engulfed the human race completely. Noah, with all his preaching during the building of the Ark, a period of over one hundred years, is unable to convince people of judgement to come. Only he, himself and his immediate family have sufficient faith in the Word of the Lord to enter the Ark at God's command. But Noah did not cease preaching. The covenant God made with Noah after the flood assures us that mankind will not be completely destroyed again as long as the earth remains. "And the Lord said in His Heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite anymore every living thing, as I have done."

## The Call Of Abraham

Time passes, and wickedness is everywhere in the earth once more. We see God's choice of Abraham to perpetuate the faith that is also ours by inheritance. And God made an everlasting covenant with Abraham and his seed, "in thee shall all families of the earth be blessed." As this plan of God's for the faithful unfolds in all its majesty, Moses received the ten commandments on Mt. Sinai. But even then the people murmured and set up a false God to worship in the form of a golden calf.

## The Prophetic Message

Passing rapidly through Old Testament history, we see a great train of God's priests and prophets

—Samuel, Elijah, Isaiah, Jeremiah, and many others calling on the people to forsake their wicked ways and serve the Lord; pointing ahead to the coming of our Lord and Savior, Jesus Christ, Who will justify them through faith. But wickedness grows apace. "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely," says Jeremiah, the prophet.

## The Advent Of The Savior

As God's plan is spread out further before our minds eye, Jesus Christ our Lord and Savior, comes to dwell for a brief spell in this sin ridden world, and to offer Himself on the cross, a perfect sacrifice for our sins, that we may be justified before God. And how is the second person of the trinity, Christ Himself, received among men? Isaiah answered that for us seven hundred years before the event took place. "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not." But Christ continued to preach the Gospel. Wickedness is rampant, as Jesus is lead to the Cross of Calvary. But the promise God made to Abraham still holds for those that have the faith. Christ tells us "the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

## The Teachings Of The Savior

Among the many teachings of our Lord while He was here on earth, I shall only mention four. In the parable of the tares, He tells us plainly that the saved and the unsaved shall continue to dwell together here, until the final day of reckoning. Again, we are told "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." And thirdly, He gives us the promise of the Holy Spirit to "reprove the world of sin, and of righteousness, and of judgement." This promise is fulfilled at Pentecost. Finally, Christ lays on us as His followers the responsibility to do our part in carrying the gospel to all nations, with the promise to be with us to the end of the world.

## The Spread Of Christianity

But the millenium did not begin at Pentecost. Man's sinful nature had not changed. Satan was still loose on the earth. However, through the power of the Holy Spirit, Christianity spread during succeeding generations in spite of cruel persecution and the martyrdom of many of the faithful.

## Five Centuries Of Struggle

We pass rapidly over the first five hundred years of the Christian Era. The gospel spread until the Roman Emperor, Constantine himself accepted the Christian faith early in the 4th century. But all was not well within the Church. Doctrinal disputes raged, among them Arianism, Gnosticism, Pelagianism to name only a few. The Deity of Christ



was denied. His atoning power questioned. Man was set up as self sufficient. It remained for St. Augustine to combat and vanquish through the power of the Holy Spirit, these spurious doctrines in his preaching and writing. The State and The Church were becoming identical, however, at the cost to the church of its spiritual life. We see this consummated after Constantine embraced the Christian faith, and from then on the Church became submerged more and more in the State. Thus began the era known as the Dark Ages.

### The Dark Ages

We are all familiar with the depths to which the Christian Religion sank during this period of about one thousand years. But the Word of God remained intact, fulfilling Christ's prophesy, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

### The Reformation

This same Word of God lay waiting to be spread abroad to a world lost in sin and iniquity, when Luther and Calvin were called of God early in the 16th Century. With their advent we see the beginning of the reformation. Whole nations were turned to the Living God by the power of the Holy Spirit through the Word. Many of our forefathers came to this country in which we now live, bringing their Bibles with them, still feeling the fires of a new faith in Jesus Christ and His saving power, as a result of the reformation. A new nation was founded on the principles found in God's Holy Word.

### The Present Era

Once again time passes, and we come to the age in which we are now living. As we look about us we see the nature of man has not changed. "For the imagination of man's heart is evil from his youth." The fires of our faith rekindled by the reformation have died down until they have become smoldering coals. Atheism flourishes in some of our leading schools and universities. Pelagianism, Arianism and other kindred heresies too numerous to mention again hold sway. The Word of God has become out moded according to modern thought. It must be remodeled and new meanings put in places of the old, tried doctrines given to us by Christ and His apostles. Do you question the truth of those statements? Well, let us look at the evidence given in documented form by Dr. Wilbur M. Smith in his monumental work "Therefore, Stand," published in 1945. This book, which should be read by every evangelical Christian, will be referred to a number of times, and in doing so I shall simply give its title.



### The Growth Of Atheism

**Atheism.** From page 67 of "Therefore Stand," I quote: "A two page document called, 'A Humanistic Manifesto' was first published in the May-June, 1933, issue of 'The New Humanist' and since republished. It begins with this sentence: 'The time has come for widespread recognition of the radical changes in religious beliefs throughout the modern world.' The first affirmation of this Manifesto needs no explanation. It reads as follows: 'Religious humanists regard the universe as self-existing and not created.' The tenth statement reads: 'There will be no uniquely religious emotions and attitudes of the kind hitherto associated with the supernatural.' The word God does not appear in the Manifesto. A careful study of its

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# GOWNS

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statements leads to the inevitable conclusion that none of those signing this Manifesto believe in God or anything at all higher than a man. In plain language they are Atheists.

Now this Manifesto in itself is not startling, but it is the positions the men hold who have signed it that makes it notable. Nineteen of the thirty-three signers appear in "Who's Who In America." Of these nineteen there are six preachers, eight college professors, one chaplain, three writers and one lawyer. We find two in this group teaching in theological seminaries. All are leaders in their different lines, or they would not be in "Who's Who In America."

### The Denial of Christ's Deity

We are all familiar with Dr. Harry Emerson Fosdick, noted preacher and professor in Union Theological Seminary for many years. He says, "The Virgin Birth is—a biological miracle which the mind of modern man cannot accept." Dr. Henry P. Van Dusen, professor of systematic theology in Union Theological Seminary says: "In Jesus of Nazareth, God Himself was present, as fully present as it is possible for him to be present in a truly human life." Dr. John W. Bowman, professor of New Testament in Western Theological Seminary (Presbyterian) in Pittsburg, writes (see pages 45-50 "Therefore Stand") "If Jesus knew of the tradition of his virgin birth, he never pressed it. It was the church that added these mundane traditions to its Gospels!" "A study of Dr. Bowman's book 'The Intention of Jesus' leads to the conclusion that neither the deity of Christ nor his atoning power is accepted." For many others of the same unbelief I refer you to "Therefore Stand" Chapter I. From the foregoing we must agree that the Christian Religion is in a condition of pronounced spiritual decay without doubt.

But the Word of God is still the same as it was when first given to us. The latent power that it holds through the Holy Spirit is still there waiting to be used, just as St. Paul, St. Augustine, Luther and Calvin each used it in his day. It saves men's souls today just as it did in those other days.

### Things Ahead

As we pass on to look at what lies ahead, these facts must become clear to us at once:

1. That God's promise to Noah and Christ's parable of the tares tell us that the wicked and those justified through faith in Jesus will continue to live together until the fulness of time.



2. That in spite of any attempts to destroy it, the Word of God will remain intact until all is fulfilled.

3. That we are living in an age of increasing apostasy of unknown duration. This is a dogmatic statement but its truth may be easily verified from reading "Therefore Stand." Any reasoning person must conclude from a study of the facts set forth in this book that the great threat to Christianity is coming from within the church itself, and not from the secular world outside. The church is **losing its appeal to the unsaved**, because it is losing its hold on the **one plan whereby men must be saved**. That plan of salvation is the gift of a loving and merciful God, who sent his only Son, Jesus Christ, to dwell among us, and become a perfect sacrifice on the cross that we might be justified as sinners before the throne of God. The so-called modern thought of Liberalism and other isms in the church would show us some other way to attain eternal life in glory with the Heavenly Father. But Christ Himself tells us "I am the way, the truth, and the life: and no man cometh unto the Father, but by me."

### The Pollution of Religious Schools

The fact is brought out clearly by Dr. Smith in his book that the source of polluted doctrine coming into our churches is the teaching in some of the leading religious schools and seminaries of our country. The evidence furnished to prove this is overwhelming. These schools in some cases are allowing Atheists to teach young men planning to become the called servants of God. What an anomaly! What a preparation for the ministry!

### The Anti-Christ

As we endeavor to follow God's plan laid out ahead for us in the Scriptures, two questions present themselves to students of the Word: First, is the **Spirit of Anti-Christ** coming into the World as St. John in his First Epistle foresees will be the case prior to the coming of **Anti-Christ Himself**? This is a profound question that I dare not attempt to answer, but I would pass on to you the thoughts of the late Professor Robert S. Candlish in his noted lectures on this question, that you may ponder what he has to say in the light of what is taking place in the world. I quote (from "Therefore Stand" page 63): "The essential character of the spirit of anti-christ is that it is not of God—it subjects God to man. It looks at everything from human standards; subjects everything to human opinion; in a word, conceives and judges of God after the manner of man. This indeed may be said to be the distinctive feature of all false religions and all corruptions of the true. They exalt man—this is pre-eminently the Spirit of Anti-Christ; the spirit that breathes and moves in the false notions that have gained currency in the church respecting Jesus Christ come in the flesh. Their advocates give man the first place in their scheme." I leave it to you to decide if that is a true picture of present day conditions.

### The Decline of Faith

The second question that presents itself is: "Does the New Testament teach that there will be a falling away from the Christian Faith in the last days? Jesus Christ himself asks the question in Luke 18:8—"When the Son of man cometh shall He find faith on the earth?" Jesus himself does not answer the question, but only implies that the answer would be in the affirmative. St. Paul answers it in I Timothy—"Now the Spirit speaketh

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By Charles Hodge

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expressly, that in the latter times some shall depart from faith, giving heed to seducing spirits and doctrines of devils." Other familiar passages in the New Testament give the same answer, so we must conclude that faith will be declining on the Road Ahead.

### Bright Spots

But, as we have seen was the case in previous ages, all is not completely dark. Thank God, there are still many churches and some schools where the true religion, as set forth plainly in the Inspired Word of God, is preached and taught.

### Facing The Future

As we face the future what is our duty? Shall we Christians who believe without equivocation that the Bible is the Infallible Word of God, and that the saving power of Jesus is our only hope of salvation, accept, in an attitude of futility, the apostasy that lies all about us? The answer from God's Word is emphatically "NO". St. Paul writes the Christians of Corinth "Watch ye, Stand fast in the faith, quit you like men, be strong." As we hear cries on every hand for religious toleration respecting heretical doctrines of all kinds, let us ask ourselves the question, is that the teaching of God's Word? St. Paul gives us again a thunderous "NO". In writing to the Galatians he tells them: "Though we or an angel from heaven preach a gospel to you contravening the gospel which we have preached, let him be anathema." Make no mistake, my friends, the Christian religion is an intollerant religion. There is only one way given whereby sinful man may obtain salvation. God's first command is "Thou shalt have no other gods before Me." Jesus Himself tells us "no man cometh to the Father but by me."

### Contend For The Faith

When he comes to his last charge, St. Paul says to Timothy and to the Church of Christ: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: preach the word; be urgent in season, out of season: **reprove, rebuke**, exhort with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine, but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." Even though our efforts seem of no avail, let us contend for the Faith, witnessing at all times to the saving power of the shed blood of Jesus Christ, our Lord and Master. In the match-



less words of St. Paul to the Ephesians: "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day." That is the message that I bring to you. As we look to The Road Ahead, if we will only cling to the Cross of Jesus Christ, neither spiritual wickedness in high places nor rulers of the powers of darkness can prevail against us. Therefore, Christian friends, let us follow the course that is set out so plainly in the Word of God; looking neither to the right nor to the left as we go; knowing that when we meet our God face to face, we shall appear spotless, through the saving grace of His only Son, our Lord and Master, Jesus Christ.

\*Alexandria, La.

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# Devotional Meditation

By Dr. Ralph A. Brown\*

Text: Exodus 3:6: "I AM the God of Abraham, Isaac and Jacob."

The names and titles of God are interesting because they reveal so much about His nature and character. Consider our text which is repeated many times in the Bible: "I AM the God of Abraham, Isaac and Jacob." If we will give a little study to this familiar verse we will find much encouragement for us day after day.

## I. The God of Abraham.

A man is known by his ideals. A God is known by the character of those who worship Him. The fact that God was willing to be called the "God of Abraham" reflects upon the character of God.

What kind of man was Abraham? In the Bible he is called the "Father of the Faithful," and "The Friend of God." When we study the life of Abraham we see that he was indeed a very noble man. His sacrifice for ideals and convictions, his willingness to help others, his desire to live in peace with neighbors and his care for his nephew, all these traits mark Abraham as an outstanding person.

It is easy to see why God would like to be known as the "God of Abraham," a man whose life, character and conduct were so noble and whose conservation bore witness to his devotion to God. But so few of us can claim the same quality of character and nobility of life like Abraham that we wonder if God would like us to be known as His followers.

## II. The God of Isaac.

Isaac was a man of peace. Nothing outstanding like his father Abraham. Yet he was a very good man and bore a good reputation. He was willing to give up things to live in peace with fellow men.

It is easy to see that God would like to be called the God of peaceful people. In the Beatitudes Jesus says, "Blessed are the peace makers, for they shall be called the children of God."

Yes, God would like to be known as the "God of the Faithful and the God of the Peaceful." But so many times we are not as faithful as we should be, nor as peaceable as we can be. We are hasty, we are selfish, we want to get along in the world. We wonder, Can God love us? Then we come to the next phrase:

## III. The God of Jacob.

Note that here the name "Jacob" is used, not "Israel." There was a great deal of difference between Jacob and Israel. "Israel" was the name God gave to Jacob after his transforming experience when he wrestled all night with God before meeting his angry brother Esau. Let us look back and see what kind of man that was which wrestled all night with God.

The name "Jacob" means "Supplanter." He did supplant his less ambitious brother Esau and drove a hard bargain to gain the birthright for a mess of pottage. He was a deceiver who did not hesitate to deceive his blind old father. That his mother encouraged him in it does not lessen his responsibility. Later then he deceived his uncle Laban, his mother's brother and was deceived by him.

Jacob was a "rough-and-tumble" man of the world. He asked no quarter and he gave none. He was a hard worker and believed that one succeeded in life as he used his wits and strength and did not trust to luck. He believed in God in a general sort of way like many people today but his religion did not interfere with his business.

One will ask, what kind of reflection does that throw upon God in being willing to be called "The God of Jacob." If Jacob had continued in such nature, it would not reflect to God. But the credit to God comes in that He was able to take this very human Jacob and change him into "Israel," which means "A Prince with God." Jacob had some very fine traits that only needed to be directed in a better way. God could overcome Jacob's faults and make him a powerful influence for good, if Jacob

would yield himself to God. It is to Jacob's everlasting honor that he yielded himself to God and became even greater than before.

Each of us feels the desire for nobler character. We see our own faults and limitations and wish there were a way to overcome them. We wish there was a power to help us be what we ought to be.

There is such a power, it is God, the Father of our Lord Jesus Christ, who asks us to come to Him. As He helped Jacob and transformed him into Israel, He will help us, and change the undesirable

traits and nature into nobility of character. All He asks is that we will yield the direction of life to Him, that we will acknowledge that we need Him and let Him help us and guide us day by day.

He says, "Lo, I am with you always." He is our Friend. That He could help Jacob is proof He can and will help us. He can lift us above selfishness and many other faults that mar life and character. Take Him with you today and every day. He says, "I am come that you may have life abundantly."

\*Bristol, Tenn.

## Book Reviews

### CALVINISM

By A. Dakin. Westminster Press, Philadelphia, Pa. 224 pages. Price \$2.75.

With the present revival of interest in John Calvin and his theology this volume should attract many readers. First published in English six years ago, it is the work of A. Dakin, President of Bristol Baptist College. The work is too brief, of course, to be more than an introduction. But it is clearly written and not beyond the grasp of interested laymen.

Calvinism is treated first as a dogmatic, and then as an ecclesiastical, system. The author follows closely Calvin's order in the Institutes. To this work Dakin makes constant reference, avoiding lengthy quotations. Occasionally he indicates where modern criticism of the system arises and the course the criticism takes. The author's own criticisms appear most frequently in his discussions of Calvin's doctrines of predestination and the authority of Scripture, particularly the authority of the Old Testament. With respect to the Bible, Dakin appears to follow Barth. In fact, like others he makes the mistake of considering Barthianism a revival of Calvinism.

The writer appears at his best in sections on justification by faith and on the Calvinistic way of life. Readers will be attracted also to the chapter, "Calvinism and the Social Order," largely a treatment of the system's relation to capitalism.

To read Calvinism is to do more than to read the past; it is to read what is most pertinent to life of today and tomorrow. —Adrian De Young.

### CHRISTIANITY RIGHTLY SO CALLED

By Samuel G. Craig. Presbyterian & Reform Publishing Co., \$2.00, p.p. 270, 1946.

Dr. Craig gives us here the fruit of a long life devoted to the defence of the faith once for all delivered to the saints. The book is moderate and careful in its statements and balanced in its positions. Its aim is not to prove the truth of Christianity, but to distinguish Christianity rightly so called from falsifications that call themselves Christianity. Craig is clear in his presentations of antagonistic systems and is charitable in admitting that

many calling themselves "liberals" or "Modernists" are at heart better than their systems.

The thesis of the volume is well put in the following: "We submit that none have any right to call what they confess Christianity unless they can answer affirmatively the following questions: Do you believe in a supernatural God who is Creator and Ruler of all things visible and invisible? Do you believe in a Christianity that is based upon and constituted by certain great historical facts, more particularly upon the fact of Christ as One to Whom it owes both its origin and its continuance? Does the fact of the death of Christ as an atoning sacrifice occupy a central place among these constitutive facts? Does what you call Christianity posit the absolute need of regeneration and sanctification by the Holy Spirit? Inability to answer these questions in the affirmative will make clear that what they call Christianity is a falsification of it."

Among the excellent emphases in the book we note the clear doctrine of the supernatural, the insistence upon Christian living as well as Christian doctrine, the present as well as the past work of Christ, the importance of both facts or events and value or interpretation of these events. We agree with Dr. Craig that the Bible is God's interpretation of the Christian facts and hence the final statement of their meaning.

This volume will make an excellent basis for interesting and illuminating studies for prayer meeting or for a men's Bible class. We should like to see sections of it carried from issue to issue in The Southern Presbyterian Journal. —Wm. C. R.

### HEART-BEATS

By Arthur Meyer. Published by Wm. B. Eerdmans' Publishing Company, Grand Rapids, Mich. Price \$1.25.

The forty-five little messages in this book on "subjects which are vitally close to the heart-strings of humankind" are germinal in their nature and when planted in our thought life will bear fruit for many years. They discuss simple themes. One of the best is on "Conscience." Here we find such suggestive sentences as: "Our Consciences need to be kept keen and alert, and they become so only as we obey them, as we respect them, and as we use them to the glory of God—and it's such a part of our inner self of which God expects the



utmost faithfulness. Conscience of itself does not tell us what is right. God through His Word and Holy Spirit does that. What is conscience then? It is that voice within us that tells us, urges us, yes it commands us to be that which we are told by God's Word to be right, or warns us not to do that which God's Word tells us is wrong. How thankful we ought to be for that wisdom of God to give us such a monitor to co-operate with Him in helping to keep us straight and walking in the center of His will.

—John R. Richardson.

### EVANGELISTIC SERMONS

By Rev. J. E. Flow, D.D. \$1.00.

This little book contains twelve sermons which have been greatly used of God in the author's evangelistic meetings. The subjects indicate the range of the preacher's thought and the content of his messages: One Book; The Glory of God; Your Adversary, the Devil; Thinking of Christ; What Is a Christian; So great Salvation; The Final Destiny of Man; Sanctification; Not Your Own; Do You Pray; Attitudes Toward the Christian Religion; Life a Period of Preparation. Dr. Flow is thoroughly at home in the Scriptures; and his sermons are not only biblical in thought but also largely clothed in biblical language. The book may be secured from the author, whose address is: Concord, N. C.

—Donald W. Richardson.

### PRINTED STORY-SERMONS

By P. G. S. Hopwood, B.Litt. Published by Fleming H. Revell, New York, N. Y. Price \$1.50.

The author of this volume will be remembered by his former work entitled, "Out Of The Blitz," reviewed in these columns some time ago. In this particular volume he demonstrates his ability to write in a manner that will appeal tremendously to children. We have here 40 sermonettes for children. The first part discusses, "Things In General." The second section is entitled, "Tales From Great Poems." The weakness of this book is that there is a tendency at times to oversimplify Christian truth. The strength of it is that the author takes a text and deduces a helpful thought that is designed to find lodgement in the minds of children.

—John R. Richardson.

## The Foe Of The Soul

By Clarence Edward Macarney

"He that sinneth against me wrongeth his own soul."—Prov. 8:36.

Peter Cartwright, the famous circuit rider preacher, and Lincoln's opponent for the election to Congress, once stayed over night with a skeptical physician who claimed that the only reality was what the senses discerned. He said to him, "Did you ever see a religion?"

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"No!"

"Did you ever hear a religion?"

"No!"

"Did you ever smell a religion?"

"No!"

"Did you ever taste religion?"

"No!"

"Did you ever feel religion?"

"Yes."

"Now that," said the doctor, "has proved beyond a doubt by four respectable witnesses that religion is not seen, heard, smelled or tasted, and but one solitary witness, namely, feeling, has testified that it is an experimental fact. The weight of evidence is overpowering, sir, and you must give it up."

Cartwright then said to the doctor, "In pretending to relieve human pain in the human system, you have been playing the hypocrite and practicing a most wretched fraud on the gullibility of the people."

To the doctor's indignant protest, Cartwright said, "Did you ever see a pain?"

"No!"

"Did you ever hear a pain?"

"No!"

"Did you ever smell a pain?"

"No!"

"Did you ever taste a pain?"

"No!"

"Did you ever feel a pain?"

"Yes."

"Then," said Cartwright, "four respectable witnesses against one have testified that there is no such thing as pain in a human system." Taking advantage of the doctor's discomfiture, Cartwright fell on his knees and commenced to pray. In a short time the great deeps of the man's heart were broken up, and after a brief period of anxiety and spiritual agony, he found the Lord with a shout of triumph. His slaves he sent at his own expense to Liberia, and he himself became a preacher of the gospel with many souls to his ministry.

The soul is not to be seen or heard or handled. Yet we all feel that we are, and that we have, souls. There is no one here who would not press forward to receive it, did I announce that at the close of the service I would distribute to every worshiper free of cost the most valuable thing in the world. Yet every one of us has, and is, that

greatest possession under heaven or in heaven, an immortal soul.

There is only one who can liberate, set free, cleanse, and save the soul, and that One is He who died upon the cross, and there poured out his soul into death.

## *Wings For The Soul*

### **The Need Of The Hour**

Think not a leader can alone achieve;  
She needs the help of others who believe  
The cause is just. No worthy fight is won  
Without the rank and file to see it done.  
Great tasks demand that back of her who leads  
Stand many reapers eager with their deeds;  
Women pledged to service in a work well planned,  
Alert to follow him who gives command.  
Forget not, it was said by Christ, our Lord,  
"The faithful, great and small, have like reward."  
The Spirit calls! He urges all to share  
In saving youth and childhood everywhere.  
It matters not where praises are bestowed;  
It matters much that others share the load.  
Women, who gladly give their strength and hours,  
Who sacrifice themselves and all their powers.

—Author Unknown.

### **On Subscribing To The System Of Doctrine**

At his induction to the chair of New Testament Literature and Exegesis of Western Seminary, Pittsburgh, Pa., Benjamin B. Warfield made the following declaration: "I wish, therefore, to declare that I sign these standards, not as a necessary form which must be submitted to, but gladly and willingly as the expression of a personal and cherished conviction; and further, that the system taught in these schools is the system which will be drawn out of the Scriptures in the prosecution of the teaching to which you have called me—not, indeed, because commencing with that system the Scriptures can be made to teach it, but because commencing with the Scriptures I cannot make them teach anything else."

## *The Sin Of Covetousness*

**By Rev. Harold L. Lundquist, D.D.\***

It may be a surprise to many to learn that coveting—or desiring what belongs to another—is a sin. It has become one of the "respectable sins" accepted in the best circles and practiced by many church people. "Thou shalt not covet" is the tenth commandment. It covers the sin which underlies all the others against which the commandments speak.

The yardstick of success in the world is the possession of wealth—but this is not God's way. Have you become a lover of money, or do you long to have what your friends own? "Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

In verses 16-21 in this same chapter, our Lord tells the parable of the rich man who made elaborate plans to keep all his wealth for himself. One wonders what he had to say for himself when that very night his soul was required of him and he was

called into the presence of God to give an account of his stewardship (v.20).

Because covetousness destroys the best in life, and separates us from God, we should shun it like poison. This can be done if we put our trust and confidence in God. His children are to take no anxious thought for the morrow. This does not forbid proper preparation and forethought, but it does rule out fretful anxiety. If we trust the all-powerful One, what occasion is there for worry, or covetousness? Anxiety does not help anyone, anytime, anywhere. Worry never accomplished anything. So why worry? God will provide if we only trust Him.

When we get our eyes off things and on the Lord, life becomes simple, pleasant, useful, confident. Then God can truly bless us, and the blessing of God far exceeds anything the world has to offer.

\*Member of Faculty, Moody Bible Institute, Chicago, Ill.

## *Wings For The Soul*

### **A Suggestion**

I cannot tell why there should come to me a thought of some one miles and years away, in swift insistence on the memory, unless there be a need that I should pray.

He goes his way. I mine; we seldom meet to talk of plans or changes, day by day, of pain or pressure, triumph or defeat, or special reasons why 'tis time to pray.

We are too busy to spare thought for days together of some friends away; perhaps God does it for us, and we ought to read His signal as a call to pray.

Perhaps, just then, my friend has fiercer fight, a more appalling weakness, a decay of courage, darkness, some lost sense of right—and so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude, unasked, upon you, on some crowded day, give me a moment's prayer, as interlude; be very sure I need it, therefore, pray.

—Selected.

### **CONFESSING CHRIST**

"When we see men smothering their faith, and holding in check their better impulses, letting themselves be counted with the world when they ought to be counted with the Church, then, indeed, we feel like reminding them that they also are required, as the condition of Christ's salvation of them, to confess Him before men. You are asked for no confession of theology, important as a creed may be, and I like to think that our Church, while she is supposed to lay much stress on her doctrine, opens in a truly Christlike way her portals to the world, asking not even adherence to her own particular doctrines, but simply asking genuine faith in Jesus Christ. You are asked for no profession of goodness, important as it is to be good, but you are asked to confess Christ as your Lord and Saviour. That is enough to begin with. It puts you on God's side. It puts you on the side of holiness. If it be genuine, it means an utter change of the natural bent of your wills. It means a religious life, based on trust in Jesus as your only and all-sufficient Saviour." George T. Purves, Sometime Professor in Princeton Theological Seminary.



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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 10

SEPTEMBER 16, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### A Literal Second Coming Of Christ From Some Pre-Copernician Heaven

This phrase occurs in a review of a recent Swiss volume by Professor Oscar Cullman. Indeed, the reviewer is concerned to remove American "apprehensions" lest Cullman be regarded as "American Fundamentalism with its Biblical literalism and its expectation of a literal second coming of Christ from some Pre-Copernician heaven."

Glancing at Cullman's *Christus und die Zeit: Die unchristliche Zeit - Und Geschichtsauffassung*, the reviewer finds that this 1946 volume carries onward the Continental effort to free Christianity from its philosophical coloring; Platonic, Aristotelian, or Hegelian. "The main effort of Continental theology for two or three generations has been to purge Christian thought of such philosophic admixtures." Barth advanced this movement much more than did Ritschl, though even Ritschl professed this motif. The later Barth has made more progress than the earlier Barth. Now Cullman, one of Barth's colleagues in the University of Basel, is saying that even the later Barth is still too much infected with Plato and with Kierkegaard, and suggests that he must "take the events of Bible history" as the basis of his outline. The review summarizes Cullman's position thus: "The New Testament Christian sees all past history and especially the history of Israel as preparing the way for the coming of Christ; sees the present age as the age when Christ invisibly rules the world from God's right hand, through the Spirit in the Church; sees the future as the consummation of the process which began when Christ was raised as 'first-fruits of them that sleep' and when His Spirit gave the Church the first 'down-payments' and 'foretastes' of the Age to Come."

Leaving Cullman and his able American reviewer, it is as well to note that many of those who reject the personal Second Coming of Christ on the ground that it implies a pre-Copernician view of heaven, for the same reason reject the Ascension of Christ. And when one denies that Christ ascended to the Father there seems little reason for thinking that He will come again and receive us unto Himself and place us in the many mansions of the Father's house. The surrender of

the blessed hope, of the Ascension, and of the mansions of heaven is a considerable price to pay to please the "Copernicians."

After one has appeased these disciples of Copernicus, what further will one need to do to please the followers of Darwin? To suit them shall we surrender Creation, the miracles, and the Fall, to the fancied demands of evolution? And when this is done will there be enough of the faith left to warrant its being called by the name Christian? If what is left be labelled "the essence of Christianity" will not the word be used in the apothecary sense of essence—the faint odor left in the bottle when the liquid is all evaporated? And if such a policy continue, when the Son of Man comes will He find faith on the earth?

Now we hope that the correspondent in *The Presbyterian Outlook* who suggests the writing of a new creed by a group including a scientific block, has no purpose in mind to make such radical cuts in the faith as men are intimating in the name of Copernicus and in the name of Darwin. And yet we think that just the issues we have pictured above would follow the procedure advocated by that correspondent.

To return to the question at issue, I am convinced that a number of the Continental theologians, such as Paul Althaus, Karl Heim, Karl Barth, W. Kuenneth, K. L. Schmidt, and presumably Oscar Cullman, are coming to believe in a literal Second Coming of Christ. And this return to the faith is worrying the mediating American theologians. These Continental scholars are at least as scholarly as are their American reviewers. It is a bit difficult to stigmatize the Continental theologians of the Word as pre-Copernician obscurants. The American reviewers are therefore trying to hold them in their camp.

Another phase of the question: is the doctrine of the literal, personal, visible coming of Christ in His glory pre-Copernician? As you read the account the Lord testifies that at His coming two shall be sleeping in one bed, two grinding at the same mill, two working together in the same field, others resting on the housetop in the cool of the evening. These statements of people doing things that are typical of radically different periods of the night and of the day much better befit the Copernician than they do the Ptolemaic astronomy. "For as the lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be."

—Wm. C. R.



## God's Paradoxes

A paradox is something apparently absurd, yet true.

Christianity constantly presents situations which, to human reason, appear to be absurd, but which nevertheless are actually true. In fact some of these paradoxes epitomize the abysmal difference between unregenerate wisdom and the wisdom which comes alone through the new birth.

While God has made it possible for the most ignorant to understand and accept the way of salvation, He has at the same time made it impossible to rationalize Christianity down to the level where it will meet the requirements of the wisdom of this world.

Intellectuals have stumbled over the paradoxes of the Bible from its beginning and they will continue to so stumble until such time as they submit themselves to the one process whereby man may truly become intellectual. We are told in a number of places that the **beginning** of true wisdom is found in the "fear of the Lord"; an attitude of mind and heart where reverence for and trust in God is paramount.

Do we reason **to** faith or **from** faith? The philosophers of the world will answer, "to faith, if that proves reasonable and acceptable to the human mind." But Paul says, "For after that in the wisdom of God **the world by wisdom knew not God**, it pleased God by the foolishness of preaching to save them that believe." No one part of the Bible is more calculated to puncture the human ego than a careful reading of the first and second Chapters of First Corinthians, particularly from the 17th verse of the first Chapter, on to the end of the second.

Paul sums up this position as follows, "But the natural (unsaved, not born-again) man receiveth not the things of the Spirit of God: for they are foolishness unto Him: neither can He know them, because they are spiritually discerned."

The difference in these two viewpoints is not of minor or secondary importance. The difference is the difference between life and death, between light and darkness, between wisdom and folly. Too often we allow the eternal destinies of men to be jeopardized by a compromise with unregenerate philosophy.

"He that findeth his life shall lose it: and he that loseth his life for my sake shall find it," is a paradox we must accept on faith. It proposes a way of life which can never be lived apart from the power of the indwelling Spirit. Jesus elaborated this again and said, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

Again, the thesis of the world is power by human might but the Christian seeks divine-given strength. Paul found himself compassed by weakness, but he came to the place where he could glory in infirmities, reproaches, necessities, persecutions and distresses for Christ's sake; "For when I am weak, then am I strong."

The world builds for the present. The Christian builds for eternity. How different are these ends! The apostle makes this clear when he says, "While we look not at the things which are seen, but at

the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Again the most erudite philosopher of this or any other generation is blind and ignorant unless he has come out of darkness into light by faith in and acceptance of the Lord Jesus Christ. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness." And again, the Lord knoweth the thoughts of the wise, that they are vain."

The Christian faces the necessity of making a decision. Shall he believe God or shall he believe man? Dr. Howard Kelly was a great scientist, a great surgeon, and a great Christian. On one occasion we had visited Dr. Kelly in Baltimore and a few days later were talking with another world-renowned surgeon in New York. The latter, a life-long friend of Dr. Kelly's, remarked, "Howard is a great man but he is a fool." Both Dr. Kelly and this other man have now passed on, Dr. Kelly into the presence of the One he loved and served. The other man was not a Christian. Who was really the fool?

The great paradox of Christianity is that the believer was dead but lives, was blind but can see, was lost but has been found, was a fool but has become wise, was weak but has become strong, was an alien but has now become a son; not by learning, or power, or wisdom, or his own efforts, but by accepting that which the Lord has done for him.

To the world it is absurd. But it is true.

—L. N. B.

## Evolution Keeps Bad Company

In a study of Atheism as set forth by the American Association for the Advancement of Atheism we find that though it takes a fiendish delight in criticizing "Fundamentalists"—in the same manner the modernists do—it has its own set of fundamentals. In its determination to combat the fact of God it has promulgated "The Five Fundamentals of Atheism." These "Fundamentals" are as follows:

1. Materialism—The doctrine that Matter, with its indwelling property, Force, constitutes the reality of the Universe.

2. Sensationalism—The doctrine that all ideas arise out of sensation and that, therefore, man can have no conception of an infinite God, or of ultimate Causation, or that absolute moral imperative which certain philosophers have made the foundation of Theism.

3. Evolution—The doctrine that organisms are not designed, but have evolved mechanically through Natural Selection.

4. The existence of evil—The potent fact that renders irrational the belief in a beneficent, omnipotent Being who cares for man.

5. Hedonism—The doctrine that happiness here and now should be the motive of conduct.

In our judgment consistent Christianity is opposed to all five of the fundamentals of the American Association for the Advancement of Atheism, evolution included. To say the least, the fact that evolution is one of the cardinal tenets of Atheism should make Christians think a long time before adding it to our Creed. Evolution certainly keeps bad company. Our experiences and observations have taught us that somewhere along the line a Christian is compelled to break with the notion of evolution, and the best place to break with it is at Genesis 1:1: "In the beginning God created the heavens and the earth."

The mere fact that evolution is to be found at the very heart of the Atheists Creed should be sufficient warrant for the Christian to reject it at once. The failure of many professing Christians to do this has led to endless confusion in regard to the doctrines of Creation, the Fall, and Redemption. Let us remember that doctrines (like birds) of the same feather flock together.

—J. R. R.

## 'How Can We Know The Way?'

(John 14:5b)

The way to God, to eternal life, to Heaven, is not a path, but a Person; not a set of rules and regulations, but a Redeemer; not a way for us to live, but a Life lived in us—Christ in us, the hope of glory. "I am the way, the truth and the life."

Up in Mohawk Valley there used to be a sign with this verse on it, and beneath, these words: "Without the way there is no going; without the truth there is no knowing; without the life there is no living." The sick, wounded, dying man by the roadside not only has to have a road to the hospital, not only has to know the way there, but he has to have a living man to take him there. We sinners are not merely dying, but dead.

In Jesus' reply to Thomas we have the three-fold work of Christ as our Redeemer: our salvation centers in a Person.

1. **A Person Who Died.** "I am the way." In the Old Testament the Way was pictured for us in the Offering and the Priest; the blood was a covering (atonement) for sin, and the priest was the mediator and intercessor. Christ is the Offering, the Mediator, the Intercessor. He "died for our sins according to the Scriptures," was made sin for us Who knew no sin. By the sacrifice of Himself, once for all, He satisfies every claim of law and justice. This is His finished work.

He ever lives to make intercession for us as our Great High Priest. His precious blood cleanses from all sin. Therefore we can come boldly to the throne of grace.

2. **A Person Who "spake as never man spake."** "I am the truth." He tells us the truth about God. No man has seen God at any time; the Only Begotten Son reveals Him. "He that hath seen Me hath seen the Father."

He tells us the truth about ourselves, for He knows what is in man—his lost and ruined condition, his inability to do anything apart from his Saviour, his value in the sight of God.

He tells the truth about Sin and Hell and warns of the worm that dieth not and the fire that is not quenched. He tells the truth about Heaven, our Home.

He reveals to us by His Word and Spirit the will of God for our salvation; that it is God's will for us to **repent**, turn from sin; **believe** on Him Whom He hath sent, even Christ; **bear fruit**, be sanctified (set apart for the service of God and be made holy as He is holy).

3. **A Person Who Reigns.** "I am the life." He is King of Life and Love.

In Him is life; in Him is the power of an endless life. We live because He lives in us; we love because He loves us. We reign as kings and priests through Him. He that hath the Son hath life.

As our Sovereign He subdues us, defends us, restrains and conquers all His and our enemies. He makes us live; He keeps us alive; we live because He lives in us. He commands the impossible and by His power we **do** the impossible. Paralyzed, dead, we come to life, stretch out our hands and our souls to the One Who furnishes the power.

Is this Person your Saviour? Your Priest, Prophet, King? If you know Him as personal Saviour you know the **way** for He is the Way; you know the truth, for He is the truth and makes you free; you have **life**, for He is the Life.

A young girl lay dying. On her face was peace and joy. "How can you be so happy?" asked one of her friends. "I have Christ **here**," she replied, placing her hand on her Bible which was by her side; "I have Christ **here**," putting her hand on her heart; "I have Christ **here**," pointing to the heavens.

Is the Christ of the Bible in your heart? Have you received Him and are you resting upon Him **alone** as He is offered to you in the Gospel? "No man cometh unto the Father but by Me."

—J.K.P.

## Those Enlarged Synods

By D. S. Gage, Ph.D.\*

Among the other objectionable features of the proposed Plan of Union with the Presbyterians, U.S.A., are those enlarged Synods.

The plan is pure camouflage, intended to give the appearance of local control so that those in the South could still maintain the things for which the Southern Church has always stood. There was at first the suggestion of Regional Assemblies—each Assembly to be a law unto itself in matters of doctrine, etc., and only united for such matters as Foreign Missions, etc. But that there might be some equality of division there would have had to be about four—Southern, Eastern, Middle Northern, and Western. But this was not at all acceptable to the U.S.A. Church which saw no good reason why they should break up their well organized body into four churches just to get us in the group. So the idea of Synods was suggested and has been incorporated. It is thoroughly unacceptable.

1. Because it makes for less efficiency in handling of church matters. As Synods are at present organized, it would be rather difficult to propose a better plan for management of Home Missions,



educational work, etc., in a word, any church enterprise too large for a Presbytery, which must be undertaken by a Synod.

2. If there are any cases where union of Synods would make for greater efficiency, there is no reason why they can not unite under the present orders of each of the churches. Any two Synods can unite, with consent of the Assembly, as we are at present constituted. If greater efficiency would come from uniting Virginia and North Carolina, they can unite any time they wish as we are at present. But suppose such a scheme were to be suggested to them at present? Is there the slightest chance that they would adopt it? Not the least in the world. They can manage their synodical affairs very greatly better separated than by uniting to one Synod. The present boundaries work for far greater effectiveness than if they were to consolidate.

3. As to the fundamental matters of concern—namely, matters of interpretation of the Standards, and matters of Doctrine—after going through the regular procedure, all such can be carried to the General Assembly. In that Assembly, our Church being only about one-third as large as the U.S.A., will have only a correspondingly small vote. They will be decided by the Commissioners from the present U.S.A. Church in the end. And the well-known and undisputed "inclusiveness" of that Church makes it certain that inclusiveness will thereafter be the policy of the united Church. These Regional Synods can not control such matters.

4. It is provided that Presbyteries **may** examine ministers seeking admission. At present, Presbyteries of the U.S.A. Church do not examine. Those of the Southern Church are **ordered** by Church Law to examine on Theology, Personal Religion and the Sacraments and Church Government. It has already been pointed out that that compromising proposal that Presbyteries **may** so examine, will soon lead to a sharp division of the Church into those which do examine and those which do not. Very obviously, those which will examine will be those which are careful and concerned about the maintenance of Sound Doctrine—in accordance with the Standards. Presbyteries not caring much about this will not examine. They will just receive a letter of dismissal. But of course, pressure will be brought on all Presbyteries which do not examine (and presumably will not receive a minister whose theology is not sound and orthodox, for else why examine?) to pass over the examination. Some will not yield to this pressure—at least not soon—others will, and there will be a sharp division in the Church on this point—examination of ministers changing Presbyteries in order to maintain sound doctrine. That this division might and very probably will result in a new division is very probable.

The Regional Synods can do nothing to alter this. A minister rejected by a Presbytery can carry his case to the Synod. It is likely that some of them would reverse the rejection. And if the Synod upheld the Presbytery in rejection, the matter could be carried to the General Assembly which it is proposed shall have final jurisdiction in all matters that affect doctrine or interpretation of the Constitution of the Church. And as has been pointed out, our present Church will have but about one-fourth of the Commissioners. The Commissioners from the present U.S.A. Church can easily over-ride all our votes.

So the Regional Synod does not one thing towards preserving our southern independence in such matters, and will weaken the efficiency of the present synodical arrangements. If they could function more efficiently by uniting—any two or more of them—they can do so at any time they like under our present form of government. That they do not do so is quite evidence that they do not think the work of the Church would be carried on more efficiently by such consolidation. Indeed, in our Southern Church, one **new** Synod has been formed—Appalachia. The reason was that there were four Mountain Presbyteries. All had problems different from Presbyteries of lowland areas. The new Synod was created and its greatly increased efficiency has justified the division.

There is every reason to disapprove of the proposed plan of Enlarged Synods.

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## The Table Of The Lord Or The Altar Of The Priest?

Through the courtesy of Dr. Dendy I am asking for space in this issue for two articles, or an article and this editorial. There is a purpose in asking that the two articles be run in the same issue—each needs the other for a measure of balance. The fact that both deal with worship may remind us that the primary purpose for which the Church exists is the worship of the Triune God. The article is a paper read to the American Theological Committee on the Unitive and Divisive Factors in Christian Worship. It sets forth the general doctrine of Christian Worship and, I trust, shows that the author is not opposed to any and every change or embellishment in worship. Indeed, I have put such things as the Apostles' Creed, the Gloria, Amens, Psalms into the service of several of our congregations. It is a pleasure to remark that at the conclusion of the reading of my paper several theologians from communions which advocate a more formal worship took occasion to commend the value of some spontaneous or voluntary prayers even in "high church" worship.

Lest in asking a cordial consideration of more form, dignity and beauty in worship I be misunderstood as surrendering the positions for which the Reformed Faith stood in Holland, Switzerland, Germany, Scotland and England I am adding this editorial on the altar. In the Old Testament God ordained sacrifices, a mediating priesthood and altars. The New Testament frequently refers to this ritual service in its various parts, but regards the whole ceremonial law as fulfilled in Christ. Consequently, according to the Epistle to the Hebrews and the Book of Revelation the altar is in heaven where the High Priest of our Profession ministers in the Tabernacle which God pitched and not man. On high is our one mediating priest, Jesus Christ, and on high are both the altar of incense for the prayers of the saints and the altar of sacrifice. On earth Christ has left the ministry of the Word, the laver of baptism, and the Table of the Lord together with prayer and praise by which ordinances He dispenses His covenant mercies.

It is admitted by such Episcopal scholars as Walter Lowrie and such Lutheran scholars as Lars Qualben that the early Christian congregations



had no altars. Indeed, their opponents charged them with having neither temple, altar, nor image. In taking over the basilica type of architecture suggested by the Roman public buildings the Church took the idea of an altar and later defended it by appeal to the Old Testament. Indeed, about every use of the altar I have seen defended makes its appeal to the Old Testament and fails to distinguish between the old and the new dispensations of the covenant of grace.

At the time of the Reformation a group of fanatics got control in Wittenberg and pushed things too fast. As a result Luther swung things back to the Roman Catholic forms and thereafter only made such changes as were positively required by the Word. He continued the mediaeval worship only using the Word to cut out things that the Bible positively condemned.

Zwingli, Bucer, Calvin, Peter Martyr went further. The Reformed started with the Bible and its two dispensations of the one covenant of grace. They only put into the worship those things which the Scriptures authorized for the new dispensation of grace. Altars, images, pictures, vestments, etc., were removed from the Reformed Churches in Switzerland, Holland, Germany and France. In Scotland John Knox and the covenants explicitly condemn the consecration of altars as a Roman Catholic error destitute of Scriptural warrant. Even today in Scotland the Table is either away from the wall or moveable away from the wall so that the minister sits behind it for the Lord's Supper.

The history of the matter was checkered in England, but that was because of the history of the Church of England. And in this history the altar was the sign of Rome and the Table the sign of the Reformation. When the Roman Catholics or those favorable to their worship were in power there was an altar against the East wall, when the Reformation came back there was a Table which was moved into the center of the chancel or out into the nave of the Church for the Lord's Supper. In 1550 the altars were removed from the Churches of England for the following reasons: "Because our Saviour instituted the sacrament at a Table and not at an altar."

"Because Christ is not to be sacrificed over again, but His body and blood to be spiritually eaten and drunk at the holy supper; for which a table is more appropriate than an altar. "Because the Holy Ghost, speaking of the Lord's Supper, calls it the Lord's Table, 1 Cor. x. 21, but nowhere an altar."

The altars were returned when Queen Mary brought England back into the Roman Catholic fold and removed once more when Elizabeth separated again from Rome. Under Charles I, Archbishop Laud forced the Churches to be reconditioned with altars in spite of the opposition of many bishops, ministers and leading Episcopalians. At the same time he brought into the Churches images, pictures and crucifixes and led a movement to turn the Holy Sabbath into a day of dancing, games and sports. Against Laud the opposition urged the rubric in the Common prayer Book "that altars in churches were a Popish invention, of no greater antiquity in the Christian Church than the sacrifice of the mass." Ultimately Laud's action in this matter led to his execution by the Long Parliament.

Upon the representation of the Westminster Assembly of Divines, the English Parliament passed the following ordinance: "That before the 1st of

November all altars and tables of stone be utterly taken away and demolished; and all communion-tables removed from the east end of every church, chapel or place of public worship, and be set in some other fit and convenient place or places of the body of the Church or chapel," that the rails be removed and the raised parts of the church floors levelled, and that crucifixes, images, and pictures be removed.

In America the first Church in Jamestown had a walnut table, and I understand, a few of the oldest Episcopal Churches still follow the Book of Common Prayer in having only a Table of the Lord. Bishop William White, the organizer of the Protestant Episcopal Church in the United States, was at one with the Low Churchmen in his opposition to the theory comprised in the words "priest, altar, sacrifice."

Our Westminster Confession of Faith asserts that, "There are not, therefore, two covenants of grace differing in substance, but one and the same under different dispensations." We have used this sentence to condemn Modern Dispensationalism for asserting two or more covenants of salvation differing in substance. These Dispensationalists have so magnified the difference between the dispensations as to make them not merely different stages in the unfolding of the one eternal covenant of grace but diverse covenants. On the other hand those who bring in earthly altars are obliterating the distinction between the Mosaic and the New Testament dispensations. As the Dispensationalists pluralize the one covenant of grace, so the advocates of altars singularize the different dispensations. The Presbyterian Faith confess "one and the same covenant of grace under different dispensations." Will the Great Searcher of hearts be pleased with us if, having censured and condemned our Dispensational brethren as un-Presbyterian because they differ with one part of this sentence, we fail to examine our own practise and liturgy when we differ with another part of the same sentence? The action taken by Parliament at the request of the Westminster Assembly of Divines abundantly testifies to the Assembly's condemnation of altars.

Positively, an altar calls for men to make an offering to God, while the Table is the supper which the Lord spreads for His people. Man offers his sacrifices at an altar, God gives us the daily bread that supplies our tables—and at the Table of the Lord He feeds us with Christ the living bread. The Table of the Lord speaks of His grace which saves us, the altar of a priest speaks of man's act and man's offering in a way that too easily slides into human merit and work salvation. Therefore, Nygren has shown that the supper of the Lord is the language of New Testament **agape**, while the sacrifices of an altar speak of pagan **eros** (**Agape and Eros: II:ii: 477-480**). The Christian lives wholly out of the Father hand of God. The Reformed Faith sitting or standing with receiving hands as the Table of the Lord confesses that salvation is wholly of the Lord.

The Lord's Supper is not a sacrifice. It is a sacrificial meal based upon the one sacrifice that Christ offered once for all. To bring in altars is to suggest other sacrifices and to reflect upon the all-sufficiency of the one sacrifice of the Lamb of God. At an earthly altar a human priest mediates between the worshipper and his Saviour—thus implying that Christ's sacrifice is not sufficient to bring us to God. At the Table of the Lord all of God's people come to the Most High through the heavenly High Priest of our profession, Jesus Christ who ever liveth to intercede for us. —Wm. C. R.



# The Unitive And The Divisive Elements In Christian Worship

By Prof. Wm. C. Robinson, D.D.\*

*A paper read to the American Theological Committee at its  
June, 1946, meeting in Philadelphia, Pa.*

As the Church is the place where God acts and man serves, Christian worship is primarily Divine action. It moves from the Godward pole to the Godward pole. It is both inspired by God and directed toward God. It is directed toward God as He has revealed Himself to us in Christ Jesus as our gracious heavenly Father. It rises from hearts that have been regenerated by God the Holy Spirit and from mouths that He has opened in His own praise. "According to His mercy He saved us through the laver of regeneration and the renewing of the Holy Spirit which He poured upon us richly through Jesus Christ our Saviour." Therefore, "Through Him we both have access by one Spirit unto the Father." In Jesus Christ as the cornerstone, every building fitly framed together groweth into a holy temple in the Lord, into a habitation of God in the Spirit. (Eph. ii,17-22).

Christian worship is the response of quickened hearts to God's revelation of Himself. God has never left Himself without witnesses, giving us sunshine and rain and fruitful seasons. He has spoken unto us in divers portions and manners through the prophets. Most of all He has manifested the light of the knowledge of His glory in the face of Jesus Christ. Accordingly we "rightly worship and imbrace him by trow faith in Christ Jesus, quha is the only head of the same Kirk" (Scots Confession). Christian worship does not rest primarily upon the wish of man but upon the will of God. God wills to make His grace and His glory known and to call unto Himself a people to be a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. (I Peter ii:5).

Thus, Christian worship is not man-centered. "Public worship is the encounter of Christ with His people" and its effect depends not on uniformity of liturgy, but on the fact that "the risen Lord has bound Himself to the institution of His worshipping Church."<sup>1</sup> "The primary ground for the church service (worship) lies outside ourselves. It lies in the presence and action of Jesus Christ."<sup>2</sup> From the fine studies of Prof. K. L. Schmidt and Dr. R. N. Flew our European collaborators properly concluded that "The one Church of God is . . . the sphere of action of the heavenly Christ; all its members being in Christ and being knit together by a supernatural kinship; all their gifts and activities continuing the work of Christ, originating from Christ and being coordinated by Christ to the final result."<sup>3</sup>

In His ascended presence Christ is the High Priest of our profession ministering in the true tabernacle that God pitched and not man. The Captain of our salvation is the Leader of Christian worship, "continuing to manage the cause of the whole Church before God," "transacting all things with God" for her.<sup>4</sup> His sacrifice of Himself for us was "itself a stupendous act of prayer and an amazing tribute of praise." "He worshipped God

in laying down His life upon the altar. He worshipped Him in taking it again, and it was an act of worship by which He entered with His blood into the very presence of the Highest to intercede for the saints."<sup>5</sup> As He graciously mingles His heavenly worship with our feeble and unworthy tribute of praise and thanksgiving, the prayers of the saints find acceptance upon the golden altar before the Throne. We fallen sinners worship God in and through the Mediator, the Lord Jesus Christ. His continuing intercession is not the manifestation of two conflicting wills in the Most High, but this heavenly dialectic does show God to be a just God at the same time that He is a gracious Saviour. On the ground of Christ's presentation of Himself as that Lamb slain for the sins of the world, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The Son of Man walks in the midst of the Churches holding them like stars in His hand and governing them by the sword out of His mouth. By the messengers of the several Churches the incarnate Word speaks His own Word to His people as they preach Christ from the Holy Scriptures. By His resurrection Christ became the lifegiving Spirit and continues the affusion of the Holy Spirit He began at Pentecost. "Where Christ sat not at the right hand of God, nor daily poured forth His Spirit, the Christian faith could not exist . . . Where the outpouring of the Holy Spirit kept not continual guard, the devil would not let a single man abide by the Easter preaching and by faith in Christ." (Luther).

Invested with the Spirit, seated at the right hand of power, holding the plan of the ages in His nail-pierced hand, girt with the panoply of glory, the Redeemer is now administering the counsels of redemption for the salvation of His people. The Conqueror of death is pressing the mission which spreads God's reign from sea to rolling sea. The courageous witness of the European Churches, says Dr. Warnshuis, "springs from their discovery that Christ reigns, not that He will reign. He reigns now. He is today the King of kings. History is in the hands of the invisible Lord. Hitler does not know it. The world does not know it. The Church knows that there is ONE who is stronger than the Fuehrer. This is no hypothetical but a basic certainty . . . The Church has had a sense of superiority because it possessed knowledge of a secret, the universal Lordship of Christ. This knowledge has given the Church a courage that will accept no compromise."

"The Church is one in that all are members of the one Body of which Christ is the Head."<sup>6</sup> And "the key to true unity is: to grow up together in Him Who is the Head of the Church."<sup>7</sup> This union in Christ points the way to true unity in and through worship. Christ is not only Lord at the right hand of the Father reigning there as the Son



of David, our brother and our Head. He is also the true Lord in every congregation that meets in His name. The Holy Spirit is His vicegerent taking the things of Christ and showing them to us. This Witness of Jesus' merit works faith in our hearts and thereby unites us to Christ in our effectual calling. That which matters most in the Lord's Supper, in the preaching of the Word, in Christian baptism is the work of the Holy Spirit. He uses these media of God's ordering to bring Christ to the people. By one Spirit are we all baptized into the one body of Christ. He builds the Church upon the waters of regeneration and feeds her upon the Bread of Life. Under His blessing, "faith cometh by hearing and hearing by the word of Christ." "God's Holy Spirit speaks and may be heard at the place where He has His dwelling and from which He comes to us, namely, in Jesus Christ as the Word of God."<sup>8</sup>

The ultimate condition for unity in and through Christian worship is the recognition that the primary ground, the primary content and the primary form of Christian worship is Divine activity, and the continual effort to conform the secondary or human ground, content, and form of this worship to the action of God in Christ.

Since the life of the Church depends upon the people drinking of that Spiritual Rock which is Christ (I Cor. x, 4) and the growth of the body upon each member being a joint of supply drawing grace from Him who is the fountain head (Eph. iv, 15-16), therefore Christian worship is unitive in proportion as it draws the congregation to Him. Since other foundation can no man lay than that which is laid, which is Christ Jesus (I Cor. iii, 11), any worship which withdraws the congregation from the Bread of God and focuses its devotion elsewhere is divisive. Those other foci may be saints or statues, current catchwords or idealistic philosophies, sets of canons or obsessions with liturgies. The Church's unity is in Jesus Christ. Her center of gravity is the High Priest ministering in the heavenly tabernacle. As Christian worship draws the Church on earth to the Lamb in the midst of the throne and to the Church of the First-born in heaven, it is unitive.

This perpetual test faces each of our denominations and congregations. There is an interesting story from one of our Presbyterian bodies that moved from an exclusively psalm singing to a psalm and hymn using Church. When the new book was being prepared, a learned Pittsburgh professor who had been reared on the beloved metrical version of the Psalms insisted that the first section of the new book of praise be given to hymns directly adoring Christ, and that even the Psalms follow this Christological section. He had come to see that Christian worship properly begins with the revelation of the grace of God in Jesus Christ and reads everything else in the light of the knowledge of the glory of God that shines from His face.

Christian worship is unitive in proportion as it recognizes and proclaims the sole Lordship of Christ in His body the Church and in her worship. It is divisive in proportion as it deflects or divides this lordship, giving part thereof to preacher or to hierarchy, to a naturalistic system which mutilates the Gospel or to an idealistic empiricism which has no essential place for the unique events of God's saving intervention, to a hue and cry for His body to yoke itself to the chariot in which Caesar rides, or to diversion of her energies into a humanistic program in lieu of His Great Commission. Barth

has reminded the modern Church that the ground of Christian worship as human action is obedience. "What the Church owes the world is not her cleverness or adaptability or the attempt made in all lands at all times to suit the people's wishes, but the Gospel of Jesus Christ." "Religion with its masterpieces is one thing, Christian faith with its obedience another."<sup>9</sup>

Accordingly the Church is to enquire of the Word as to the media God has ordained for His own worship. In the Word she finds Jesus and His apostles preaching and teaching the Gospel. Thus Luther says: "Hearing the Word of God contains the most promises and hearing it is the most pleasing to God, and the highest worship whereby we can honor Him."<sup>10</sup> Calvin adds that the removal of the Word signifies the departure of the Lord. As the work of Christ culminated in his atoning death, so for the first Christians the liturgy of the Word culminated in the liturgy of the Upper Room whereby the Holy Spirit carries us by faith above things that are visible, carnal, and earthly and makes us feed upon the body and blood of Christ Jesus. Moreover, we recognize that other great seal of the Word as a true part of congregational worship and declare that "be baptism we are ingrafted in Christ Jesus, to be made partakers of His justice, be quihlk our sinnes ar covered and remitted." (Scott's Confession, Art. xxi).

As our congregations seek the Lordship of Christ in the obedience of Christian worship, we find our common origin is the Crucified and Risen Redeemer, our common faith and experience wrought by His one gracious Spirit, through the instrumentality of the Word and the sacraments and the prayers and praise of God's people. We find a unity which even death cannot sever, since the Church on earth is a true, if imperfect, part of the Church above, received in and by virtue of the merits of her Saviour and Head.

In drawing closer to Him in whom we are one we draw closer to one another and have no right to think lightly of any means by which our brethren have been united and lifted in Christian worship. In **The Coming Great Church**, Canon T. O. Wedel says that the Protestant Church has made much of the Gospel and of the congregation, but has not sufficiently appreciated the historical liturgy. At the present time there is a movement in my own and similar bodies to appropriate more of the heritage of historic Christian worship. We are interested in the Church year, in the general thanksgiving and the general confession, in more frequent celebrations of Holy Communion, in baptism as an act of congregational worship, in the Creed, the Gloria, the Te Deum. There is an increasing sense of churchliness in our services. The ministers of the Word are coming to recognize themselves as shepherds of the flock to whom members can freely come for personal counselling. Some of us do not find this out of keeping with our history, when we remember that Calvin required each member of his congregation in Strassburg to come to the pastor for conference before coming to the Table of the Lord, that he celebrated the Supper more frequently than was customary among the Roman Catholic people, and that he desired its celebration more frequently than the Council of Geneva permitted.

We would, however, consider these practices of our more liturgical brethren on the basis of our primary premises: our unity in Christ and our obedience to Him. Will the introduction of this or that ancient prayer or chant or creed or response



into our worship draw us closer to our Lord or will this so-called aid to worship attract attention to itself and so deflect it from the true object of worship? It is probable that even a low Church Episcopal service could not be immediately introduced into many of our Southern Presbyterian congregations without distracting the minds of the worshippers from the heavenly High Priest. Every proposed enrichment of the liturgy also properly comes under the test of the obedience of the Christian faith. There is a presupposition in favor of an act of worship that God's true people through the ages have found bringing them closer to their Lord either in confession or in adoration. This testimony is not to be lightly esteemed. But it is to be tested to find out whether it is an act authorized by the Word for the Church or merely introduced by man's ingenuity. The only true Christian unity is under the sole reign of Christ the King. Therefore, we must ever seek to tread the courts of His house in a worship that is of His

ordering. And as we do so, we recognize that the risen Head of the Church is blessing other branches of the one vine as they worship the Triune God in forms not identical with ours.

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<sup>1</sup>Piper, Prof. Otto A., in *Crisis Christology*, Fall 1945, pp. 14-16.

<sup>2</sup>Barth, K., *The Knowledge of God and the Service of God*, p. 193.

<sup>3</sup>Word Conference on Faith and Order, No. 92, p. 69; cf. p. 46.

<sup>4</sup>*Words of John Owen*, London, 1826, XII:325.

<sup>5</sup>Thornwell's *Collected Writings II*: 419, 281.

<sup>6</sup>Davidson, Principal Richard, *The Nature of the Church*, p. 56, Cf. Calvin, *Institutes*, IV:1,2.

<sup>7</sup>Visser't Hooft, in *The World Council Courier*, 5:3.

<sup>8</sup>Barth, as cited, p. 172.

<sup>9</sup>Barth, *ibid.*, pp. 208, 206.

<sup>10</sup>Luther, *The Sum of the Christian Life*.

## The Sunday School In The Life Of The Church

By D. O. McInnis\*

### Basic Factors

In considering the Sunday School as it concerns the whole life of the church, one should keep in mind two basic factors. In the first place, large expenditures of money are made each year to carry on this work. Educational buildings and equipment represent a large part of the total investment of the church. To the cost of investment must be added the annual cost of operation and upkeep of equipment and the cost of teaching materials. To get a picture of the total cost, one must add that of Presbyteries, Synods, and the General Assembly which concern the Sunday School either in part or wholly. One will readily see the expense involved in carrying on the work of the Sunday Schools is a major consideration. Certainly, any phase of the Church's work which receives such a large share of her financial strength is vital.

Then the matter of enrollment ought to be considered. In doing so, one must keep in mind the fact that the Sunday School rolls, unlike those of the church, are revised each year. As of March 31, 1945, the total enrollment of the Sunday Schools of our Church was 400,245, or about 180,000 less than that of the Church. Of this number enrolled, a great many are not church members. Probably, not more than fifty percent of the whole Church membership is actively enrolled in the Sunday Schools. And in many individual cases this percentage goes as low as twenty five or below. Many who are in the Sunday Schools are of age but have made no profession of faith. Still others have drifted away from the church and need to be reclaimed. Large sums of money are being spent in this work, and many people are taking part in it. And of those taking part quite a few are not affiliated with the church. Therefore, this is a great source of actual and potential strength and a rich field for evangelism.

### Some Reasons For The Existence Of The Sunday Schools

What are some of the reasons for carrying on this work? Sunday Schools as we know them have not always existed; nor is there reason to assume they will always exist unless they are productive in their field of responsibility. Their primary duty is to teach systematically Christianity. The first function in this enterprise of teaching Christianity is to teach the Bible. One may rightfully expect to receive in the Sunday School instruction in the content of the Bible. It is not proper to use this time for other purposes. Here one may expect to learn about the God who made Natural History rather than the History.

It is profitable, but not adequate, to teach mechanically the content of Scripture. Proper instruction requires correct and adequate interpretation. When one is taught to say "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life," he should also be taught that the love of God rather than our merit is the motive for Salvation. This giving of His Son involved the incarnation of the Son of God, His sinless life, and vicarious atonement.

To the knowledge of content and interpretation of Scripture must be added an adequate application to the situations of life. God's relation to us is personal; and Salvation is personal; but the application of God's law is universal. The religion which we profess must become the guiding principle in all our relations with all others. The world's most urgent question is not what to do with the great new forces which have been released. It is, rather, "How can we get along with one another?" The answer to this question is found in the proper application of Christian doctrine to human affairs.

We should learn how to apply the teachings of Scripture to all of life's situations.

In the second place, the Sunday School offers the church her broadest opportunity for outreach. There are other departments such as the Woman's Auxiliary, Men's Clubs, Young People's Leagues, etc., but none of these so much as reaches a cross section of the whole church. Unlike them, the Sunday School reaches all from the cradle to the grave. It is also the best way in which to reach borderline people and to claim them for an active and useful Christian life. Through the Sunday Schools, many of these find ways of service which are not otherwise open to them, and are thus brought into the full fellowship of the church.

This is also the best and most efficient means of evangelism. According to the statistics of the General Assembly for 1945, 11,514, out of the total of 20,714 received into our Church by profession of faith, came through the Sunday Schools. It is safe to assume that many received by "letter" were reenlisted in a similar way.

In the third place, the Sunday School offers the best method of integrating people into the church membership. That which serves to bring them in continues to serve to integrate them into the whole pattern of Christian fellowship. Here, a great opportunity is offered for teaching the whole program and doctrine of the Church. As they learn and take interest in the Sunday School, they will also find increasing interest in the Church.

The fourth reason we will consider for the existence of the Sunday Schools is to teach people about our Church. It is not a matter of teaching "denominationalism," but rather, a matter of having an informed membership. Whatever reasons justify the existence of the Presbyterian Church are worth teaching to her constituency. No church has a richer and more heroic history than the Presbyterian; nor has any done more for the promotion of individual rights and individual liberties. Her system of government and doctrine is unequalled. While we are humbled by past failures, we rejoice in the triumphs, and believe that God has yet for her a place of even greater service. Every one attending our Sunday Schools has a right to learn about the Church of which he is either a member or a prospective member. He not only has that right, but those responsible for teaching are morally obligated to give it to him.

#### Some Difficulties

Difficulties faced by the schools are many. Not the least of these is the lack of interest on the part of many capable church peoples. The figures of enrollment indicate that many of our people are not sufficiently interested in the Sunday School to attend. Among the unenrolled, undoubtedly, are many who could be of great help in the work. There is hardly a church that does not have difficulty trying to keep the Sunday School adequately staffed with teachers and officers. This difficulty would be greatly reduced if more who are capable were interested and would use their ability in this way. Something is being done to help this situation through the Adult Leadership Training Courses. The greatest hope, however, is with the young people. Give them adequate opportunity for training in leadership, and the leadership of tomorrow will be stronger than today. Every person ought to consider earnestly his own responsibility in this matter.

Another difficulty is the lack of adequate physical equipment. Ample testimony to this fact is the large number of Sunday School buildings either being erected or planned. They are being built because the churches realize the absolute necessity for more modern educational facilities. If we would keep up with educational progress, we will do well to give even more attention to these needs.

Still another difficulty to mention in passing is the lack of adequately prepared material. While this, like the building need, does not apply every where, it does occur too often. This may be accounted for in part by the facts that those responsible for selecting the materials sometimes do not know how to select them, or where to find them. This problem, nevertheless, deserves our attention. Small Sunday Schools deserve more consideration in the preparation of teaching materials. Another fact to consider is that many teachers rely solely on the literature offered for their teaching. In many instances, the materials used do not measure up to a fair standard of teaching the Scriptures, interpretation, or of application of these teachings to life's situations.

#### Some Challenges

Finally, let us consider some of the challenges offered the Sunday Schools. There is the challenge by the General Assembly to win 50,000 souls for Christ this year. Certainly, the Church is looking to the Sunday Schools to do most of the work necessary to realize this goal. By a very modest effort many schools can greatly increase their enrollment and attendance. In turn, that will increase the accessions to the church by profession of faith. We are responsible for many of the thousands who will die this year without any knowledge of the Saviorhood of Jesus Christ. This is a challenge that every Christian must surely face.

We are also challenged to start 500 new outposts. This project has been long delayed. It is our privilege and duty to take the Gospel to people where they are. This is not a competitive enterprise in which we compete with our sister Churches for territory and people. It is rather an assuming of our God-given responsibility to go into all the world and preach the Gospel—beginning at home. This challenge of outpost work offers us the opportunity of developing new churches in new areas. This program will ultimately result in reaching many people for Christ and in increasing the strength of our Church. As our hands are strengthened by other hands we will be able together to do more and more in the work of the Kingdom. The prospect of having others join with us in this great work of the Kingdom of God, under the guidance of the Spirit, offers an inspiring challenge. This program also offers us the opportunity of restoring the vitality of many of our established churches. While our first responsibility is to reach others for Christ, it is not out of order for us to think of the refreshment we who do the work will get from it.

Let us examine our Sunday School program in the light of the whole church. Through it more is contributed to the life of the whole church than through any other single function of the church. God is not pleased with those who stand idle in the market place; He wants laborers.

\*Canton, N. C.



## Some Questions About Union

By Hugh T. Shockley\*

*These questions formed the basis of remarks made by Mr. Shockley before The Southern Presbyterian Journal Supporters and Continuing Church Committee at Montreat, N. C., on Thursday morning, August 8, 1946.*

1. Are Unity and Union the same thing?
2. Will Union achieve Unity or Division?
3. Is Union Scriptural, with or without Unity?
4. Are there fundamental differences in the proposed bodies for Union which make for a loss of Unity?
5. Can a better job for the advancement of the Kingdom be done by the united bodies than by the bodies working separately?
6. Is the present division purely political or are there other underlying causes which have been overlooked in our thinking?
7. Are the bodies proposed for re-union in all essentials the same bodies that they were at the time of separation? If not, can the proposition be properly termed "re-union" instead of merely organic union?
8. Can a body carry on with any assurance its present ideals and beliefs if a merger makes of that body an easily out voted group in the courts of the merged body?
9. While it is possible to achieve Union by compromises on both sides, are there not some questions on which a Christian cannot compromise?
10. Are there not questions of a sectional nature which can best be handled by those of the respective sections because of a more intimate knowledge of the practical workings of these problems by those close to them?
11. Do the histories of the proposed merging bodies warrant full confidence in the expectation that promises made to induce organic union will be completely carried out in the future? Or can the present action bind a future majority, which will have its own constitutional prerogatives and authority?
12. What are the prospective gains to be obtained? What the losses to be suffered? (This question was not brought up in my remarks, in which only the first eleven questions were mentioned.)

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## How Broad The Basis?

By H. E. Acklen

Henry Sloan Coffin has an article in the August issue of *The Presbyterian Tribune*. It is an interesting article and interesting enough in itself is the significance of the title which is, "Proposed Basis Of Union." Southern Presbyterians, living as they do in an atmosphere blue with charges and countercharges, may naturally indulge themselves the pride of thinking they are once more made the foci of the lime-light of nation-wide discussion. Interest mounts as Mr. Coffin passes over the "Southern" problem, and addresses himself to the task of reporting the progress of the U.S.A. Presbyterian-Episcopalian proposed merger. This is not a new theme for *The Tribune*. Its energies

have been noticeably dedicated to the successful prosecution of the Episcopal negotiations.

In this latest article, Mr. Coffin relates under two heads, that of Doctrine and Worship, how the fusion will result from a give-and-take manner. The Presbyterians will gain bishops and confirmation among other things, while the Episcopalians will, among other things, gain the Presbyterians!

One can but wonder at the size and shape of the final union which will give utter satisfaction to those whose zeal consists of uniting house to house. The length and breadth and height is amazing. On the one hand it would seem that the Presbyterian USA and the Unitarian Churches overlap in certain sections. This group should feel no scruples against uniting with anybody of any, or no, creed, so long as they are ethically well-meaning, and morally hopeful of the final perfection of man through the strength of the united efforts of well-meaning men. Coupled with this is the enigma of the Anglo-(Roman) Catholic party within the Episcopal Church which bows at the altar from which they feign would receive the Real Presence in a Sacrament necessary to salvation administered by a man they call a "priest." Here with idol-worship, adoration of the Virgin and the Saints, is Romanism without the Pope. Current are stories of fraternal feeling existing between the Anglicans and the Greek Orthodox Catholics who in turn are more in agreement with Rome than in disagreement.

Those who offer the Saviour Christ no worship are together with those who in a zeal to worship give His glory to men and idols, and to it all there are those who would fuse the name of the Presbyterian Church! Some it seems are ready to agree that the Protestant Reformation was an unimportant event after all, and possibly, even a tragic mistake.

## 'Foolishness? Or Dynamite?'

By John B. Vail\*

The Apostle Paul in that memorable statement in I Cor. 1:18, said:

**"The preaching of the cross is to them that perish, foolishness, but, unto us which are saved, it is the power of God."**

Just what does the Apostle mean by the expression, "The Preaching of the Cross?" An examination of his Epistles reveals clearly that by "The preaching of the Cross," Paul means the preaching of the doctrine of the substitutionary death of Jesus, for the atonement of man's sins.

Though there are numerous others, three or four texts will suffice to show that this was Paul's understanding of "The preaching of the Cross."

I Cor. 15:3: **"Christ died for our sins, according to the Scriptures."**

Romans 3:25: **"Whom God hath set forth to be a propitiation, through faith in His blood."**

II Cor. 5:21: **"He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God, in Him."**

Gal. 3:13: **"Christ hath redeemed us from the curse of the law, being made a curse for us."**

It is disturbing enough, then, when ministers of high standing and wide influence, brand as foolishness, the doctrine of Christ's death, as a sub-

stitutionary atonement for sinners. This "Preaching of the Cross" is foolishness—but only to those who perish!

It is more disturbing, to see in our Assembly, a segment pressing for organic union with a body in which those unsound doctrines are not only uncondemned, but those who hold them are welcomed, upheld and honored.

Certainly there is no restraint upon any of us who may hold such doctrines, to cast our lot with

those, by seeking admission, individually, to that Assembly.

But, it is certainly not to be expected that the Presbyterian Church, U. S., should consent to lose its distinctive message, by being submerged in a larger body which discounts that message.

**"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the DYNAMITE of God."**

\*Sumner, Miss.

## In Defense Of Isaiah

By Edward J. Young, Ph.D.\*

Who wrote the book of Isaiah? At first sight this might not seem to be a difficult question to answer. The first verse of the prophecy attributes it to Isaiah, the son of Amoz. Tradition, coming to its first known written expression in Ecclesiasticus (Second Century B.C.) says the same thing. The New Testament regards Isaiah as the author, and for nearly two thousand years this opinion has held sway among the Jews and in the Christian Church.

Of course, there have been exceptions. A Jewish rabbi, of the Middle Ages, Ibn Chiquitilla of Cordoba, Spain, denied that Isaiah was the author of Chapters 40-66, and Ibn Ezra (1092-1167) apparently expressed some doubts on the subject. In the Christian Church, as far as the writer knows, the Isaianic authorship was not questioned until 1780.

### Criticism Strikes At Isaiah

The eighteenth century was the century of human conceit. Reason was being exalted, and traditional views were being subjected to the microscopic examination of reason. It was to be expected that the wondrous writings of the evangelical prophet would not be spared, and, sure enough, in 1780 the first blow fell. In that year, a German scholar, Koppe, denied the genuineness of Chapter 50. Then came Doerderlein in 1789, who questioned the authorship of Chapters 40-66. These chapters were thought by some to be of Babylonian origin. It soon became apparent, however, that, if Isaiah could not have written these chapters, he also could not have written certain chapters in the first portion of the book, since they also had to do with Babylon. Hence, Rosenmuller denied that Isaiah could have written Chapters 13 and 14. Others alleged that he could not have written Chapters 23-27. So it went. The disintegration of the unity of the prophecy was proceeding rapidly. One thing seemed to find consent. Critics were sure that Isaiah did not write Chapters 40-66. These passages were said to be the work of an unknown author, the "second" Isaiah, hailed by some as the "discoverer" of monotheism, a prophet who lived in Babylon. "Second" Isaiah was at the height of his glory.

Then something happened. In 1892 Bernhard Duhm published his remarkable commentary, in which he advocated not two but three Isaiahs. "Second" Isaiah was considerably pared down, only Chapters 40-55 being attributed to him. Thus criticism proceeded, until the book of Isaiah came

to be regarded merely as a library. Its authors were almost too numerous to mention. In 1928 C. C. Torrey threw the whole critical camp into confusion by dropping an atomic bomb upon the scene. He asserted that Chapters 34-66 were (with the exception of Chapters 36-39) all the work of one author, and this author lived in Palestine. Thus the great "Isaiah of Babylon" was given a severe blow. This sketch of the history of criticism is indeed brief, but it may serve to give the reader some idea of the course of critical opinion.

### The New Testament And Isaiah

What shall we Christians believe about the book of Isaiah? Our hearts have delighted in the matchless prophecies of this great book; our spirits have rejoiced, when we have listened to the words of this unique prophecy accompanied by Handel's music. Is there good reason for believing that Isaiah did not write these words? Are the "critics" right or not?

We shall not seek at this point to present all the arguments in favor of Isaianic authorship. These arguments are many and they are cogent. But there is one consideration which, for every true believer, must be final. There is one consideration that no true Christian can ignore. That is the witness of the New Testament to the Isaianic authorship of this prophecy.

What does the New Testament have to say? It asserts, very plainly, that this prophecy is the work of Isaiah. Very clear and compelling is its testimony, and to this the Christian man must give obedience. Five passages from the first thirty-nine chapters are mentioned in the New Testament, and seven from the last twenty-seven chapters as being the work of Isaiah.

Very instructive is the manner in which the New Testament speaks of Isaiah. For example, Paul, in writing to the Romans (9:27-33), in the short compass of these verses, makes abundant use of Isaiah's prophecy. First of all, says Paul, Isaiah "cries concerning Israel" (Verse 27). It is the prophet himself who proclaimed this message, and his proclaiming is described as "crying." Then follows a quotation from Isaiah 10. Paul next introduces a quotation of Isaiah 1:9 by saying: "And just as Isaiah had said before." Here again, according to Paul, it is the man Isaiah who has spoken. In Verse 32 Paul uses the language of Isaiah 8:14 (in part), and in Verse 33 he quotes Isaiah 28:16.



What a remarkable testimony to the unity of the first part of the prophecy! And what a remarkable corrective for the statements of most modern commentaries.

Equally interesting is a passage in Romans 10 (vv. 16-21). Paul introduces the section by asserting, "As it is written." Immediately there follows a quotation of Isaiah 52:7a. In Verse 16 he says "Isaiah says," and then quotes Isaiah 53:1. Here again, it is the prophet himself to whom Paul refers. Then, Paul asserts, "Isaiah becomes bold and says," and this is followed by a quotation of Isaiah 65:1. A quotation of Isaiah 65:2 is then introduced by the words "he says." In each of these instances the Apostle represents the passage as having been uttered by the man Isaiah. And how clearly Paul shows the connection which exists between Isaiah 52 and 53. His reasoning is worthy of careful study, for it refutes the idea, so prevalent in certain circles, that Isaiah 53 has no connection with the preceding chapters.

One of the most remarkable witnesses to the Isaianic authorship of both parts of the prophecy is to be found in John 12:37-41. In Verse 38 a quotation of Isaiah 53:1 is introduced by the statement: "In order that the word of Isaiah the prophet might be fulfilled which he spoke" (can words more clearly indicate that this prophecy was uttered by the man Isaiah?), and then, to elucidate this passage, John says, "Isaiah again said," and this is followed by a quotation of Isaiah 6:9, 10. In other words, to support a proposition taken from the second portion of Isaiah John adduces another taken from the first, and **both of these** are attributed to the prophet Isaiah. As though this were not enough, John sums up the whole matter by saying "these things, (i.e. the utterances from **both** portions of the prophecy), said Isaiah, when he saw His glory and spoke concerning Him." Can anything be plainer than this?

### Is The New Testament Mistaken?

The witness of the New Testament, only a portion of which we have presented above, is so clear and cogent that it seems to trouble some. They apparently shrink from accepting its statements at face value. The New Testament, they tell us, merely accommodated itself to the beliefs of the time. Consequently, when it speaks on such a subject as the authorship of Isaiah, we are not to take it seriously, since it was merely accommodating itself to the beliefs of which were current in its day.

In answer to this we may say that if in matters of history the New Testament is in error, how do we know that it is not in error when it tells us about that stupendous act which was performed by the Lord of Glory, when He died upon the Cross? If it is not to be trusted in one point, how do we know that it may be trusted in others? No, this theory of accommodation is not satisfactory. The witness of the New Testament is trustworthy, and it emphatically declares that Isaiah was the author of the prophecy that bears his name.

In the light of this clear testimony, is it not time that we cease to talk about "Isaiah of Babylon" or the "second" Isaiah, or the "Great Unknown" of the exile? And should we not refrain from treating this prophecy as though it comprised only thirty-nine chapters? The mighty God and Prince of Peace, the Immanuel who lay in the virgin's arms was none other than He upon whom was placed the chastisement that procured our peace and with whose stripes we are healed. And concerning Him the one Isaiah wrote.

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## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For Oct. 6: Paul's Background And Early Life

Scripture: Acts 21:39; 22:3,27-28; 26:4-5; Philippians 3:5-6. Devotional Reading: Philippians 4:8-13.

Moses; Paul; the two greatest men of the Bible; Moses, the Law-giver; Paul, the Gospel Missionary. It would be hard to find two men who had a more tremendous and lasting influence on the world.

The secret of both lives is the same: they were strong through the One Who strengthened them. Paul states it in Phil. 4:13 (Dev. Read.) "I can do all things through Him who strengthens me." They both learned the same lessons, "I know how to be abased, and I know how to abound," to be content in whatever state they found themselves, "to be nobody, in order that they might be somebody."

Paul, the chief of sinners, became the chief of saints. He could say: "What you have ... seen in me, do." Why? Not because there was anything

good in Paul, but because Jesus Christ lived in him, filling his heart and life with the true, honorable, just, pure, lovely, gracious, excellent and praiseworthy things of the Spirit.

Who is this man, whose life and writings have profoundly moved the world? What is his background? Let him answer for himself.

Acts 21:39; 22:3,27-28: "I am a Jew." These words begin both his reply to the tribune who had rescued him from the mob, and his defense before that mob as he stood on the steps leading to the barracks.

From these verses we learn several very important and interesting things about Paul:

(1) That he was a Jew, born in Tarsus in Cilicia, "a citizen of no mean city." Tarsus was "the capital of Cilicia, on the River Cydnus. When the Romans made Cilicia a province in B.C. 64 this city became the residence of the governor. It was made a free city and exempt from taxation by Mark Antony. It was celebrated for its schools being in the class of those of Alexandria and

Athens." He was here under the "influence of Grecian culture." Being city-born and city-bred Paul very naturally turned to the large cities when he began his great missionary journeys.

(2) That he was also educated in Jerusalem at the feet of Gamaliel, according to the strict manner of the law of his fathers. Gamaliel was: "A doctor of the law, a Pharisee and member of the Sanhedrin. He was held in high regard by the Jews. The Talmud states he was the grandson of the great rabbi Hillel ... He opposed the persecution of the apostles. His position was that if their work were merely human it would not stand, but if by the direction of God, to oppose it would be sin." (Acts 5:34-39).

(3) He was a very zealous Jew. Paul never did things half-heartedly: when he persecuted, it was with fiery zeal; when he preached, it was the same. We find today that when a Jew is converted he often shames us by his devotion and earnestness. Oh, that thousands of them would turn to their Messiah and go forth as flaming torches to carry the Gospel! Why do we Gentiles not have more of this holy enthusiasm?

(4) He was a Roman citizen, not having bought that freedom, but was born a citizen. "Roman citizenship was acquired chiefly by parentage or purchase ... At first under the Roman Republic all Roman soldiers were Roman citizens. But as their conquests extended ... 'all necessary connection between citizenship and military service ceased to exist.' Thus it was that Lysias (the tribune who rescued Paul), was a citizen, not because he was a military officer, but by purchase. Paul's declaration at Jerusalem created both astonishment and consternation. It gave rise to the suspicion that he claimed citizenship to escape scourging. The penalty of a false claim to Roman citizenship was death. Such citizenship involved the highest political rights and civil privileges ... In both instances, first at Philippi and later at Jerusalem, Paul's interests were served. And in the interests of Christianity, he claimed all the honor and respect due to true manhood, and all the rights of human citizenship."

Acts 26:4,5: "My manner of life." **A Strict Pharisee.** May we quote some more from the Dictionary and Notes in the New Analytical Bible. "There were three Jewish sects—Pharisees (separated), Sadducees, Essenes. (Acts 26:5). This sect (Pharisees), arose prior to the period of the Macabees when there was a tendency on the part of the Jews to adopt Grecian customs. In opposition to this they conformed in the strictest manner to the Mosaic institutions ... They were distinguished from the Sadducees in their doctrinal beliefs in holding to the doctrine of the resurrection and immortality of the soul, the doctrine of future rewards and punishment, foreordination consistent with freedom of action. But conformity to the law was the essential characteristic of their religion which took on an external form. In addition to the law they adhered as strongly to traditions of the elders which was denounced by Christ ... The original members of the sect were men of strong religious character, and later, when the vicious elements of their system were open to the scathing denunciation of John the Baptist and our Lord, and their hypocrisy and self-righteousness were exposed (Matt. 5:20; 16:6,11,12; 23:1-39), there were those among them of true sincerity and of highest character."

We can get from these words a mental picture of Paul's "manner of life."

Philippians 3:5-6: "**As to Righteousness under the Law blameless.**" If anyone could have put "confidence in the flesh" or been justly proud of his "family tree," it was Paul. Not many Jews were "better born," a Hebrew of the Hebrews. The law had hold upon him from birth, and as a young man he lived a blameless life as far as righteousness of the law could go. He reminds us of the young man whom Jesus loved—who had observed all these things from his youth up. It is a great thing to have a fine moral record, to be clean and pure, to have no great outstanding blots upon our character, such as David had. God has made great saints of great sinners, as we commonly use the word "sinner," men whose lives have been blackened by the foulest sins.

Paul was a different type, morally clean and upright. His life had never been tainted by sins of this sort.

Nevertheless Paul calls himself the "chief of sinners." Why? He was a persecutor of the Church and of Christ. He was following his conscience, "in all good conscience," but his conscience was misguided. Unbelief, ignorance—the ignorance of an **educated man**, which is the most inexcusable ignorance in the world—self-righteousness, pride, cruelty, "madness." Only God can be the Judge and say which sins are the more heinous, but these sins of the heart and mind are most terrible sins. Let us never forget this, all who are proud of their splendid moral record. There are some sins as bad or worse than murder and adultery. Luther says that, "the only sin that damns is unbelief." Except for the mercy and grace of God it would have destroyed Saul and Tarsus, college graduate, exemplary young man and all.

Such in brief is the background of this most remarkable man—a strong—may we say, headstrong, prejudiced zealot. A man of good birth, extraordinary mental ability and talents, but headed in the wrong direction and traveling the road with lightning speed. A man like Saul of Tarsus must have a spiritual earthquake to shake him out of his wrong course. The shaking comes in our next lesson.

### Lesson For Oct. 13: Paul Makes A New Start - Or Paul's Conversion To Christ

Scripture: Acts 8:1-3; 9:1-19a; 22:4-16; 26:9-18; I Corinthians 15:8-10; Galatians 1:11-16.  
Devotional Reading: Psalms 51:1-10.

David needed and prayed for a clean heart: "Create in me a clean heart, O God." So did Saul of Tarsus. They were different types of sinners, but both needed forgiveness and cleansing. So do we. The 51st Psalm is a good place for us all to meet and express our repentance in the words of David: "Have mercy upon me, O God—wash me—cleanse me—I acknowledge my transgressions: and my sin is ever before me. Against thee, thee only, have I sinned. Purge me—wash me—hide thy face from my sins, and blot out all mine iniquities."

Saul needed to be converted; to make a new start. We are studying one of the greatest and most important events in the Bible.



**Acts 8:1-3: Saul, Stephen, and the Church.** "And Saul was consenting to his death." "The witnesses laid down their garments at the feet of a young man named Saul." (7:58b). He did not take an active part in the stoning, but acquiesced and aided in it; therefore he was guilty. We feel that this scene must have made an impression on the mind of Saul; perhaps started him to thinking; but certainly did not stop his course, but rather seemed to make him even more bitter. Sometimes when our consciences begin to hurt us we rush even deeper into sin. This was the case with Saul." But Saul laid waste the church, and entering house after house, he dragged off men and women and committed them to prison." (vs. 3, RSV).

As he entered house after house, came in contact with the simple, holy and happy Christians we wonder how he felt, and what were his thoughts. As he saw the simplicity and beauty of their lives and their brave and noble bearing under persecution, we cannot help feeling that the Spirit of God used all these things to prepare Saul for the climax in the next chapter.

**Acts 9:1-19a: Saul and Jesus Christ.** Saul now meets his Master. He was still "breathing threats and murder against the disciples of the Lord" and not content with destroying the church in Jerusalem he asked letters to the synagogues at Damascus so that he might go there and bring any who "belonged to the Way" bound to Jerusalem.

First the light flashed from heaven and the voice came saying, "Saul, Saul, why persecutest thou Me"? Here we find Christ, as always, identifying Himself with his people. Let us remember this when we are tempted to despise or persecute even one of His "little ones." If we wound the weak conscience of a brother Christian we sin against Christ. We cannot hurt a Christian without wounding Christ. This broad and loving principle will help us in deciding our course about many "doubtful amusements and recreations."

"Enter the city, and you will be told what you are to do." God leads step by step. He also uses men to carry His messages. He sent Peter to Cornelius: He sends Ananias to Saul. That is His plan, and what a wise plan it is! What an honor to be thus used as His messenger!

"Hearing the voice but seeing no one." When we compare this with the account in Acts 22:9 there seems a contradiction, for in that passage we read: "saw the light but did not hear the voice of the one who was speaking." The explanation is simple. Weymouth's Translation, (and Montgomery), sets us straight. In Acts 9:7, "hearing a sound but seeing no one" and in Acts 22:9, "did not hear the words of Him who spoke with me." "There the verb 'to hear' is followed by the genitive case, here (22:9) by the accusative; an important distinction, possibly signifying that they heard a noise, but could not distinguish the words." (Note in Weymouth).

Blinded he goes into the city and for three days fasted and prayed. What searchings of heart must have taken place in those three days!

Then the word of God comes to Ananias to go to Saul, "for behold, he is praying," and has also seen a vision of a man coming to him and laying hands on him that he might receive sight. Ananias, very naturally, objects to going, for he has heard of

Saul and his madness, but when the Lord explains His purpose for Saul, he went and shows a fine spirit of obedience and love by calling him, "Brother Saul." It must have taken a good deal of faith and grace to utter those words. How many of us would be willing to call our persecutors and murderers "brother" on such short notice? Would we not say, "I will wait and see how he acts?" We are a little slow even to receive a great sinner until we see whether he is going to "hold out." Maybe they would "hold out" better if we showed the spirit of a Christian brother quicker.

Saul was filled with the Holy Spirit. No account of any "speaking with tongues." Saul, the greatest and most Spirit-filled of all the Apostles, thought little of this gift which some of our modern Christians make so much of. He rather coveted the gift of having his natural tongue set on fire so that he could speak and men would understand and believe. From that day he used his tongue to tell, simply, the Good News.

**Acts 22:4-16: Saul's Defense before the People.** This account is almost the same as that in 9:1-19. We have tried to explain the only seeming difference in the two.

There is some additional matter, however, in Verses 14 and 15. Saul is to be qualified as a "witness." He is to "know His will, see the Just One, and hear a voice from His mouth." A witness can only testify to what he has seen and heard—so this vision and voice were a necessary part of Saul's preparation. His main preaching was often telling the story of his conversion. Would we not make far better preachers if we could tell more of what we have seen and heard? Do we not miss a great deal by not, waiting longer to see and hear before we try to tell others? Many of us would catch a vision and hear a voice if we would be still and wait for the Lord.

Ananias urges him to be baptized. "Why do you wait? Rise and be baptized." "Then he rose and was baptized." (Acts 9:18).

**Acts 26:9-18: Paul's Defense Before Agrippa.** Here, again, the account is the same, with some additional thoughts. "Saying to me in the Hebrew language." Jesus speaks in that language to Saul.

In Verse 17 we have the promise of God that he will deliver him from the people and from the Gentiles. (He had told him how great things he must suffer). Then follows the purpose of Paul's preaching: "to open their eyes, that they may turn from darkness to light and from the power of Satan to to God," and the blessed result, "that they may receive forgiveness of sins and a place among those who are consecrated by faith in me." Do we keep this great purpose before us as we try to preach Sabbath after Sabbath?

I Corinthians 15:8-10: "**Last and Least.**" The last of the Apostles and the least (in his own estimation), unfit to be called an Apostle, because he had persecuted the church. We see Paul's humility in these verses. "God's grace was not in vain—I worked harder than any of them, though it was not I, but the grace of God which is with me." Paul never forgot that salvation is all of grace. We forget.

**Galatians 1:11-16: "Not Man's Gospel."** Paul did not receive his Gospel from man, nor was he taught

by man—it came through a revelation of Jesus Christ. Would it not be better if we sought direct revelation from God through the Holy Spirit rather than depending upon man's interpretation? No one has a higher regard for the right sort of teachers and commentaries than the writer. He has obtained too much invaluable help and inspiration from

these sources. But each one of us should seek for himself a new and personal understanding of the Scriptures as we depend upon the Holy Spirit Who will lead us into deeper truth. Should we not ask the One who wrote what He means? And expect and wait for His answer?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For October

#### INTO THE HOMELAND

##### Introduction For The Month

We Americans tend to be a self-satisfied lot of folks. We look out upon the problems of the peoples of the other countries of the world and feel that we are superior to them and could handle their problems better than they are doing. We read of the caste system in India and the troubles that result from it and feel that we could do a better job than they are doing. But actually America is the melting pot of the world, with all the races of the world living right at our very back doors, and we are not doing any better than our neighbors across the seas in handling many of the problems.

If ever we are going to reach the world for Christ we must reach all these people at our very doors and so unite them in a vital fellowship that the world can see that faith in Christ does change people. This we are not doing, and such disgraceful affairs as the recent lynchings in Georgia and Louisiana are but open sores that indicate the corruption beneath the surface.

This month we shall have a program on the person of Christ, for it is not ourselves nor our methods that we would give to the world, but Christ Himself. Then we shall look at some of our opportunities in the South.

#### Oct. 6: A Young Person's Christ

##### Introduction

Jesus Christ still receives the loyalty, love and service of millions of people all over the earth today because He meets the deep needs of every life with which He comes in contact—the young and the old, the rich and the poor, the learned and the ignorant, the white and the colored. Read through this list and see the many-sidedness of Jesus Christ:

Are you an artist? He is altogether lovely.  
Are you an architect? He is the chief cornerstone.  
Are you an astronomer? He is the bright and morning star.  
Are you a banker? In Him are all the treasures of wisdom and knowledge.  
Are you a baker? He is the Bread of Life.  
Are you a biologist? He is the life.  
Are you a doctor? He is the Great Physician.  
Are you a geologist? He is the Rock of Ages.  
Are you a lawyer? He is the mighty Counselor, Lawgiver, Advocate.

Are you a newspaper man? He is the Good News.  
Are you a philosopher? He is the wisdom of God.  
Are you a railroad man? He is the Way.  
Are you a statesman? He is the Desire of all Nations.

Are you a student? He is the Truth.  
Are you a Christian? He is the Saviour and Redeemer.

Are you a sinner? He is the Lamb of God who is bearing away the sins of the world.

You can read through this partial list and see that no matter what your need or interest Christ fulfills it. When we speak of a "young person's Christ" we simply mean that Christ appeals tremendously to young people even as He does to all people everywhere.

We might approach this topic in several ways—looking at Christ to see why He appeals to young people, or looking at the young men who followed Him when He lived on earth. Christ is not here on earth now, but He lives at the right hand of God in heaven. If He is to be our Saviour Christ and we are to live for Him we must receive Him, know Him, love Him and follow Him. But I have been told that young people can't really know Christ and love Him, that such knowledge and love come late in life. I know too many young people who have found Him as personal Saviour from sin and personal Companion for life to believe that, so I want us to look at a young man in the Bible who found Christ as Saviour and Lord. As we look at this young man and see how He found Christ and lived with Him we shall see how we too can know Him and walk with Him. Christ is for everybody, but He belongs only to those who receive Him and walk with Him. He becomes a young person's Christ to you and me only when we as young people receive Him as our very own.

##### Scripture Lesson

Timothy was a young man of Asia Minor whom Paul led to a saving knowledge of Jesus Christ and who afterward became a preacher in the church at Ephesus. Paul wrote him two letters to encourage him in his work, and in these letters we can gather from several statements how Timothy came to know and love Christ as a young man.

**1. Scriptural Knowledge:** II Timothy 3:14-15. Timothy had known the Scriptures from youth up, and these Scriptures were able to make him wise unto salvation. But they did not until he received Christ as personal Saviour when Paul came through his home town on his first missionary journey. With all of us, too, it is the same. We are taught the Scriptures from the time we enter the beginner department, and these Scriptures are able to intro-



duce us to Christ and make us wise unto salvation. But they do not until we personally, by a definite act of our wills, receive Jesus Christ as our personal Saviour from sin in just the way the Bible says to. Have you received Christ as your personal Saviour from sin? Won't you do it right now?

**2. Spiritual Birth:** I Timothy 1:1-2. Paul addresses Timothy as his "true son in the faith." This means that Timothy not only claimed to be a Christian, but that his faith was sincere and that he had truly been born again. When you and I believe on the Lord Jesus Christ we are born again, born from above. When we present ourselves to the session for church membership what we are really saying is that we have received Christ as Saviour and have truly been born again; therefore we wish to take our place publically with Christ's people.

**3. Life Dedication:** I Timothy 4:14. Paul reminded Timothy that he should not neglect the gift that was in him, which had been recognized by the presbytery, the official body of the church. The Spirit had given Timothy an ability and Timothy had publically dedicated that ability to God before the church. Every one who receives Christ also receives the ability to serve and day by day we must dedicate our ability to the service of Christ in His Church and through His Church.

**4. Practical Service:** II Timothy 2:15. Paul exhorted Timothy to give all diligence to become an approved workman for God. We are saved to serve, and real service demands all that we are and have.

Christ lives today and we can know Him and walk with Him. He is the Christ for the young person day by day. But to really know Him personally we must see Him as He is presented to us in the Scriptures, be born again when we receive Him by a personal act of faith, dedicate ourselves to Him, and seek diligently to serve Him. Whenever any young person does these things everybody's Christ becomes that young person's Christ.

#### Suggestions

In the old days we used to have testimony meetings. Nowadays we are ready to talk about everything under heaven but Christ and what He means to us. This program could well be arranged around a few hymns of an evangelistic nature, then four different young people could take a passage each of the Scripture Lesson and present the truth indicated. Then the meeting could be thrown open for a "popcorn" meeting, for those young people who would stand and tell what Christ means to them. Our young people sometimes shy away from that sort of thing, but before we excuse ourselves we need to answer some questions, and if no one will testify you might use these questions for a spiritual examination. Here they are:

1. If I don't tell people what Christ means to me who will tell them?
2. If those who do not know Christ will come to know Him only as those who do know Him tell them about Him how will they find out if we who profess to know Him keep quiet?
3. If I can not stand on my feet and speak for Christ why can't I?
4. If we in our group can't speak up for Christ do we know Him enough for the visitors to our group to find Him in our fellowship?



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The meeting should close with an opportunity for those who don't know Christ as Saviour to receive Him. There are many methods of getting decisions, and each group must work out its own method, being careful to avoid the abuses that have been made in the use of many methods. God said: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved: for with the heart man believes unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:9-10). Every method must be careful to see that the truth of the Word of God is presented to the heart, that means not only preached out but also prayed over, and the soul that believes be given an opportunity to make public confession.

### Oct. 13: Race Opportunities In America

#### Introduction

Many of us have felt deeply for the peoples of far-away China, but we have never given a thought to going around the corner and witnessing to the Chinese laundry man. We have been amazed at the caste system of India, but we have never put ourselves out one bit to show God's love to the Negroes all about us. We were all upset about the five million Jews that Hitler has killed in the last few years, but what have we done to stop the increasing Anti-Semitic feeling in our own land? Right in our midst we can find every race on the face of the earth, and all about us are the peoples to whom we send missionaries, themselves needing a witness.

As we face the challenge of all these races there are many things that need to be done from the standpoint of evangelism, education, legislation, etc. As we think of them in the light of Christian truth we must examine again the basic teaching of the Word of God about races for there is nothing deeper in the prejudices of the American people than pride of race and in the face of this serious problem a lot of people have been uttering unrealistic half-truths in the name of Christianity. Let's go back and list seven fundamental teachings of the Word of God about race and then see that our views and actions take into consideration all seven of these truths.

#### Scripture Lesson

1. **One Origin:** Genesis 1:26-27. God created the first man and from that man all men have come.

2. **One Blood:** Acts 17:24-27. God made all men of one blood; therefore there is no difference in the essential quality of life among all the races. Race is not a matter of essential value and possibility, it is merely a matter of skin color, environment, and heritage.

3. **One Need:** Romans 1:18-23. All the men of all the races of the earth have sinned and come short of the glory of God. It is this sin problem that causes all the hatred and prejudices among the races. All men need to be saved from the guilt and power of sin.

4. **One Salvation:** Acts 4:12; Rom. 10:13. There is only one Saviour for the world's need of a salvation from sin, and whosoever, from any race, shall call upon the name of the Lord shall be saved.

5. **One Responsibility:** Luke 10:30-37; Romans 13:8. All men under God owe to each other to love one another in personal service as did the Good Samaritan, but the world does not so love by nature. It is up to the Christian, into whose heart the

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love of God in Christ has been shed, to set the world an example in such love.

6. **One Fellowship:** Gal. 3:26-29. Here is where most of our so-called Christian approaches to race break down. Most people talk of the unity of the races of the earth as they are now by natural birth. As the races are now by natural birth they are filled with suspicion, hatred, and misunderstanding, and will continue to be so. But when men and women are born again and the Holy Spirit comes to live in their hearts those people are united in a vital fellowship with all believers everywhere, regardless of color or culture. The fellowship of races must be found in Christ, and it can not be found apart from Him.

7. **One Goal:** Revelation 7:9-12. In that world that is to be there shall be some from all the nations of the earth. God is working toward such a fellowship. The Church is in the world to call out men from all nations into that fellowship. God made of one blood all nations, and all nations can reach their goal alone through the blood of One, Jesus Christ the Son of God.

#### Suggestions

Build your program along the usual lines, with different ones presenting the Scriptural material. Some one ought to read each passage, but it is excellent to encourage each member in the group to have a Bible and follow personally the reading of the passage. You might discuss, or have your pastor present, the needs of some group in your own community of another race and see if there is anything your group can do to witness to them of Christ. There are many things you might do—mission services, tract distribution, street meeting in the section, party for some of them. While you give your money to send the gospel to races across the seas what are you doing to take the Gospel to the races across your streets?



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## Woman's Work

Edited By Mrs. R. T. Faucette

### 'The Lord Hath Done Great Things For Us ...'

By Annie Tate Jenkins\*

No doubt there will be a full report of the Home and Foreign Missions Conferences given in this paper; this does not purport to be such. We wish to bring only some significant things that impressed us greatly as we were privileged to attend the closing days of the Home Mission Conference and all of the Foreign Missions Conference.

**The People Themselves**—Yes, the people were significant; missionaries who are serving in the hard places of our own Assembly's Home Mission fields—Indian and Negro ministers, as well as the white ministers and lay workers; missionaries home on furlough from Africa, Brazil, and China, and others home because of war conditions from China, Japan, Korea. Then the new Appointees and many more young people who have decided to go into mission service. Twenty-three Appointees going out to Africa, Brazil, China, Korea, and Mexico. There is a glow in the faces of these people that speaks eloquently of His indwelling Spirit. Yes, the people greatly impressed us!

**The Prayer Periods**—Prayer permeated the conference—in regular auditorium sessions, at class sessions, and during the Foreign Missions Conference. There was the daily prayer hour directed by Dr. P. Frank Price, "The Upper Room Season of Prayer" which included prayers of thanksgiving, confession and intercession. Missionaries made up a large number of those attending each morning, and to hear those prayers and to enter into the spirit of them brought a blessing such as nothing else brought. Use was made of the excellent book by Frank C. Laubach, "Prayer, The Mightiest Force in the World."

**The Program**—Each of these conferences had a splendid program, including special classes, one of which was for women. The Home Mission class was taught by Mrs. W. Frank Smith, member of the Executive Committee of Home Missions; and the one on India was taught by Mrs. H. D. Haberyan, member of the Executive Committee of Foreign Missions. Each was well attended, and credits in the Woman's Auxiliary Training School curriculum were awarded members of each class. The addresses morning and evening were by missionaries or outstanding men interested in missions. There was a vesper period each evening, at which time missionaries spoke. The morning Bible hour in each conference attracted many people on the grounds as

well as delegates to the conferences. Having missed the Home Mission Conference through noon of August 5, we can tell only of a few things heard during that conference. We were impressed with the work being done by the Rev. Oscar Gardner (Indian), by the Rev. L. W. Bottoms (Negro), and by the Rev. Leslie H. Patterson, Director of the Home Mission Emergency Fund Campaign.

Outstanding among the speakers during the Foreign Missions Conference, were Dr. Frank F. Baker, Brazil; the Rev. James A. McAlpine, Japan; Dr. C. Darby Fulton, telling of his recent visit to Brazil; the Rev. Benjamin Alvarez, pastor, First Presbyterian Church, Toluca, Mexico; the Rev. Samuel Falcao, Professor in Evangelical Seminary of the North, Recife, Brazil; Dr. Walter Judd, former medical missionary to China, now member of Congress from Minnesota; Dr. Kenneth Latourette, Professor of Missions, Yale University; and Dr. Frank W. Price, Professor, Nanking Theological Seminary, missionary to China, and personal friend of the Generalissimo; Dr. A. Hoyt Miller, Africa, in charge of the Morrison Bible School at Mutoto; Dr. J. M. Sydenstricker, Brazil. Many others spoke—each impressive and eager and in great earnestness. Here were great Christian ministers—statesmen in the Kingdom of God—ready to pour out afresh their all for the extension of the Kingdom.

Perhaps the impressive Annual Consecration and Commissioning service meant the most to the people attending these conferences, a time when the new appointees shared with others at home in the program, showing why each was going out to some mission field. The group was commissioned for that service and consecrated to it through prayer. Spontaneously, it seemed, dozens of young men and women rose, when the opportunity was given, and joined the appointees, thus indicating their own desire to become missionaries of the Church.

**The Pleasures**—Talking with any missionary is a privilege and a pleasure. Two special occasions were planned—the reception for all Home Mission workers, held on the Winsborough Porch, the afternoon of August 8, and the reception for all Foreign Mission workers in the Foreign Mission Building, Saturday P. M., August 10. There, one met people who had been only names before, and talked with them, and secured autographs, if desired, and made the acquaintance of baby missionaries (several in the Foreign Mission group) and laughed with these great people, thus coming to appreciate them more deeply and to claim them as personal friends. There were extra conversations, conferences, informal chats, and exchanges of information—all of which added to the pleasure of the days.

**New Purposes**—Yes, there were stirrings of soul as well as mind. New purposes were made: to be more consistent in our Christian living and witness (those Christians in Mexico and Brazil and our own American Indian Christians take their Christianity far more seriously, it seems, than we do in this country); to give more time to prayer for workers to be thrust forth into the fields that are ripe unto the harvest; for those already there, and for those appointed to go soon; to be more generous in our giving, purposing that the gifts made during those special times of self-denial may be more really self-denial than they have been; to find more time for reading of our work here and overseas, and to interest more people in reading the excellent mission study books planned for the Church year; to cultivate the friendships begun during those days,

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with our missionaries, and to undergird their work with our interest, letters and prayers. Yes, and it must be true, that there were fathers and mothers who gave—perhaps for the first time—their children to God to be used by Him wherever He calls them to serve; we are sure there were pledges made by many young people—"Speak Lord, for thy servant heareth?"—"Here am I, send me." These were high days of planning and purposing and pledging of life and gifts and prayers to the great mission of the Church—"preaching the Gospel to every creature."

**The Partings**—That too is a feature of these days—missionaries returning to work, saying Good-bye to friends and co-workers; new missionaries leaving families and friends to complete final duties before departure to chosen fields; final handshakes given to those splendid ministers from Mexico and Brazil, as each returns to his own homeland to carry forward more seriously the work of the Church. And to those responsible for such inspiring days, our gratitude as we returned to our work, "taller" for having listened to some of God's great noblemen and women, and for having talked with them, and prayed for those days.

"The Lord hath done great things for us; whereof we are glad."—Psalm 126:3.

\*Director of Christian Relations, Committee on Woman's Work.



# Young Readers' Page

## KWEI NO

By Mrs. Geo. A. Hudson

The homes of the poorer class of Chinese in Central China are dark and cheerless. Especially in winter is this true for there are many cloudy and rainy days. The Chinese generally have never attempted to heat their homes in winter and they keep themselves warm by wearing extra clothing, clothing padded with cotton. Even their shoes must be made with thick soles, and the uppers padded with cotton in order to keep the feet warm. The houses are usually built in two stories but the downstairs rooms have brick floors and they are very cold. On fine days the door of the house may be left open and the family may sit in the sun and get warm and comfortable. But usually the happiest time of the day is when darkness falls and they may wrap themselves warmly in their comforters and then sleep till morning.

Spring comes and brings a transformation. The bright sunshine warms the houses; the people may take off their cumbersome winter garments, and the children especially enjoy the lightness and freedom of their thin spring clothes. The crops in the fields grow rapidly and in a short time the brilliant yellow of the mustard in close proximity to the pink blooms of the alfalfa fields, the sudden blush of a peach tree, the drooping wisteria blossoms, and the white cloud of the pear trees make a veritable fairyland of the once dreary landscape.

Kwei No, it is probable, lived in just such a home as is described above, and perhaps in the small courtyard which is often at the rear of the Chinese homes, there was a pear tree. Possibly in the springtime the people passing in their boats on the canal at the rear of the house could see the beautiful white blossoms over the gray wall. To the Chinese the blossoms would be beautiful but also the pear tree would be valuable because of its fruit to be eaten or sold when ripe in the fall. Kwei No, a little Chinese girl ten or twelve years of age, went out one day with pears for sale. It may be that her mother, looking at the ripe fruit said, "Kwei No, precious child, you must take a basketful of these pears and try to sell them at the houses along the street." And Kwei No walked along the street until she came to the home of the foreign missionaries who had lately come to the town.

Now it is to be presumed that Kwei No had heard the stories told of the foreigner, stories commonly circulated, that the foreigners killed children and took out their eyes to make medicine, or that they had a pill which would change the Chinese into followers of their religion over night. It was brave of Kwei No to go into the house of the foreign missionary to sell her pears, but instead of cruelty she met kindness. Mrs. Price was more interested in the girl than in the pears but she, no doubt, did buy the pears in order to have more opportunity to talk to the child. She must have asked the child where she lived and what her name was, and upon learning that she lived near by and was called Kwei No, Mrs. Price, no doubt, explained to her that the reason she and her husband were there in that town of Sinchang, China, was to tell the Chinese people about the One True God, and Jesus

the Saviour of the World. And then she asked the little girl to come to Church and Sunday School on the next Sunday.

Kwei No must have hurried home with her money and with great excitement told her mother that she had been to the house of the foreigner. She must have told her mother of the invitation of the missionary to go to the Jesus Hall on next Worship Day. Because of the gentleness and kindness of Mrs. Price, we can imagine that Kwei No had been completely won over and was eager for Sunday, Worship Day, to the Chinese, to come. At any rate, both Kwei No and her mother went to the new chapel and heard the gospel of Jesus Christ.

Just a short time after Kwei No and her mother began attending Church and Sunday School, Kwei No's father died. Kwei No had a brother who, after the father died, had control over the girl who was now growing up and becoming very attractive. The brother saw a chance to make some money on his pretty sister when a man offered to buy her for \$40.00. Through the many long years in China it has been a common practice to sell the girls in the family to work in the homes into which they are sold, and after they are old enough to marry the sons in the families. The life of these girls is slavery. They are required to do the most menial and hard tasks such as carrying buckets of water from the canal to the house, or carrying the rice to the canal to wash it, or washing the clothes by beating them on the rocks on the side of the canal and rinsing them in the water—all this even when the water in the canal is icy cold in winter time. Many of the girls do not live to grow up, and many others have their health ruined before they are grown. When the missionaries, Dr. and Mrs. Price, heard that the brother was planning to sell Kwei No, they felt they could not let such a thing happen to her, so at a great deal of sacrifice to themselves they got together the amount of \$40.00 and bought Kwei No from her brother.

At that time it was very unusual for a girl to be sent to school but Kwei No was now taught to read and write, and she attended Church and Sunday School and read the Bible and sang the hymns which had been translated into Chinese. Mrs. Price was teaching Kwei No's mother too and before long her mother was baptized, the first Christian of the new Church in Sinchang. After more teaching Kwei No's mother became a Bible Woman, the beloved "Dzen Nai Nai" whose influence was very great in the building up of the Church of Christ in Sinchang and the country areas. Kwei No was also baptized and became a Church member.

In Kashing, the large city near Sinchang, in the home of another foreign missionary family, there was a house servant named Ta Wu. Ta Wu could neither read nor write, but he was a young man of natural ability and intelligence, and he was already a Christian. In the approved Chinese fashion, a marriage was arranged between Kwei No and Ta Wu, and thus a Christian home was established.

It is the custom in China to send around many eggs, dyed a beautiful red, to announce the birth of a baby, and we can imagine with what joy Kwei No and Ta Wu sent out announcements when their first baby was a boy. The second baby was also a

boy, and the third, and it must have been a very happy family. With Grandmother Dzen and both parents of the boys being Christians, they learned early to love Jesus.

The story of Kwei No and the establishment of a Christian home, with children growing up with the knowledge of God in their hearts, shows how the Kingdom of God is being advanced through our Foreign Missionary work in China. How worthwhile it is!

It may be that at another time you will read the story of **The Sons of Kwei No**.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "N":

(1) The king who put Shadrach, Meshach and Abednego into the fiery furnace. (2) A little maid saved his life. (3) Lived with his family, in a boat. (4) The city Jonah did not want to go to. (5) Lost his life because he would not sell his vineyard to the king. (6) Said, "I am doing a great work, so that I cannot come down." (7) Said, "The Lord hath His way in the whirlwind." (8) Boyhood home of one who said, "Ye must be born again." (9) Her son's wife said, "Whither thou goest, I will go." (10) Said to David, "Thou art the man."

Answers: (1) Nebuchadnezzar. (2) Naaman. (3) Naomi. (4) Nazareth. (5) Nazareth. (6) Naomi. (7) Nahum. (8) Nineveh. (9) Naboth. (10) Nathan.

## General Church News

### Dr. T. E. P. Woods Has Fall

Friends of Dr. T. E. P. Woods will regret to learn that he fell on Wednesday evening, August 25, and broke his hip. He is now in Lee Memorial Hospital at Marion, Va. Dr. Woods is Head of the Bible Department of McCallie School, Chattanooga, Tenn. He is the writer of the splendid series of articles now appearing in The Southern Presbyterian Journal on "The Holy Spirit And The Church." Let us all pray for God's blessings upon Dr. Woods.

### Engagements Of Rev. John R. Williams Evangelist

Address: 534 Oak Street  
Hendersonville, N. C.

Elberton, Ga., September 11-22; Kenilworth Church, Asheville, N. C., September 29 - October 9; Griffin, Ga., October 13-23; Queens College, Charlotte, N. C., October 27-30; Hendersonville, N. C., November 3-10; Marion, N. C., November 17-29; Leesburg, Fla., January 19-31; Newberry, S. C., March 9-19; Plaza Church, Charlotte, N. C., March 23 - April 2; Corbin, Ky., April 6-18.

### Congaree Presbytery Youth Conference

The Congaree Presbytery Youth Conference was held July 15 to July 20 at Piedmont Springs, S. C. There was an attendance of 138 young folks, representing almost every church in the Presbytery. The Rev. E. B. Wilkinson, pastor of the Lebanon and Salem Churches, was director of the conference.

Each day began with morning devotions, led by Mrs. Fife of Greenville. After breakfast, classes were held for both the Pioneer and Adult groups. The following subjects were taught:

Miracles of the Bible—Rev. F. G. Robertson of Aiken; Bible Heroes—Rev. Walter Baker of Bethune; Early Beginnings of the church—Miss Duke of Kingstree; China as a Mission Field—Rev. John MacEachern of Columbia; Learning How To Worship—Rev. A. D. McArn of Camden; Understanding the Lord's Prayer and Praying—Rev. F. M. Kincaid of Trenton; Hymnal Appreciation and Use—Miss Martha E. Coleman of Strother.

The afternoons were devoted to recreation and arts, under the direction of Joe Beale, student assistant of Lebanon and Salem Churches, and John Cave of Columbia. The Vesper services each evening were conducted by the Rev. James W. Jackson D.D. of Columbia. The Rev. McKinnon, assistant pastor at the First Church in Columbia, conducted the services on the last evening.

The group enjoyed this week of fine fellowship, study, worship and recreation. Mrs. W. R. Goodson of Ridgeway conducted the Presbytery Hour each day and served as Counsellor for the girls. She was assisted by Mrs. R. L. Peay of Longtown. Mrs. Joe Fee served as dietitian.

One of the afternoons was spent sight-seeing at King's Mountain Revolutionary War Battle Field. Later a swim in one of the lakes in the King's Mountain State Park was enjoyed.

Recreation, following the vespers in the evening, consisted of pictures shown by the Rev. John MacEachern, group singing, playing of games and the giving of stunts by each respective cottage group.

Plans are being formulated for an even finer conference next summer. Miss Anne Taylor of Ridgeway, President of the group was absent, due to her attendance at Leadership School at Montreat.

Anne Taylor President.  
Mrs. W. R. Goodson, Adult Advisor.

### Matthews Memorial

At this little church, in the far Western edge of Pittsylvania County, built in the early ministry of Rev. A. J. Ponton, and now being supplied by him. On July 29th, Rev. F. Marion Dick, of Brookneal, Va., came and preached through Friday night, August 2nd. Eleven adults were received into the church. Three on a profession of faith and the rest on statement from other churches. It was a glorious time. Families were united in one church home. Brother Dick's sermons were wonderful, and in spite of the very busy time with the farmers, the people found a way to come to the services. The christian people of the community have organized and conducted the best Sunday School in the history of the Church. To God be all the praise.

—A. J. Ponton, Stated Clerk.



## DeLand, Fla.

Rev. James Milton McKnight, minister of the First Presbyterian Church, is very desirous of getting the names of all the Presbyterian students coming to Stetson University this fall. Stetson University will open about the middle of September with an enrollment of 1,200 students, of which number 150 to 200 will be Presbyterian. This note is to urge Pastors, Presidents of Women's Auxiliary or Presidents of Young People's Groups to write and let us know if any young person is coming from their Church to Stetson University this fall.

Let us know if they sing in the choir or play some instrument in the band, or have been active in Young People's Work, or taught a Sunday School Class or do typing or stenographic work. Over 600 veterans have already registered for work this fall and many hundreds turned away.

## New Montreat Hotel

We have many inquiries to know what progress is being made in the construction of the new hotel to replace the Alba in Montreat and what progress we are making in securing the \$200,000.00 needed for its completion.

The \$50,000.00 collected on the insurance of the old hotel is now being spent to the best advantage and fine progress is being made.

The new building is to have 18 more rooms than Assembly Inn. The plan of construction is on the general plan of the Inn, consisting of two wings with lobbies and 70 bedrooms each. Each room will have private bath or connecting bath. The building is designed to be the center building for entertaining the General Assembly and its Agencies. Prices charged should be most reasonable.

Now how about the money? The General Assembly in its last meeting made a very strong appeal urging all the pastors and churches to cooperate and take special emergency offerings for this purpose. The Assembly's Stewardship Committee also gave its most hearty approval and cooperation and the several agencies of the Assembly gave their full co-operation assisting in sending out appeals to about 25,000 people. Every day we have some response from all parts of the Church in answer to these appeals but so far the total amount received is less than \$7,000.00.

In the meantime we have almost exhausted the \$50,000.00 of insurance money received in the construction of the building. This \$50,000.00 has been well spent and we have much to show for it but when this is exhausted what shall we do?

Shall we borrow the money and mortgage the building? We think not. Shall we stop the construction on a building so sadly needed by our Assembly and all of its Agencies? Shall we pay as we go?

Everyone will agree that it ought to be paid for. If all of our pastors would make the simple announcement, "On next Sunday we will take special collections in answer to the emergency call of the Assembly for funds with which to build a new hotel to replace the Alba at Montreat, our Church Home. Please bring a liberal offering to meet this emergency," I believe the question of money would be solved.



*"I'll write those names ... Golden forever ... To dare the generations ... out on the winds of time, shining and streaming."*

## Let CARILLONIC BELLS

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of music for all to hear

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If you would like to commemorate with Carillon Bells, those beloved in your community, we shall be glad to send a brochure giving complete details. Please address Dept. SP-9.



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CORRECTION UNITS • SOUND DISTRIBUTION SYSTEMS • CHURCH HEARING AIDS  
SELLERSVILLE, P.A.

Will our pastors respond to the emergency appeal of the Assembly and the Stewardship Committee?

Will our good women respond or shall we discontinue the work? At least 2,000 more people could have had the privilege of attending some or all of our Assembly's Conferences this year had the new hotel been ready for use.

Remember Montreat is not on the budget of the Assembly and no other way has been provided for the construction of this building than the emergency appeal that has gone out.

Let everyone interested in our Church Home please send funds promptly to R. C. Anderson, Treasurer, Montreat, N. C.

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### JEHOVAH-JIREH

At this church, Sunday, June 23rd, through Sunday, June 30th, Rev. Benard E. Bain, the popular pastor of the Quaker Memorial Church, preached each evening at 8:00 o'clock. All the services were inspiring and helpful. The singing was fine, and every sermon was helpful and uplifting. The church was revived.

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### Synod Of West Virginia

The Synod of West Virginia, U. S., will meet in the First Presbyterian Church, South Charleston, W. Va., on October 8, 1946, at 2:00 P.M.

W. A. Benfield, Stated Clerk.

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## BOOK REVIEWS

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### AN EXPOSITION ON THE BOOK OF REVELATION

By Louis T. Talbot, D.D. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.00.

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### BIBLE QUESTIONS EXPLAINED

By Louis T. Talbot, D.D. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.00.

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### GOD'S PLAN OF THE AGES

By Louis T. Talbot, D.D. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.00.

"An Exposition of the Book of Revelation" like Gaul is divided into three parts. Part One deals with "The Things Which Thou Hast Seen." In this section the vision of the risen Christ is portrayed in all of His glory. It stresses our Lord's High-priestly work which He is now doing for us at the right hand of the Father. Part Two is an expository message of "The Things Which Are." This explains the message to the seven Churches in Asia. Part Three discusses the major portion of the Book of Revelation under the head, "The Things Which Shall Be Hereafter." This division is a Commentary on Chapters 4-22.

"Bible Questions Explained" is a compilation of questions asked by the author's radio audience and the answers given to those who listened to these messages. The author has grouped these questions under such heads as "The Bible," "The Triune God," "Satan," "The Early History Of Man," "The Sovereignty Of God," "The Law Of Grace," etc.

"God's Plan Of The Ages" is the third edition of a popular work by the President of the Bible Institute of Los Angeles, Calif. This book is largely an exposition of the Prophecies of Daniel and the Book of Revelation. The author calls it, "A Comprehensive View Of God's Great Plan From Eternity To Eternity." Dr. Talbot believes that God has a great plan and the Bible is an unfolding of this plan, and the way to understand the details of His Word is to have a clear understanding of it as a whole.

These three books are products of prolonged and intensive Bible study. The author's reverent spirit and devotion to the Word of God are evident on every page. "Bible Questions Explained" is an especially helpful book. We gained from reading this volume some insights that will make us better equipped to answer the questions raised by people seeking more light on some of the obscure teachings of Scripture. In each of these books the author's dispensational views emerge. Since we are not dispensationalists they make no appeal to us. We also do not agree with the author's view on infant baptism. An intelligent Christian who knows how to separate the true from the erroneous will find much more of the true in these books and rejoice in the author's stalwart defense and propagation of the fundamentals of Bible truth.

—John R. Richardson.

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### WINNING MEN

By John Timothy Stone, D.D. Published by Fleming H. Revell Company, New York, N. Y. Price \$1.50.

One of the chief virtues of this book is that it was written by one who has excelled in the art of winning men to Christ. It was therefore written out of personal experience. Such a book is always an inspiration and tonic to Christians. Like former volumes by Dr. Stone, this one deals with the simple and practical aspects of evangelism. The chapter on "The Evangelical Appeal" is worth the price of the book. Here the author stresses the fact that the burning heart, uncompromising sincerity, knowledge of the Bible and the leadership of God's Holy Spirit are essentials for making us fishers of men. He emphasizes the fact that for the evangel to be effective in leading souls to salvation it must be full of **Biblical truth**. In a great paragraph we find this statement: "The need of the hour for Twentieth Century Christians is to come out of the mist and the uncertainties and unbelief into a faith in the Bible, a faith which is a dominating conviction of the Bible's authority and verity as the living Word of the living God."

The chapter on personal experiences is exceedingly rich and we feel that it should fire the reader with a greater desire to propagate a saving knowledge of Christ to lost sinners without further procrastination.

—John R. Richardson.



# THE SOUTHERN PRESBYTERIAN JOURNAL

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statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter. May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 11

OCTOBER 1, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**  
**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### What We Stand For

A church paper like a political party that bids for the support of thinking people must have a platform. **The Southern Presbyterian Journal** has such a platform and it is summarized in the Westminster Standards consisting of the Confession of Faith and the Larger and Shorter Catechisms. Our platform includes all the truths of the Christianity of Christ and His Apostles.

We believe that this platform is adequate. To hold to less would be inadequate. When we stand upon the platform of the Reformed Faith expressed and embodied in the Westminster Standards it is not necessary for us to apologize to anyone.

We are persuaded that this platform is broad enough for any Christian to stand upon. It is not one-sided, but embraces the whole counsel of God. We have studied other systems of doctrine and we believe that this platform is the most complete and adequate statement that has ever been formulated by Christian men.

We are convinced that the Southern Presbyterian Church can progress only as it sincerely holds to, and faithfully propagates, this system of doctrine. It is possible for us to be extremely active and go through many motions and still not make progress. This platform upon which **The Southern Presbyterian Journal** rests is not static as its enemies sometimes claim, but contains the most dynamic and energizing truths to be found anywhere.

The only true unity that can exist within the Southern Presbyterian Church is unity built around this platform. Those who honestly accept and loyally maintain the Westminster Standards are working for Christian unity. Those who are seeking to emasculate or nullify these Standards are divisive in their influence and instruments of disruption within our Church.

It is upon this consistent platform of the Westminster Standards that we ask for support of **The Southern Presbyterian Journal**. We believe that this platform will appeal to all who are discriminating in their Christian thinking and will be sat-

isfied with nothing less than the finest expression of full-orbed Christianity. —J.R.R.

### What Happened At Montreat?

After two editorials in "The Presbyterian Outlook" with reference to recent developments on the Board of Directors at Montreat, and speculation as to the future of Montreat, we feel it necessary to present certain facts which have been studiously avoided in these editorials.

The first of these facts is that no coup, no purge, was engineered, and the eliminating of three members of the Board for a technical reason (not being owners or trustees of stock) was brought about by two members of the Board who sought to prevent the inclusion on that body of a man unanimously presented by the Cottage Owners Association.

Dr. L. Nelson Bell, former medical missionary to China and now a well known surgeon in Asheville, has his home in Montreat. The last General Assembly elected Dr. Bell a member of the Board of Trustees of Montreat. This summer, at the first meeting of the Cottage Owners Association, this Association, on its own initiative, and without the knowledge of the management at Montreat, voted unanimously to request the Board of Trustees to elect Dr. Bell to the Board of Directors.

As a permanent resident of Montreat and one thoroughly aware of conditions there, Dr. Bell was the first man ever elected by the Cottage Owners to represent their interests on the Board.

When the meeting of the Board of Trustees was convened, Mr. C. M. Hutton, of Minden, La., a member of the Board of Trustees and also a cottage owner, presented this request from the Cottage Owners and moved that Dr. Bell be added to the members of the Board of Trustees.

It was at this point that two members of the Board, Dr. C. Grier Davis and Mr. George H. Wright, registered vigorous protest, insisting that the then twelve members of the Board be continued, and raising the technical point that the By-Laws limit the members to twelve in number. To reinforce this point Mr. Wright then read the By-Laws. But, in reading these By-Laws he also



read the qualifications for membership on the Board of Directors and it was found that ownership or trusteeship of stock was required.

A poll of the Board membership revealed that three of the members of the Board did not so qualify, one of them being the leader in the opposition to Dr. Bell.

Obviously, there was nothing to do but to apply the By-Laws, limiting the membership of the Board to a maximum of twelve, and also requiring the members to properly qualify for election.

We have enquired carefully into what took place and find that the insistence upon the application of a technical point on the part of certain members of the Board was the **primary and only reason** for the changes which resulted. That these former members of the Board and some of their friends have given the impression that they were the victims of a premeditated scheme is **absolutely contrary to the facts**. They were simply the victims of their own plan to thwart the expressed wish of the Cottage Owners Association.

Many of those who have opposed the position and the policies of The Journal are in positions of great power and influence in the Church. Is it not at least fair that some who take a different position from them be accorded equal rights? Exclusion of duly qualified representatives is neither Presbyterian nor democratic.

We must say that if Dr. Bell's support of this "Journal" has disqualified him to represent our Church on its agencies or institutions, then there are many others in our Church who have vigorously identified themselves with opposing groups who in all fairness must also be disqualified.

—H.B.D.

## The Application Of Social Principles

Few disagree as to the need for Christian principles in national and international relationships. But there is a wide divergence of opinion as to how these principles are to be made effective.

To some it seems desirable to have the Church make pronouncements on social and moral problems and then for the Church to lobby for the enactment of this position.

To others it seems wise to have the Church center its efforts on men and women, these Christian citizens in turn to make their impress on the social order.

One might think that these two positions are not mutually exclusive but we believe they are. We believe it is impossible to make non-Christians behave like Christians. We believe it is impossible to make pronouncements on many problems without at the same time assuming ecclesiastical authority in material things which the Church does not possess. Not only so, we have seen too many statements made by the Federal Council, for instance, in the name of the Church, on which men of equal spiritual insight and piety differ widely.

We earnestly contend that social, racial, economic and moral issues must be met on the ground of the individual. There is no agency but the Church to preach the redeeming grace of God. We feel every effort of the Church should be directed towards the winning and nurturing of Christians—

new-born individuals in Christ. A changed social order will come through such individuals and in no other way.

Unless we nurture the tree, the fruit will suffer. In our judgment the trend in emphasis is away from the one thing which can produce the results we desire.

—L.N.B.

## Happiness

We recently discussed some of God's paradoxes, trying to show the utter impossibility of human wisdom to grasp divine truth, except as illuminated and directed by the Holy Spirit.

In no phase of Christian life do we find a greater paradox than in the question of happiness.

The happiness which the world gives is entirely dependent on physical, material or other external stimuli. The happiness of the Christian comes from a supernatural force.

In fact, the only truly happy person in the world is the Christian. And why not? This happiness comes from a number of related sources; the realization of sins forgiven, the assurance of salvation for eternity, the consciousness of following the guidance and leadership of the Holy Spirit and an absolute assurance, born of faith in God and His Word.

The thing which the world cannot understand is that a Christian can be happy in adversity, in sorrow and in want. Nothing does more to prove the effectiveness of the Christian faith than this paradoxical situation.

Years ago as the sun was setting in glory in the western sky we walked from a lonely grave outside a city wall in China. A young mother had just seen her infant son laid to rest. She turned and said: "There are tears in my eyes, but there is a song in my heart."

With Christ in our hearts there comes happiness and peace. He gives something the world cannot take away. Nothing will do more to commend the Gospel which we profess and make our witness more effective than to daily let the radiance of Christian joy shine on our faces and from our lives.

—L.N.B.

## If I Were A Communist

If I were a powerful Communist, trying to destroy American freedom and paralyze its prosperity, I would concentrate on three aims which ultimately will reduce any country to serfdom.

**First:** I would foment strikes and create just as much industrial confusion and uncertainty as possible.

**Second:** I would scatter biased propaganda, misrepresenting business men and destroying faith in business. I would try to prove Private Enterprise a failure.

**Third:** I would boost all wasteful appropriation bills in Congress and teach people to expect something for nothing from government—this to weaken the nation's financial structure.

These three activities, carried on persistently and long enough, would wreck any Democracy—or Republic. —Geo. S. Benson, President of Harding College.

# A Call To Prayer

By Rev. H. H. Thompson, D.D.\*

## The Disciples' Failure At The Foot Of The Mountains

They went through the process; they spoke the very words they had heard Jesus speak in healing people, but nothing happened. The son was still afflicted, the father was still brokenhearted. Not until Jesus Himself appeared and heard the distressed father's appeal did the evil spirit depart. The disciples were disturbed but determined. They realized they had miserably failed so at the first opportunity they asked Jesus, "Master why could we not cast him out?" Jesus told them exactly why they had failed, "This kind can come forth by nothing but prayer and fasting." Here the disciples were impressibly taught by Jesus that they had not only failed but would fail again unless more time was devoted to prayer and fasting. They had been with one another and with the crowd too much; they had been apart in the tarrying place too little.

That they learned this significant lesson is assured by this declaration: "We will give ourselves continually to prayer and to the ministry of the word. Prayer is mentioned before preaching. And it was just like the Lord of blessings to so hear them that the inspired chronicler could write, "And the Lord added to the church daily those that were being saved."

## Our Failure As Witnesses

We Presbyterians have gone through the form, we have had as many religious services. We have had our well-planned programs. We have attended as many Conferences and we have talked much evangelism but comparatively few people have found Christ as Savior through the efforts of our people. One-third of all our churches reported no accessions on confession of faith. Hundreds of other churches received a blushingly small number. At last year's rate of recruiting the average Presbyterian must have 31 years in which to win another to Christ. Taking the longer prospective there should be at least a million Southern Presbyterians today instead of barely 600,000.

We might offer certain alibis for our small numbers but would it not be a better thing for us to acknowledge to one another that we have largely failed and confess our sins of neglect to God? We are the most educated, the most clever, the most cultured, the most comfortable, the most leisure-enjoying, the most wealthy generation of Presbyterians that ever lived. We have church equipment, organization and trained personnel of which the New Testament Church never dreamed. We have everything except the one thing necessary—God's power—His transforming power for our own lives and His converting power for the lost. It is one thing if we are complacent in the face of these facts and are satisfied that "We have gotten along very nicely" and that "We have the best people socially in our Church" or "We are receiving members into our Church nearly every Sunday"—(Though practically all of these additions are exchange members from other churches or letters from our diminishing town and country churches.) It is another thing altogether if we are disturbed

by the situation and determined that by the help of the Lord we are going to be able to render a better accounting unto Him.

Might we not well ask here just when is a church succeeding? When is anything succeeding? Anything is a success when it fulfills that end for which it was established or made. Dr. Lingle in his recent "Timely Topics" in the Christian Observer has called us to a new consideration of the mission of the Church. A rereading of the book of Acts will refresh our memories with what the early Church considered its high and Holy mission. So will such books as "They Found The Church There." The Apostle John tells us that the purpose of the writing of his Gospel was that the unsaved "might believe that Jesus is the Christ the Son of God and that believing they have life through His name." That verse epitomizes "the principal, primary, and permanent task" of the Christian Church.

## We Can Have Power As Witnesses

To the same fountain head of knowledge and power to which those disciples went we may have recourse too. Were Jesus speaking to us in person as He did to those followers can we not readily conceive of His making use of the same two words, "prayer and fasting." We know much about prayer, we can readily quote passages of Scripture on God's offers in prayer, but can we really pray? Do we really pray? In a Conference of ministers sometime ago when they were searching their hearts before God about their own private devotions a limited number of them claimed to spend as much as fifteen minutes a day in prayer. Some made the confession that not even five minutes had been devoted to waiting upon God. Before we become their critics let us bare our hearts before God on this very matter. Samuel with a burdened heart cried to God all night. Our Savior who never once had to ask that his sins be forgiven sometimes spent the entire night in prayer. Surely eternal motives and present urgencies of this day of destiny should drive us to spend a great deal more time and earnestness of purpose in prayer. Who will begin now setting apart at least fifteen minutes each day of the 1440 to prayer? Who will intercede for the lost an entire night?

John Wesley had power with God and man. Historians credit him with saving England from a revolution like unto that which devastated France. On the first page of each of his diaries this vow is found "I resolve, God willing, to devote an hour morning and evening, no pretense, no excuse whatsoever, and converse face to face with God." Little wonder he lived such a life and rendered such a service in his day of spiritual depression.

Our prayers should doubtless take several forms. The beginning of a new prayer life on our part should know the place of confession of sin. We have become a sinful nation and a sinful, worldly Church. When we pause to reflect upon how we as a nation have sinned against God we wonder if the children of Israel in their periods of deepest moral and spiritual declension ever trampled upon God's commandments and spurned the proffers



of His love as have we Americans. Our moral depravity which makes it possible for three saloons, or the equivalent to be maintained for every church and five for every school house has its sponsors whose names are legion among those who bear the very name Christ bore. Manifest are our sins of the flesh and our sins of the disposition, but possibly our greatest sin as a Church is our indifference toward those who are without Christ. The Scripture gives us much encouragement to confess our sins unto God. Confession is the prelude to power and to favor with God. Hear Nehemiah's prayer as he lays the foundation for God's blessing "Both I and my Father's House have sinned." Listen in reverently to the publican as he acknowledges his unworthiness, "God be merciful to me the sinner." Or hear the cries of confession by the Psalmist, "Have mercy upon me O God according to Thy loving kindness. According to the multitude of Thy tender mercies blot out my transgressions." This was preparatory to his interests in and power to lead people to the Lord: "Then will I teach transgressors Thy ways and sinners shall be converted unto Thee." When we as God's own people begin to lay hold on such promises of forgiveness and blessing as recorded in II Chronicles 7:14 then we may expect more people to be "added to the Lord."

How fitting when we have satisfying experiences with our Lord that we seek the riches of His grace upon others. Sometime ago when in the home of a former Moderator of our Assembly it was spiritually refreshing to hear him speak of experiences in intercession. Well along in his eighties with going limited he makes more frequent visits to the throne of grace. To his successor in the pastorate he remarked, "I'm praying for every member of our Presbytery by name, and his church every day." And he has his list of unconverted people whose names he presents to our God who has converting power. One of our most consecrated laymen said, "I'm praying for you and the work you are doing, but I don't pray for you every day." Then he explained how he had on his heart a good number of people and interests, more than he could thoughtfully pray for each day. So he budgets these, presenting some of these to the Lord on certain days and others on other days. Our Heavenly Father must have great joy in answering such prayers—

"Thou art coming to a King,

Large petitions with thee bring."

How appropriate in this day that our prayers should be appeals to God that we have faith—that we have great convictions concerning God's Word. Over and over again our Savior said to His immediate followers "according to thy faith be it unto thee." Again it is stated that His powers were limited because "of their unbelief." Do we really believe that those without Christ are lost? Do we believe that Christ is essential to salvation? Dr. John Timothy Stone, whose half-century of witnessing and training witnesses is an impressive testimonial to God's being unwilling that any should perish, informs us in his new book, "Winning Men," of two arresting truths that laid hold upon his heart and gave direction to his ministry. These two Scriptures were: "The soul that sinneth shall die" and "There is none other name given under Heaven among men whereby we must be saved."

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Let us beseech God that He may give to our Church a real spiritual revival. A commission of the Church of England charged with the responsibility of taking the initial steps "toward the conversion of England" stated their reliance upon prayer in these words, "We decided at our first meeting that our sessions should be times of waiting upon God as well as time of conference." Their earnestness of purpose and their apart times of waiting upon God bring to our minds the sessions of prayer entered into by the framers of the Westminster Standards three centuries ago. Prayers for revival that God delighted to honor we hear from the lips of the ancient prophet Habbakkuk: "O Lord revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." And from the Psalmist: "Will Thou not revive us again that Thy people may rejoice in thee." Today as we live in "One World" with its speedy transportation, its hasty communication, and its global-heart sinning and sorrowing, what an opportunity for God's people to demonstrate anew to the world his promptness and generosity in answering petitions for spiritual blessing. Would that the Presbyterian Church might covet to be thus used of the Lord.

It is heartening to hear from such Christian Statesmen as Dr. John R. Mott that already the spiritual tide of the Christian world is beginning to come in; and from great editors with world vision that they expect to live to see the day of a great spiritual revival.

"Rise up, O men of God,  
His kingdom tarries long,  
Bring in the day of brotherhood,  
And end the night of wrong

Rise up, O men of God,  
The church for you doth wait,  
Her strength unequal to her task  
Rise up and make her great.

Lift high the cross of Christ,  
Tread where His feet have trod;  
As brothers of the Son of Man  
Rise up, O men of God."

\*Director of Evangelism, Jackson, Miss.

# Review Of Revised Standard Version Of The New Testament

By Rev. Wm. C. Robinson, D.D.\*

## THE NEW TESTAMENT

Revised Standard Version: Nelson, 1946. Pages 553. Price \$2.00.

It is difficult to evaluate this work. Every careful translation of the Book is worthwhile. This one is very worthwhile. It is made in the light of fresh studies in the Greek and Aramaic and the background out of which the New Testament was written. For example, current studies in the Greek word, *helikia*, show that it is more often used with reference to one's age than of his stature. Accordingly, Matthew 6:27 reads: "And which of you by being anxious can add one cubit to the span of his life?"

The revision is the fruit of a rich command of the current English or American way of speaking and this often serves to bring out the meaning of the text in a fresh way, e.g.: "The Son of man came not to be served but to serve." "To him who loves us and has freed us from our sins by his blood."

On the other hand the translators have taken liberties with the text in accord with their premise that they are translating ideas rather than words. Sometimes these are their own ideas and not the ideas of the Apostle. For example, in First Corinthians 15 Paul repeatedly asserts that the body which is sown in death is a **psychical** body. Former translators rendered this "a natural body." The 1946 revisors seemed to have great difficulty with this Greek adjective in First Corinthians. In 2:14 they render it "unspiritual" and place the word "natural" as an alternative in the margin. In the fifteenth chapter they mis-translate it each time as, **physical**. Now these two English words **psychical** and **physical** are simply transliterations from the corresponding Greek words. The words are equally different in the two languages, and to render one by the other is to change the text. For some time, the "liberals" have been interpreting First Corinthians 15 as if Paul had said that the present body is a physical or a material body. This permits them to foist upon Paul their "liberal" view that the resurrection body will be only a ghost "body" without corporeality. Now the Revised Standard Version comes to their support by this mis-translation of the Apostle.

When Paul is fairly read, he says that both the body which is sown and the body which is raised is corporeal. The Latin has **corpus** for both. When the true adjective **psychical** is read of the body which dies it is seen that the Apostle is not talking about the substance of the body at all, but about its control. Our present bodies are controlled by the sinful psychology which comes from Adam and the fall, that is, they are psychological, "soulish" bodies. Then the resurrection body is to be controlled by the Holy Spirit who comes from Christ the life-giving Spirit. They will thus be **Spiritual** bodies. Our fallen sinful humanity cannot inherit the Kingdom of God as we inherit possessions by flesh and blood descent from our human parents. We receive eternal life from Christ by the saving acts of His life-giving Spirit.

Again the Revisers have changed the great word **propitiation** to the more ambiguous and less lofty word **expiation** in the passages where it occurs, Rom. 3:25, I John 2:2, and I John 4:10. Apparently, they thus seek to remove the idea that the death of Christ propitiates the wrath of God and satisfies His justice. But the Apostle Paul ties the Gospel of salvation to Christ's satisfaction of God's justice and averting of His wrath not only in Romans 3 but also in Romans 1:16-18 and in Romans 5:9-10 as well as in other epistles. And the thought and word are current in the New Testament times as the following from IV Macc. xvii:21-22 shows:

"They (the Jewish martyrs) have become as it were a substitute for the sin of the nation, and through the blood of these pious ones and their propitiatory death (tou hilasteriou thanatou auton) the divine providence preserved Israel which before was evilly treated."

The thing that causes greatest concern in the whole translation, however, is the treatment of our Lord and Saviour, Jesus Christ. After all this book is **the New Testament of our Lord and Saviour Jesus Christ**. These things are written that we may believe that Jesus is the Christ the Son of God, and that believing we may have life in His Name. What says this book of Jesus, the Christ?

After years of debate the Revisers decided to use the terms thou, thine and thee only of God and the terms you and your of man. Then they decided to use the human terms for Christ, but with a few exceptions, perhaps, required by the votes of the larger Council. Thus even when the Risen Lord arrests Saul on the road to Damascus in a veritable Theophany and speaks to him in the dignified Hebrew speech, Saul is made to reply: "Who are you, Lord?" As a matter of fact the Revisers have wholly missed the meaning of this event. While his heart is full of the Old Testament Theophanies, a heavenly One appears to Saul. The pious Hebrew answers, no doubt in the same Hebrew language, and asks the Lord of the Old Testament who He is. Only in answer to this question, "Who art Thou, Lord?" does Saul learn that the Lord is Jesus.

There is also good ground to criticise the earlier places where Jesus is called by demons or by His disciples, "you." John tells us that even when He was here among us we beheld His glory and that it was glory as of the only begotten of the Father—the Divine glory that requires the reverential, "Thou."

The Revised Standard Version will not allow "only-begotten" to stand. In every case they erase this precious word of faith, even though it is an idiomatic translation from the Greek that has become steeped in Christian hymn and prayer and creed, and substitute for it the lower term, "only."

In the third chapter of John no one knows exactly where the discourse of Jesus with Nicodemus stops and where John begins to comment for himself. Most believers hold that our Lord's own



words extend at least through John 3:16. I have taken the trouble to run through the Fourth Gospel and find that after the Prologue there are no extended sentences of comment by John, even according to the Revised Standard Version, except in the third chapter. The Revisers assume two considerable paragraphs of comment in Chapter III, one after Jesus' discourse and one after one by the Baptist. One wonders whether they put in the second to prevent the first from appearing too unique and arbitrary. By their assumption of these two paragraphs of comment—so different from other parts of the Gospel—the Revisers take John 3:16 away from Jesus and give it to the writer of the Gospel. There is nothing in the Greek text to support their assumption that John 3:16-21 was not spoken by Jesus. The analogy of other parts of the Gospel would make the comment of the writer to be only the last sentence of this paragraph and the earlier sentences, including John 3:16, the words of our Lord.

The lowered Christology of the Revision appears unmistakably in the opening verses of Hebrews. Instead of rendering the Greek that Jesus is "the outshining or the effulgence of God's glory and the very image of His substance," they weaken it to: "He reflects the glory of God and bears the very stamp of His nature." Dr. B. B. Warfield properly says: "By 'the glory of God' is meant here just the divine nature itself: and by its 'effulgence' is meant not a reflection, but, so to speak, a reduplication of it." The nature of the Son corresponds precisely with the nature of the Father, so that there is no trait to the nature of the Father which does not find itself in perfection also in the nature of the Son, and *vice versa*. In the light of this high meaning of the context it is very misleading to render the second verse, God has spoken unto us "in a Son." Of course, the definite article does not precede the word translated Son, but neither does an indefinite article precede it. Several times the Greek word for God does not have a definite article before it, but the Revisers never translate, "a God." What follows in Verses 2-3-4 render the Son quite definite and it should be translated either "the Son" or "his Son." Even the Zurich translation of 1937, which delights to magnify difficulties into alleged errors, renders the Greek here "*den Sohn*," the Son.

Finally, of the ten or twelve places where Nestle's Greek Testament addresses Christ as God, the Revised Standard Version four times avoids giving this term to Christ, by one method or another. Several times where the text is questionable and the text gives the term "God" to Christ the margin offers an alternative rendering. But on at least two occasions where the Greek of Nestle's Text gives the term "God" to Christ this is indicated by the Revised Standard Version neither in the text nor in the margin. These two places are II Thess. 1:12 and John 1:18. The other two which Nestle gives and the Revisers consign to the margin are Acts 20:28 and Rom. 9:5. John 20:28 is not translated so as to refer as directly to Christ as the Greek does and Hebrews 1:8 has a footnote suggesting a translation that does not call Jesus God.

The Revisers have recognized the Granville Sharp rule that where there is only one definite article in the singular it makes the whole phrase refer to one and the same person or thing even though the phrase have the word "and" in it. This rule the Revisers have used in II Peter 1:1, in Titus 2:13 and in Jude 4. Under it they recognize

that these passages call our Lord Jesus Christ: "Our God and Saviour," and "our great God and Saviour," and "our only Master and Lord." But they refuse to apply the same rule to II Thess. 1:12 or even to indicate that there is ground for its application by a marginal rendering. Indeed the Greek requires the application of the whole phrase to Christ more clearly in II Thess. 1:12 than in two of the other passages. Paul here describes Jesus Christ as "our God and Lord." Why are the Revisers willing to allow the Greek to speak as it is written in Second Peter and in Titus and then shift the definite article in II Thess. 1:12 so as to make it seem that Paul spoke of two persons there? Well, some of the Revisers say that Titus and Second Peter are Second Century and they know that Ignatius regularly spoke of Christ as "our God" in the second century. They recognize that Second Thessalonians is one of Paul's earliest epistles and they are apparently unwilling to let Paul's unquestioned Greek speak for itself. In the teeth of Romans 9:5, Acts 20:28, II Thess. 1:12 and Titus 2:13 some writers dogmatically assert that Paul never called Jesus God!

The Revised Standard Version of the New Testament is a good book, because it is a carefully wrought-out translation of **The Good Book**. It is a useful book. My two boys and I bought copies as soon as it appeared and used them in our summer's study. It would be a better book if it had rendered more closely the Greek New Testament and spoken more definitely from faith to faith.

\*Professor in Columbia Theological Seminary, Decatur, Ga.

### CHRIST AND MAN'S DILEMMA

By George A. Buttrick. Abingdon-Cokesbury Press, Nashville, Tenn. 224 pages. Price \$2.00.

Dr. Buttrick poses this as our dilemma: "We are ignorant, but aware of our ignorance, yet unable to lighten our darkness; we need a revelation. We are wicked, but we know our wickedness: we need a redemption. We are mortal, and chained to mortality, though with a long enough chain to see it for what it is, yet we cannot break the chain: we need deliverance." That the natural man is aware of such a problem is extremely doubtful. Such awareness is the result of renewing grace.

In successive chapters the author deals with man's ignorance, wickedness, and mortality, pointing out that the solution is to be found in Jesus Christ alone. He is the Light for our ignorance, Pardon for our wickedness, Life for our mortality. In other chapters Dr. Buttrick relates Christ to the modern problems of business, education, and the machine. The concluding chapter treats of man's proper response to Christ, which is faith.

The author stresses that he pleads for the real Christ: "Not for Christ as a vague ideal, for that would be no match for our selfishness; not for Christ as a name for our good intentions, for they are less than straws in our modern tempest; but for Christ as the Incarnate God." But he misses relating Christ as our Light to the written Word of God. He comes short of showing Christ as our Pardon, because of a careful refusal of the vicarious atonement. While there is much in this book for which to be grateful, it is not the strong and obviously evangelical statement today's troubled world requires. —Adrain De Young.

# What Is It All About? Montreat

By Dr. R. C. Anderson, President

Recent issues of The Presbyterian Outlook have given much space and attention to Montreat. There are some correct and some confusing statements. What is it all about? What is the occasion?

Since the President asked the Board of Directors of the Mountain Retreat Association, three years ago last August, to relieve him of the responsibilities of the presidency, the question has arisen as to who shall control Montreat. Shall an element within the Church control or shall the whole Church control? An element has found some difficulty in gaining control. The Charter and the Declaration of Trust of the Association have provided that it should be otherwise.

According to the Declaration of Trust, the General Assembly has the right to nominate thirty-four Trustees and the sixteen white Synods have the right to nominate one Trustee each. Fifty Trustees in all represent the Assembly and Synods and hold in trust the common stock of the Mountain Retreat Association. One third of the Trustees nominated annually must be elected Trustees of Stock annually by the Trustees themselves. These Trustees elect annually not less than seven or more than twelve Directors who administer the affairs of the Association for one year.

The last Assembly nominated Dr. L. Nelson Bell, a citizen of Montreat, as a Trustee of Stock to take the place of the late Dr. I. J. Archer, who was a resident of Montreat and who had been on the Board of Directors for many years and was the Health Officer of Montreat. When the cottage owners in Montreat learned that Dr. Bell would be one of the Trustees, they, on their own accord and without the knowledge of the Montreat management, officially requested that Dr. Bell be elected as one of the Directors of the Association. When the Trustees of Stock and stockholders of the Mountain Retreat Association convened in the annual meeting on August 1, Dr. Bell was nominated to be a Director of the Association and immediately there were objections made to the election of Dr. Bell on the grounds that there were some important matters pending before the Board of Directors and that it was not wise at this time to change the personnel of the Board and besides the Charter limited the number of Directors to not less than seven nor more than twelve, and since the retiring Board of Directors had twelve, no addition should be made. One of the members of the retiring Board, who was a Montreat cottager, graciously offered to withdraw her name for re-election in favor of Dr. Bell. When the Charter was read to determine the provision made for the election of officers, it appeared that only members of the corporation, or Trustees of Stock in the corporation, were eligible to serve as Directors. It was also found that Dr. C. Grier Davis, who had been elected the year before on nomination from the floor in the annual meeting, was neither a holder

of stock nor a Trustee of Stock in the Association. Neither was Mrs. Glasgow. Neither was Dr. C. Darby Fulton. These three were not eligible for re-election and retired from the room. Mr. George H. Wright offered his resignation and retired from the meeting. One share of stock left by the late A. L. Bauman, which had been given to him to qualify him for office was available and this share was given to Dr. Fulton to qualify him for re-election. As far as we know, no other stock was available since there was no treasury stock and that held under the trusteeship could not be withdrawn. The one stock available was given to Dr. Fulton. This was given to Dr. Fulton because of his position in the Church as Secretary of Foreign Missions and because of his invaluable services to the Board of Directors.

The election of Directors then proceeded and the following names were chosen: Dr. R. F. Campbell, Dr. John Cunningham, Dr. Homer McMillan, Mr. George H. Wright, Mr. W. H. Belk, Dr. T. H. Spence, Dr. C. Darby Fulton, Dr. L. Nelson Bell, Dr. R. C. Anderson, Mr. Karl Hudson, and Mr. Henry Wilson.

Later, Mr. Wright insisted that his resignation be accepted.

This shake-up in the Board of Directors was a surprise to everyone. No one planned nor anticipated such a change. So the above named Board was elected for the year. These men need no defense. He who reflects upon them reflects upon himself. The Board is largely composed of the men who have been responsible for the existence of Montreat. They have been largely the builders and the strength of the institution. It is natural that the element seeking control should be displeased and should take steps, if possible, to change the policies of Montreat. Be not afraid. There is no danger. Montreat is safe for the whole Church. The Declaration of Trust makes it safe. Only the Church can and should control.

"Whither Montreat?" Onward and upward. Bigger and better. Stronger and greater. We know the way Montreat must go by the way it has gone in the past as we know the way the sun and moon will go by the way they have gone. From whence has Montreat come? In thirty-five years, from a tiny settlement in a mountain cove to the greatest institution of its kind in the world. From bankruptcy to its millions. From private hands to church ownership and control. From tents and temporary shacks to the magnificent fireproof stone buildings—a worthy home of the Church. From weakness to a mighty and glorious service. From nothing to a four-year A-grade Christian college for women with a student body of more than four hundred and a faculty membership of forty, out of debt and financially strong. The Lord has brought Montreat on its way. Why attempt to change its course?



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## Woman's Work

Edited By Mrs. R. T. Faucette

### Senor Alvarez Tells Montreat Audience What It Means To Be A Protestant In Mexico

By Deedie-May Austin\*

(This article by Miss Austin is based on messages delivered at Montreat during August 1946.)

Perhaps the greatest impetus to the Foreign Mission enterprise of the Christian Church in the United States is the testimony of radiant Christians from lands to which the mission service is maintained.

This fact has been brought "home" to members of the Presbyterian Church in the United States who have attended the summer conference at Montreat this year, in the presence of Dona Cecelia R. Siqueira, secretary of women's work in the Presbyterian Church of Brazil, who participated in the Woman's Auxiliary Training School at Montreat; and in the Rev. Benjamin Alvarez, pastor of the Presbyterian Church of Zitacuaro, Mexico, who has been in Montreat all summer.

Dona Cecelia, as she was fondly addressed by women of the Training School, left an indelible

imprint on the minds and hearts of all who met her, and heard her as she spoke to different groups, and learned to know and love her for her charming personality and deep, abiding Christian faith.

Senor Alvarez likewise has made his mark upon those with whom he has associated in our Church, but it was his address before the chairman of foreign missions from the synods and presbyteries, as well as his Sunday morning sermon, that brought his visit to this country to its highest peak. He told of his own conversion from the Roman Catholic faith, as that faith is known in Mexico, to the Presbyterian denomination. This was a story of poignant detail.

While he was yet a boy, his father found and read an old copy of the Bible—the first copy he had ever seen. He "found" Christ in his reading of the Book, and gave his heart and life in dedicated service. He took the Bible and went to see one of the missionaries of the Presbyterian Church, Dr. James O. Shelby. It was Doctor Shelby who brought the senior Alvarez into the Presbyterian Church, but this meant that he no longer could remain with his family; except that he continued to support his wife and their children and spent whatever time it was possible with them.

One day, when he was returning to his home, his wife, seeing his smiling countenance, knew that Doctor Shelby had come to the village for mission services, and so she called her children together and told them that they must run away and hide, for their father was coming and would want to take them to the Protestant service. The children did as she told them; but Senor Alvarez searched and found Benjamin and took him by the hand and forced him to go with him to the service, and to hear Doctor Shelby.

Fearing the presence of the devil, which the priest had told the family existed in the Protestant Church, the boy was practically overwhelmed with the terror he fully expected to encounter. But, he said, "I saw no devil; nor did I see the naked women the priest told us Protestants worshipped; nor did I see any of the immoral practices we were told the Protestants indulged in. Instead, I heard the Words of Life, of love, of salvation through Jesus Christ, the Living God. I heard hymns of praise, sung with beautiful melody and meaningful words. I heard your beloved hymn, 'Nearer, My God to Thee,' and then I heard Doctor Shelby read the Bible. I still remember the words, 'In my Father's house are many mansions . . . I go to prepare a place for you,' and then everybody began to sing, 'O Happy Day, O Happy Day, when Jesus washed by sins away.' I don't know what happened, but I found myself standing up and singing these beautiful words. I was converted that afternoon."

Walking, hand in hand with his father, on the way home, Benjamin Alvarez heard his father praying to God. They were no longer father and son, he told his listeners, but "we were brothers, for we both were children of God. I was no longer a Roman Catholic, but a Protestant, which meant that I was immediately despised by my mother and my sisters and brothers."

The Catholic priest heard of what had taken place and demanded that the family do penance to expiate the "sin." His mother could not leave the home and so a sister volunteered to go to the sanctuary to do penance for the entire family.

"She went to the priest and confessed all that had taken place in our home and even confessed sins none of us had committed. She was kept at the Catholic church three weeks, doing all the things the priest required of her as the penance," the young minister said. "She was required to crawl on her hands and knees three hours each day for fourteen days—around the inside of the sanctuary to repeat prayers and say 'Hail Marys' before each of the statues, and the same number of hours daily on the outside of the building crawling over the sharp-edged stones. Her knees and the palms of her hands were torn and bleeding."

"And were you required to pay money, too? he was asked.

"Yes," he replied. "We did not have much money, but that is why. We had to pay it all to the priest."

And then he continued his story: "My sister had to fast. She was not allowed to eat during this time. Finally she was forced to stand in front of the altar and beat herself with a whip used for this purpose. She beat herself unmercifully, as the priest said she had to do. Then they sent her home. She was just skin and bones, and bruised and

bleeding from the ordeal she had had to go through."

And then he said, "What does it mean to be a Christian in a foreign land? Is it the same as here in this land of liberty and freedom? Think what it means to be a Christian in Mexico. What does this missionary work you are doing in Mexico really mean? I want you to think about this, because to be a Protestant in Mexico means to be an outcast—to be on the outside—hated, condemned, and despised even by your own family. It means to go without the blessing of your own mother, and the blessing of one's mother in Latin American countries is the greatest thing on the earth. The Roman Catholic Church in Mexico instructs its members not to talk to Protestants—even to members of one's own family if they renounce the Catholic Church and become Protestant.

"I'll tell you what it means to be a Christian in Mexico and in other lands: The only thing the world needs is Jesus Christ—the real, living Jesus Christ. Let me stand before you as a new challenge to carry on the missionary enterprise in my land, and throughout the world. The world today is looking to the United States for leadership. Why? I'll tell you why; because you have Jesus Christ, and the world wants to know Him and you can carry His message to the people of their lands."

After his conversion, young Alvarez decided that he wanted to serve the Church, and he wanted an education. He talked to his mother, who promised much money if he would give up the idea and remain at home. He said she would have gotten the money from the priest; but that he was not interested in that. He refused her and worked his way through college and the theological seminary. He was ordained a Presbyterian minister upon graduation from the Presbyterian Seminary in Mexico City. He has served as pastor of the Presbyterian Church in Zitacuaro since 1934.

It was while he was attending Austin College in Texas that he met and married his wife. After he was ordained he brought his wife and their two children (they now have four children) home to see his mother. His father had died in the meantime.

"My mother was so happy to see her son again, and to have him bring home a beautiful wife and two children," he said.

Sunday came and he wanted to take his family to church. There was only a small Baptist church in the village where his mother lived, so they decided to go there. He turned to his mother and said, "Mother, I want you to go with us." She replied, "Son, I will go this time." Then he asked his sisters and brothers also to go to church, and his mother agreed. So they all went to the little Baptist church.

The minister, upon seeing him, asked him to preach, which, he said, "I did, gladly. There in front of me were my mother and my sisters and my brothers. I preached that morning on the love of God and the message of salvation. The sermon fell on willing ears and settled in willing hearts, for my mother accepted Christ, as did some of my sisters and brothers. Today my mother prays to her heavenly Father just as you do. Her soul has been saved. There was joy in my heart that day, you may well know."



"What does it mean to be a Protestant in Mexico? I had to break with my family, with my country, to become a child of God. But now, there is no opposition to Protestantism in Mexico. The Church is growing every day. Mexicans are striving to be living witnesses of the power of Jesus Christ. Now is the accepted time to preach Jesus Christ, and Him

crucified; now is the time to take the message of salvation to Mexico, and to a world greatly in need of the Living Lord."

\*Reporter, Presbyterian News Service, 301 Henry Grady Building, Atlanta 3, Ga.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For Oct. 20: Paul Trains For His Life Work

Scripture: Acts 9:19b-27; 11:22-26; Galatians 1:17-24. Devotional Reading: Galatians 6:6-10.

Saul was a well-trained man in many ways before he was converted. In Tarsus and Jerusalem he had received splendid instruction. No man had better teachers or a keener mind. He had to be trained over again, however, before he could do the work that Christ called him to do.

In this training other men shared (Gal. 6:6), but it was primarily and supremely a special course by the Holy Spirit which fitted him for his great ministry.

Saul of Tarsus had been "sowing to the flesh" (Gal. 6:7-8), not as we ordinarily understand these words, for he was a clean, moral man, but using the term as Paul himself often used it to mean the natural, unregenerated, human nature. His "wild oats" were not the common variety, but nevertheless they were "wild." He was trusting his own flesh, Saul, and as an educated, fanatical, Jewish bigot he persecuted the church. He was wild with rage and in unbelief and ignorance he sowed a terrible crop. It was only the marvellous grace of God that prevented his reaping to the flesh a terrible crop. Indeed, there was some reaping, for he was persecuted even as he had persecuted.

But now as he begins his ministry in the household of faith he needed training. He must begin to "sow to the Spirit."

Acts 9:19b-27: **In Damascus and Jerusalem.** "For several days he was with the disciples at Damascus." These were amazing days, both for him and for the disciples.

The man who came to persecute begins to preach! What a revolution had taken place! He shows his skill as a preacher at once. This was no ordinary man who had been converted, and the Jews soon found it out. He increased in strength and confounded the Jews who lived in Damascus.

"The Jews plotted to kill him." Here is the first taste of his own bitter medicine and the beginning of that long list of trials and hardships which were promised him when his new Master said He would show him how great things he must suffer.

"Their plot became known to Saul." The providence of God takes care of His new servant. How many times this is seen in the after life of the great apostle to the Gentiles! The disciples took

him by night and let him down in a basket. No other disciple seems to have had as many narrow escapes.

His experiences at Jerusalem were somewhat similar to those at Damascus. "They were afraid of him." There was nothing unnatural in this. They knew him well and thought there was some trick about it.

"But Barnabas took him." A friend in need is a friend indeed, and Saul sorely needed a friend. Well would it be for every new convert—every babe in Christ—if there was someone like Barnabas to vouch for him and help him, especially if he has been a notorious sinner or unbeliever. These were delicate, perplexing and trying days for Saul. Do not all of us remember some good man or woman who has been a Barnabas to us?

Acts 11:22-26: **At Antioch.** A gracious revival had begun at Antioch where many of the Christians had fled when the persecution became severe. They that were scattered abroad went everywhere preaching (taking) the Word. They preached to Jews and Greeks. When the news reached Jerusalem the church sent Barnabas to this city. He did a great work for he was a good man, full of the Holy Spirit and of faith. In these few words we have a fine portrait of Barnabas, the "Great-Heart" of the New Testament Church.

He showed his greatness in another and even more striking way. When a large company was added to the Lord, he went to Tarsus to seek Saul. How many of us would be big-hearted enough to do a thing like this? To call in another man to help us who would soon eclipse us? It reminds us of John the Baptist and his "he must increase, I must decrease." These two men had much in common: they were willing to "go down while another went up."

Paul and his friend labored for a year at Antioch, teaching the people. It was here that the disciples were for the first time called "Christians" (Christ's men) probably as a sort of nickname.

These experiences were splendid training for Saul. He was fast developing into the most prominent and powerful leader of the church. But there was one more, and most necessary step in that training.

Galatians 1:17-24: **In Arabia.** This quiet time in Arabia might be compared to Moses' forty years in the desert, or his forty days on Mount Sinai when he met God face to face. Saul needed time—time

alone with God—with his New Master, Christ—time to read—adjust his whole life—his mind and his plans. Just what he did these three years; what took place, is veiled in secrecy. We can imagine many things and there has been a good deal of speculation about it, but only Paul can reveal the truth as God leads him to do. (This visit to Arabia seems to have taken place soon after his conversion. He returns to Damascus and goes to Jerusalem as we have already seen).

There was no doubt a great searching of the Scriptures and a searching of his own soul, too, as he realized what a tragic mistake he had made—a sin which might well have led to his eternal ruin and destruction, but for the grace of God. It is no wonder that Paul stressed the **Grace** of God.

He must have spent much time in prayer. If he was found "praying" by Ananias when first converted, how many were his prayers in the heart of the desert, alone with God!

At any rate he took his theological training for two or three years in the University of Arabia under the guidance of the Holy Spirit. Not from man did Paul get his theology and his clear-cut doctrines of grace and salvation, but from God, the Holy Spirit. God was thus preparing his greatest apostle and missionary. He did not receive his instructions from the apostles at Jerusalem, but directly from Heaven.

For fifteen days he visited Cephas and James, the Lord's brother, at Jerusalem, still unknown to the churches of Christ in Judea. These Christians only knew the barest outline of facts—that he who once persecuted, was now preaching, and they rejoiced in this good news.

In all this we can see the wise, guiding hand of God, as He prepared Saul the persecutor to be Paul the Apostle. The leaders of the church at Jerusalem were still narrow-minded; even Peter. A man was needed who while a Jew would have the breadth of mind and warmth of heart to take the Gospel to the Gentile world. Saul was such a man, after God remade and retaught him. These years in Arabia were a very vital part of Paul's training.

### Lesson For Oct. 27: Paul's Widening Field Of Service

Scripture: Acts 13:1-14, 44-49; 14; 26:19-20; I Timothy 2:5-7. Devotional Reading: Romans 10:8-15.

As usual, let us start with our Devotional Reading. In Verses 8-13 Paul has been describing the simplicity and universality of the Gospel, "the righteousness based on faith." "The world is near you, on your lips and in your heart." It requires only belief and confession, not the "doing" of the law. "Everyone who calls upon the name of the Lord will be saved."

In Verses 14-15 he asks a series of questions, ending with: "And how can men preach unless they are sent?" This is the climax. Men cannot "call" until they believe; cannot believe unless they hear; cannot hear without a preacher. But the preacher must be "sent." In our lesson today we study about preachers who were "sent," sent

by the Holy Spirit and by their fellow-Christians—Paul and Barnabas, the first two missionaries.

**Acts 13:1-14: Paul and Barnabas Chosen and Sent.** The prominent and guiding personality in this passage is the Holy Spirit. It is true that these men were sent by the church, but it was the Spirit Who said: "Set apart for Me Barnabas and Saul for the work to which I have called them." The Holy Spirit was the One Who called them and moved the church to its first great missionary undertaking.

The church at Antioch was a most spiritually-minded church, with both prophets and teachers, and gave itself to worshipping, praying, fasting. If all of our churches were thus Spiritually guided there would be no mistakes in our choosing of the men we send to the foreign fields. If the Holy Spirit called all those men who went, we would have only the best men and women. Tragic mistakes have been made because of the lack of prayer and the guiding hand of the Spirit of God in our selecting our missionaries. A Spirit-filled church sending our Spirit-filled men—this is our need today.

The Holy Spirit also guided in the fields to which they went. We see His guiding hand many times in the subsequent journeys as well as in this initial one. They come to the Island of Cyprus where they proclaim the Word of God in the synagogues of the Jews. They meet the adversary in the person of the magician Elymas. "Paul, filled with the Holy Spirit, looked intently at him and said: 'You son of the devil, you enemy of all righteousness, full of all deceit and villainy, will you not stop making crooked the straight paths of the Lord?'" This is the devil's business, and the business of bad men, who, like Elymas, are under Satanic control—to make straight paths crooked. It is a sad fact that there are many such men today, some of them masquerading as preachers of the Gospel. What else is the "modernist" doing? He is not "modern," but a bringer-out of heresies as old as the Christian Church. He may use modern terms and new methods, but the falsehood is not new; it originates with the father of lies. What else is the man doing who laughs at miracles, denies the Virgin Birth and therefore the real deity of our Lord? The judgment of God falls upon this man. Terrible indeed is the punishment meted out to those who make the straight paths of the Lord crooked. What would Paul say to such men if he were here?

They now cross over to the mainland of Asia Minor and go on to Perga and Antioch of Pisidia. John Mark leaves them and goes back to Jerusalem.

The Holy Spirit takes the initiative in all this work. He speaks; He sends them out; He fills them with power; He guides their "steps and stops." No wonder that they came back to tell what the Lord had done with them!

We are given a sample of one of Paul's sermons in Verses 16-41, and its first result in Verses 42-43.

**Acts 13:44-49: Varied Experiences at Antioch in Pisidia.** Paul preaches Jesus Christ, raised from the dead, and forgiveness of sins through Him. The people seemed very deeply interested and begged that these things might be told them the next Sabbath. Many Jews and devout converts to Judaism were ready to accept the Good News.



The next Sabbath about the whole city gathered together to hear the word of God. Then the spirit of jealousy took possession of the Jews and they contradicted and reviled the missionaries. What terrible results may be laid on envy and jealousy! They turn now to the Gentiles who gladly heard and many believed. But the Jews stirred up the women of high standing and leading men and drove them from their midst. It is not always the "rabble" who are the most bitter foes of the Gospel.

This antagonism of the Jew, even now, to the Gospel is one of the most difficult things to understand. Why, when the proof is overwhelming, they do not gladly receive their Messiah, is a mystery. Prejudice, pride, jealousy, unbelief, are used by the devil to keep them from their rich inheritance. What a fearful fate has befallen these hard-headed and hard-hearted people! Their plight today is pitiful, and yet their hatred continues.

**Acts 14: Further Experiences.** At Iconium they spoke in the synagogue to Jews and Greeks but the unbelieving Jews stirred up the Gentiles and "poisoned their minds against the brethren." Poisoned minds are the devil's playground and soon become his workshop. A poisoned body is bad—swollen, ugly, gangrenous—but a poisoned mind is far worse. Are not Satan and satanic men engaged in this work on a wholesale scale in our time? What is most of the poisonous propaganda of Communists and Fascists and others? With our radios and printed pages it is easy to poison the minds of whole nations. Is not this what Germany did to France before her overthrow? But far worse than political poison is religious poison which is being scattered everywhere. Is not our chief and most subtle danger right here? Poisoned minds

lead to poisoned lives. We reap in deeds what we sow in mind and heart. What will our reaping be?

At Lystra a cripple was healed and the crowds said: "The gods have come down to us in the likeness of men." Paul and Barnabas had a hard time keeping the people from offering sacrifice to them. But when the Jews came from Antioch and Iconium and persuaded the people they stoned Paul and dragged him out of the city supposing him dead. But he arose and entered the city and the next day he and Barnabas went to Derbe. How fickle is a crowd! Worship a man one day and stone him the next. When we are tempted to seek the favor of men let us remember Paul at Lystra.

**Acts 26:19-26: Paul's Summary of His Work.** "I was not disobedient unto the heavenly vision." After the vision, what? Do we obey, neglect or disobey our visions?

Damascus, Jerusalem, all the country of Judea, to the Gentiles—here in a few words are given the widening circles of influence of the great apostle and missionary. "Repent and turn to God and perform deeds worthy of repentance." Paul, like John the Baptist and Christ, started with Repentance. Repentance and faith always go together, if one is repentance unto life and the other is saving faith, and they always bear fruit in deeds.

**I Timothy 2:5-7: Paul's Ordination.** "God our Saviour who desires all men to be saved and come to the knowledge of the truth," appointed and ordained Paul to be a preacher, and an apostle, a teacher of the Gentiles. This is better than ordination by Presbytery or Bishop. No one could have better authority for what he did and for what he wrote than Paul.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For October

Oct. 20: China In New Orleans

#### Introduction

The old saying goes: "It takes more than an ocean voyage to make a missionary." If we do not launch out and reach men and women for Christ here in America where we live we would not reach them for Christ were we in the heart of Africa. The program this week is designed to be a factual program that will present the work of the Presbyterian Chinese Mission in New Orleans, La. This mission had its beginning about sixty years ago, and since then the mission has been reaching hundreds of Chinese for Christ each year. If we want to do something for the Chinese here is something that we can do right here at home.

You can find all the facts about this mission by writing for materials to our Home Mission Committee in Atlanta, and Presbyterian Youth will carry some material about it. Here, though, is a Scripture Lesson that you can use with the program.

#### SCRIPTURE LESSON

##### The Book of Jonah

God came to Jonah and told him to go witness to the people of Ninevah, and Jonah tried to go in just the opposite direction. He got into trouble, and into the belly of a great fish (the Bible does not say whale, but a great fish that God prepared) and when he repented he was washed up on the shore right at Ninevah so he could do what he promised God he would do. If God wants us to witness to the peoples of the earth we had better witness for we will only get into trouble until we come to the place of obedience. If we have not been obedient to the missionary call of God we should go all the way through God's method of discipline as Jonah did. Here is the story in outline form:

1. Jonah's Disobedience results in affliction. ch.1.
2. Jonah in trouble prays for deliverance. ch.2.
3. Jonah preaches in Ninevah for repentance. ch.3.
4. Jonah's selfishness contrasted with God's love. ch. 4.

And here is how God dealt with Jonah:

1. Disobedient—Jonah fled from the call of God.

2. Afflicted—you can't run away from the call of God.
3. Praying—we all pray in trouble, that's why God brings us there.
4. Delivered—out of trouble into the place of service, always in that order.
5. Powerful—when a delivered man speaks in God's place results follow.
6. Peeved—wrapped up in selfish comfort instead of welfare of people.
7. Enlightened—God showed him how to put first things first.

### Suggestions

Get all the facts you can about the Chinese mission and present by talks, by round table discussion, or by a dramatized skit the facts of life in the mission. Then use the story of Jonah to remind the young people that we can not run away from the call of God when a definite need is laid before us.

### Oct. 27: Information Please

Radio quiz programs are all the rage now, and a radio quiz program might be a might way to get a lot of the facts about Home Missions before your group. There are many ways it can be done—you can have all the group take part and keep score, you can have a handpicked group have a quiz contest before the group, or you can have a mock radio program and have Dr. I. Q.'s helpers pick out certain ones from the audience. It can be worked out in various ways, according to the possibilities of your group.

Questions can be gleaned from many sources. Below are a few questions on Home Missions in general in the Bible, and a few fact questions about our own Home Mission work in The Southern Presbyterian Church. These might help you prepare your "script."

### Missions In The Bible

1. Name four missionary commands in the New Testament. (Look, John 4:35; Pray, Matthew 9:38; Give, Mark 6:37; Go, Mark 16:15.)
2. Repeat from memory Matthew 28:18-20.
3. What is the source of the Christian's power in missionary work? (The Holy Spirit whom we all receive when we believe. Acts 1:8.)
4. Where is the Christian's field of labor? (Anywhere and everywhere in the world where there are people—Acts 1:8.)
5. What will a church do when it is sensitive to the leading of the Holy Spirit? (Send out missionaries where they are needed. Acts 13:2-3.)
6. What is the Gospel, the Good News, that we are to take to the world? (That Christ died for our sins and rose from the dead. 1 Cor. 15:3-4.)
7. Who said, "Sirs, what must I do to be saved?" (The Philippian jailor in Acts 16:30.)
8. What is the answer to this jailor's question? (Believe on the Lord Jesus Christ and thou shalt be saved. Acts 16:31.)
9. Guess who I am: (a) I am a man who believed in helping those along my pathway who needed help. (b) I am one who got down off my donkey and went to help a man by my personal service. (c) When I saw a man lying half dead by the road I had compassion on him. (d) I bound up his wounds and brought him to an inn and took care of him. (e) Jesus told the lawyer to go and do as I had done.

(Ask these questions one by one and see who first recognizes The Good Samaritan of Luke 10: 25-37.)

### Our Home Mission Work

1. What group in our church is responsible for carrying out the work of taking the Gospel into the homeland? (Executive Committee of Home Missions. Dr. Claude Pritchard, Executive secretary, Atlanta, Ga.)
2. What is the objective of our home mission work? (To reach the Lost for Jesus Christ and to organize and sustain an active, effective church in every part of our southland.)
3. Name several mission schools that receive support from our home mission committee. (In the mountains: Stuart Robinson, Blackey, Ky.; Highland Institute, Guerrant, Ky.; The School of the Ozarks, Point Lookout, Mo.; Raburn-Gap-Nacooche School, Raburn Gap, Ga.)
- For Mexicans: Texas-Mexican Industrial Institute for Boys, Kingville, Texas; Presbyterian School for Mexican Girls, Taft, Texas.
- For Indians: Oklahoma Presbyterian College, Durant, Oklahoma.
- For Negroes: Stillman Institute, Tuscaloosa, Ala.
4. In what Home Mission School of our church are more than 50 per cent of the students from a foreign country? (Texas-Mexican Industrial Home, Kingsville, Texas.)
5. Name several city missions for foreign-speaking peoples. (Italian Institute, Kansas City; Latin Mission, Ybor City, Fla.; Emmanuel Neighborhood House, Baltimore, Md.; Chinese Mission, New Orleans, La.; Mexican Mission, Dallas, Texas.)
6. What is the largest foreign-speaking mission work in our church? (Among the Mexicans in Tex.)
7. Among what Indian tribes is our church at work? (Choctaws and Chickasaws in Oklahoma and the Alabama Indians in Texas.)
8. What percentage of the Negro population in the United States live in the south? (85 percent.)

### LAZY-MAN-REST-NOT

Burma Letters of Brayton Case, compiled by Randolph Howard. Published by The Judson Press, 1701-1703 Chestnut Street, Philadelphia, Pa. Price \$2.00.

The title of this book, "Lazy-Man-Rest-Not," is a literal translation of the name of the town Pyinmana where Brayton Case, a Baptist missionary to Burma, labored for many years.

Case was born in Burma on August 18, 1887. Upon completion of his training in America he returned to his native land where he worked for 31 years. He felt constrained to do four things—namely, preach, teach, heal, and provide food—for "man cannot live by bread alone, but must have bread to live." In answer to criticism of his time and effort spent on agriculture Case said: "I have trained for agricultural evangelism, and have spent years in getting this type of two-fold Christian work under way, and am not willing to change because someone else thinks I should. The things for which I invest my life and give my love and devoted service are settled between my God and myself."

The letters contained in this book give a deep insight into the life of Brayton Case and the unusual work to which he felt God had called him.

—Clifford Smith.



# Young Readers' Page

## The Sons Of Kwei No

By Mrs. Geo. A. Hudson

The farmhouse in Central China is built with walls of mud, the floor is the original earth tamped and trampled until it is very hard, and the roof is made of thatched straw. There are no windows so it is very dark inside, and it is but rudely partitioned off for the various members of the family. Often the water buffaloes and the goats live under the same roof as the people, and the chickens and ducks wander in and out. The house serves as a storehouse for the rice as it is brought in from the fields, and other provisions are also stored here, such as jars of salted vegetables and bunches of herbs or vegetables dried and hung about the cavernous interior of the building.

A canal leads up to nearly every farmhouse, and the only means of travel for the farmers, except walking, is by boat. The water from the canal is used for drinking and cooking, washing vegetables and clothes, but the canal's main purpose is for irrigation of the rice fields for this is the area where a large quantity of rice is grown. About the farmhouse usually are some small vegetable plots for the Chinese people eat a great deal of green vegetables, and a large part of the year these vegetables will be growing in the fields as the climate is temperate; but one important task of the Chinese housewife is to salt the green vegetables when they are plentiful to be used through the weeks of winter when they cannot be secured from the fields.

Surrounding the farmhouse in nearly every case will be mulberry groves and in the spring nearly every household is busily engaged in the silk-raising industry, the farmhouse being the scene of great activity as literally millions of silk worms rapidly consume baskets full of mulberry leaves, turning them into silk to be used by the household for clothing or to be sold for shipping to America and other countries.

There is a tremendous amount of work about a Chinese farm and a small boy can be of much help, and one of the tasks which falls to the boy is the care of water buffaloes which are the work animals on a Chinese farm. These huge black creatures with their long, sharp horns seem very terrifying but they are generally docile and can be used to work in the wet rice fields, pulling the ancient ploughs through the mud. They are often used, too, to draw the water from the canals into the rice fields, being blindfolded and driven round and round in a circle operating the wheel which in turn operates the endless chain which brings the water in small buckets from the canal and pours it into the fields. These animals are valuable to the Chinese and to care for them is a responsible task. When the buffaloes are not working in the fields the small boy in the home must take them out to graze, letting them eat the grass on the banks of the canal or on grave plots.

It was on a farm in China, caring for the water buffaloes, that Kwei No's second son found himself.

Kwei No, a young Chinese girl, had one day gone bravely to the home of the foreign missionaries, Dr. and Mrs. Price, with pears for sale, and because Mrs. Price was deeply interested in seeing her become a Christian, she was invited to attend Church and Sunday School in the newly established Mission Chapel at Sinchang. Kwei No and her mother both became Christians and then a few years later Kwei No was married to Ta Wu, a good Christian man who was serving in the home of a foreign missionary in Kashing, China. This Christian couple had three little boys who from earliest days were taught by their grandmother and their parents to know God and love Him. However, while the boys were still quite small, Kwei No, their mother, became sick and though it would seem she could ill be spared from her little family, God called her to her Heavenly Home. What now would become of the little boys?

A number of years before this time a Mission School for boys had been started in Kashing. The first year there were only three boys in the school but gradually the Chinese began to realize that the stories regarding the cruelty of the foreigners toward Chinese children were utterly false and then the school grew rapidly into a fine, large school. Chia Pin, the eldest of Kwei No's sons, was old enough to go to the Kashing Boys' School when his mother died and he was a very brilliant boy so it was thought best to put him in school at once.

But Wei Zen, the second boy, was smaller and so he was put out on a farm. It was his uncle's farm and he should have been well-treated but he was required to work very hard and he did not get the proper food to eat. It is very probable that even on rainy days he was required to take the buffaloes out to eat grass, and he could have been seen wearing his raincoat made of fiber from the palm tree and his huge rain hat, sitting on the back of a buffalo as it ate grass along the bank of the canal.

The missionaries in that part of China travel about in house boats or motor boats, going from village to village and from one farmhouse to another. They hold church services, or inquirer's classes, or Sunday Schools for children. In the farm homes they teach the families to read the Bible, and have family worship with them. Often the missionary is called on to perform a wedding ceremony at a farmhouse and there is great joy and feasting. A missionary, attracted by the looks and bearing of Wei Zen, felt he should be in school instead of doing the work of a cowherd. And so Wei Zen was taken back to Kashing and put in school in the Kashing Boys' School. Later Tso Zen, the third boy, also was sent to this school. They studied the Chinese Classics but also studied other subjects, and especially the Bible. None of the boys were more studious than Kwei No's sons, and none took deeper interest in the Bible and its precious and important messages. When these boys graduated from the Kashing High School they wanted to go on to college and, while it was a very great struggle for them to earn enough money to go on with their education, the three young men became college graduates. Throughout all their years in school and college they were helping the

great cause of Christ in China by their splendid characters and their deep interest in the Christian Religion and their personal work among other students. And when not long after he graduated from college, Chia Pin, the eldest son, was taken ill with tuberculosis and passed quickly to that Place where his mother waited for him, it was only the Heavenly Father who knew the full sum of the good he accomplished in the world and that he was ready for service in Heaven.

Wei Zen, the second son, though stricken with grief, went forward steadily and became a faithful and highly valued teacher at the Kashing High School. The school had developed into a wonderful institution with splendid buildings and a student body numbering five hundred or more students. With a "school city" system of student government, it was one of the most modern schools of its grade in China. When it was time for the school to choose a Chinese principal instead of having a missionary at its head, Ku Wei Zen, William D. Ku, was chosen, and he has for many years carried forward the work of the school. Because of the attack of the Japanese he has had to move his school from place to place for many years but it is still intact and now is ready to go forward in time of peace.

Tso Zen, the third son, after completing his education, even to studying in the United States, worked tirelessly for the advancement of the Kingdom of God for many years, but being not strong physically, the strain of wartime conditions

was too great for him, and he has joined his elder brother and his mother in Heaven.

Carrying on as a Christian educator of great influence, Mr. William D. Ku, is a Chinese cowherd who made good. He and his brothers, as well as his parents and grandmother, are all fruits of Christian missions, and among the sons and daughters of Kwei No's sons will be another generation of Christian leaders for the great land of China, until she shall be fully won for Christ.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "O":

(1) Book in the Old Testament. (2) David's grandfather. (3) A kind of leaf. (4) What Absalom's head caught hold of. (5) A daughter-in-law of the mother-in-law of Ruth. (6) What was made from the oaks of Bashan. (7) What was in the alabaster box. (8) Whom we deceive, when we say we have no sin. (9) The number of ewe lambs the poor man had. (10) Joseph's position in Potiphar's house. (11) Always goes with "Alpha." (12) Father of Ahab.

Answers: (1) Obadiah. (2) Obed. (3) Olive. (4) Oak. (5) Orpah. (6) Oars. (7) Ointment. (8) Ones. (9) One. (10) Overseer. (11) Omega. (12) Omri.

## General Church News

### Rev. Dr. Gueiros

The many friends of Rev. Dr. Israel F. Gueiros, of our Presbyterian Church in Recife, Brazil, will be distressed to hear that he was in a serious automobile accident on August 28 near Madison, Ga., about sixty miles east of Atlanta. He was taken immediately by ambulance to the W. C. McGeary Hospital at Madison, where careful examination of the injuries was made. It was found that the right ulna had been fragmented just above the wrist, and that the proper setting of this fracture would require the services of a bone specialist. In addition, the third finger on the left hand was broken, there was a pelvic fracture that appeared not too serious, and there was a fracture also of the antrum on one side of the face. In view of the advisability of having the attention of specialists, it was thought best to send Dr. Gueiros to Atlanta on the following day, to the Piedmont Hospital, where he now is.

Immediately upon receiving word of the accident, Dr. C. Darby Fulton, Executive Secretary of the Foreign Mission Committee, who presented Dr. Gueiros and two other members of the Latin-American team to a number of our churches last June, left for Atlanta, arriving there on the morning of August 29, and that evening Dr. Gueiros reached there via ambulance. Dr. Fulton saw him

within a few minutes after he had been placed in his room and was delighted to find him conscious and not suffering too much pain. He recognized Dr. Fulton at once, talking in his usual warm-hearted way. His condition is not now considered serious, but his injuries are painful. Dr. Gueiros' one thought seemed to be to catch the boat out of New York on September 4 for Brazil, on which he had his reservation. While his doctors thought it would be possible for him to make this trip if absolutely necessary, it was felt that it was not the wise thing to do.

Dr. Gueiros has been in the States for several months, visiting churches of the Presbyterian Boards, U.S.A. and U. S. He brought greetings to our General Assembly in Montreat from the Presbyterian Church in Brazil, and gave a thrilling testimony to the value of Protestant missionary work in that country. His visit has been a wonderful blessing to the churches of America. Everywhere he has gone, he has made friends for missions and for the Church. It is too bad that this distressing thing should have happened just when he was nearing the end of his stay in the United States and was looking forward to his return home. It is hoped that this may give us an opportunity to show him our deep affection and to indicate to him the place he has won in our hearts.



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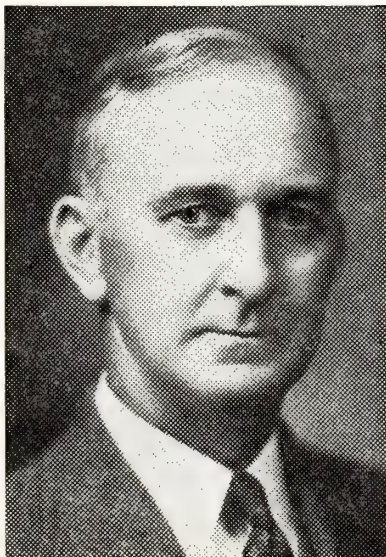
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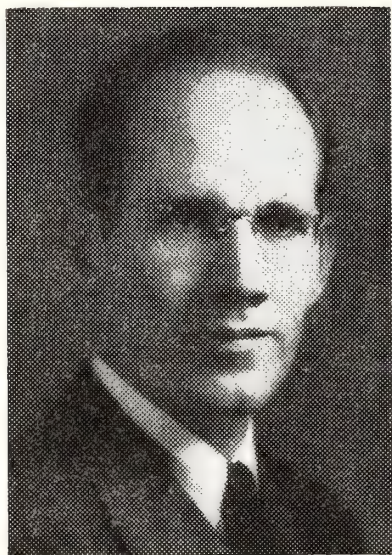
**Dr. Ben. R. Lacy, Jr.**

Dr. Ben. R. Lacy, Jr., President of Union Theological Seminary, Richmond, Va., will be the

speaker on The Presbyterian Hour next Sunday, October 13, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A North Carolinian by birth, Dr. Lacy graduated from Davidson College. Following his graduation from Davidson College he was awarded a Rhodes' Scholarship and spent three years at the English University of Oxford, where he received a B.A. Degree in 1910. He took his theological training at Union Theological Seminary, in Richmond, Va., and was awarded the Hoge Fellowship upon his graduation in 1913. After serving two churches in North Carolina, Dr. Lacy became a chaplain in the United States Army in 1917 and served with distinction in France throughout the war. After a pastorate of seven years in the Central Presbyterian Church, Atlanta, Ga., he was called to be President and Professor of Homiletics in Union Theological Seminary in 1926. Duke University awarded him the degree of Doctor of Divinity, and Hampden-Sydney College gave him the degree of Doctor of Laws. Dr. Lacy is the author of "Revival In The Midst Of The Years." The subject of his address will be "Growing A Life."





**Dr. David L. Stitt**

Dr. David L. Stitt, President of Austin Theological Seminary, Austin, Tex., will be the speaker on The Presbyterian Hour next Sunday, October 6, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A Texan by birth, Dr. Stitt attended Texas Christian University, and graduated from Austin College in 1933. He took his theological training at the Austin Presbyterian Theological Seminary, graduating there in 1936. After a pastorate in Haskell, Tex., he was called to be the assistant pastor of the Westminster Presbyterian Church in St. Louis, Mo. After the resignation of Dr. William Crowe in 1939, Dr. Stitt was called to be the Church's minister and remained there for six years until he became the new President of Austin Seminary early this year.

The subject of Dr. Stitt's address will be "Broken Things."

### VALDOSTA CHAPELS

The outpost chapels of the First Church at Valdosta, Ga., have been a beehive of activity during the summer months. A Daily Vacation Bible School was held the first two weeks of June at West End Chapel, with workers from the Chapel and the Mother Church acting as teachers. An eight-day series of evangelistic services was under the leadership of the Rev. Cecil A. Thompson, at the close of which five young people were received into the church upon confession of faith and baptism. Seven came by letter and restatement.

A Vacation Bible School was conducted at Southside Chapel in July, with the largest enrollment of any such school held there to date. Mr. Thompson also preached for one week in the evenings. The blessing of God was manifest when ten people decided for Christ and joined the church on confession, two coming in by restatement.

The Twin Lakes Chapel Meeting was held in July with a good attendance on the part of the summer visitors at this resort. Three were received by confession, two by letter, and one by restatement. The Vacation Bible School was conducted



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the last two weeks of August, with the Rev. T. H. Makin, chapel pastor, acting as director.

After an unusually aggressive and spiritual ministry of eight years, the Rev. Cecil Thompson left on September 3 for his new post as Professor of Evangelism at Columbia Theological Seminary. During the last three years three chapels were organized, built, and paid for, the dedication of the Southside Sanctuary having taken place on September 1 of this year. It will be named Cecil Thompson Chapel.

Miss Helen Glenn, faithful and efficient pastor's assistant and director of Religious Education for the past three years, is to be married on September 21 and will leave Valdosta to make her home in Pennsylvania.

### The Louisville Presbyterian Seminary Opening

The Louisville Presbyterian Seminary began its ninety-third session on Tuesday, September 10. At the registration at 10:00 o'clock in the morning twenty-five new students were enrolled. The formal opening was held in the Harbison Memorial Chapel on Tuesday evening at 8:00 o'clock. The address was given by Dr. Walter A. Groves, Professor of Doctrinal Theology, who spoke on the subject, "Our Message - Confusion Or Light?" The Rev. Floyd Shafter, Pastor of the Fourth Presbyterian Church of Louisville, Ky., and a former chaplain, gave the welcoming address on behalf of the Presbyterian Churches of Louisville.

Dr. Julian Price Love, Professor of Biblical Theology, is on Sabbatic leave, and will spend the winter studying at Yale University.

### Dr. Motte Martin Dies In Africa On September 15, 1946

The following telegram has just been received from Dr. H. Kerr Taylor, of our Executive Committee of Foreign Missions: "The Executive Committee of Foreign Missions profoundly regrets to announce the receipt on September 16th of a message from Luebo, Africa, reporting the death from a heart attack on September 15th of Rev. Motte Martin, D.D., for 43 years a missionary of our Church in the Congo."

Dr. Martin was born in Marlin, Tex., on January 1, 1879. He attended Austin College and Union Theological Seminary. He began his missionary career in the Congo in 1903. Because of his outstanding service in the Congo, he received the following decorations from the Belgian Government during his lifetime: Gold Medal. Chevalier of the Order of the Lion, and Chevalier of the Order of the Crown.

In the loss of Dr. Martin, our Church loses one of the finest and most active missionaries ever to have served under her. He has been largely responsible for the success of the work of the Southern Church in the Belgian Congo.



# IV. The Holy Spirit And The Church

## THE WITNESS OF THE SPIRIT

By T. E. P. Woods, D.D.\*

**"But when the Comforter is come, whom I shall send from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." John 15:26.**

Before the Fall, God had fellowship with man whom He had created in His own image. The fellowship had its roots in the love of God; and, as man responding to God's love bore the fruits of love in his voluntary expressions of affection and worship, he gave joy to God. When the fellowship was broken by man's sin, God suffered loss; the free and full-hearted communion was gone.

God summoned man before the bar of justice, and pronounced the sentence of death. But God's love for the doomed sinner remained. His grace was manifested in a wondrous plan of salvation and restoration of communion. The Son of God offered His life to redeem man; the Father accepted; and the Covenant of Grace was made between the Father, representing the Godhead, and the Son, representing man. Of this covenant, the Holy Spirit was the ratifying witness (Heb. 10:15). It is an eternal covenant, enacted (even before man was created) to display the eternal purpose which He purposed in Christ Jesus our Lord.

The offering up of the Son of God for lost mankind **made possible** the salvation of every member of the human race, by transferring the sentence of death from man to the Son of God: "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" John 3:17. But salvation was **made actual** only to those who by faith accepted the Son as Savior: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" John 3:36.

From the time of the Fall through all the millenniums that have transpired, the Holy Spirit has been the witness of salvation made possible by the Covenant of Grace: the witness of salvation offered by the grace of God; the witness of salvation accomplished by grace through the atonement of Jesus Christ; and the witness of salvation received by grace through faith.

The media for the witness of the Spirit concerning salvation are the Word of the Letter, which we call the Holy Bible; and the Word of Life, who is the incarnate Son of God. Jesus Christ, the Word of Life, came forth from the Father for a brief time to testify in human form; but, as He could not remain on earth, He committed the publishing of the Word of His Testimony to the Church, into which He sent His Spirit, the Spirit of truth, to abide until the message of Good News is fully published. Thus the Body of Christ has taken the place of the Incarnate Word as a medium through which the witness of the Spirit is given.

We may call these two methods of witnessing Inspiration and Illumination: The first having to do with the witness of the Spirit by means of the Bible; and the second, the witness of the Spirit

through the Church. In both methods, God is testifying of Salvation full and free to every soul who will receive it.

**I. Inspiration: The Witness of the Spirit by means of the Holy Bible.** The perfect God, in justice to His own perfection, will reveal Himself perfectly. To reveal Himself to rational beings, He will express Himself in thought. While thinking can be done without words; yet, if it is to be accurate thinking, it will require words. God **did** reveal His thoughts in this way: "These are the **words** which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces **all the words which the Lord had commanded him.**" Ex. 19:6,7. "And God spake **all these words**, saying . . ." Ex. 20:1. We could quote pages of such expressions to show that God revealed His thoughts to man in words.

This revealing of God's thoughts to men in words is called inspiration: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 2 Tim. 3:16. This is the witness of the Spirit by means of the Word. But what is inspiration? It literally means "in-breathing." The in-breathing of what? Take another quotation: "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" 2 Pet. 1:21. The Holy Spirit is the Breath of God; inspiration is God breathing into men, not the breath of life, but the breath of knowledge; communicating truth to rational men by means of words, so that they will understand it, and be able to tell it to others.

God revealed His thoughts to men in languages and in words which they could understand; even though they did not know the full meaning, and would ponder over them after they had received them. Peter says so in his first epistle: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." These men received the words of God from the Spirit of God, and reported them just as they had received them, whether they understood them fully or not.

David testifies in 2 Sam. 23:2: "The Spirit of the Lord spake by me, and His word was in my tongue." This is **verbal inspiration**. These men were the spokesmen for God; their free agency was not tampered with by reporting God's words faithfully, any more than a stenographer's free agency is tampered with in taking dictation. But each man spoke according to his own style, because the God who knew him better than he knew himself talked to him according to his own way of thinking. The gifts of the Spirit, as we have shown before, are according to a man's natural ability. The Spirit inspires him with the thought, and enables him to



be more attentive, and more accurate—yea, to be a perfect reporter of the message. Prophecy was one of the gifts of the Spirit.

The words of God spoken to men were committed to writing that they might be preserved. One of the first writings, or Scriptures, was done by God Himself. When Moses returned from his first visit with God in the holy mount, he brought with him two tables of the testimony that God had given him: **"And the tables were the work of God, and the writing was the writing of God, graven upon the tables."** Ex. 32:16. The perfect work of God! But, alas for the imperfection of man! Moses, who had asked God not to be angry with the sinning people, became so wroth when he saw their folly, that he dashed the precious tables of stone to the earth, and broke them beneath the mount. The tables were renewed; but this time, God required Moses to chisel and shape the tables himself; then God wrote upon them: **"And the Lord said unto Moses, Hew thee two tables of stone like unto the first; and I, will write upon these tables the words that were in the first tables, which thou brakest."** Ex. 34:1. The words were still perfect; but the material on which they were written was not so good, because of the human hands that prepared it.

God is jealous for His words. Therefore He required that those first transcriptions committed to the prophets be absolutely accurate. Every jot and tittle must be written exactly right. These were the first manuscripts, written by men whose minds were guided by the Spirit of God, and whose very hands were under the control of that same Spirit as they wrote the words so that they were free from error.

But what about the errors that are in the Bible as we have it now? Yes, there are some errors in it now. Let us admit it. But they are not God's errors. Human errors began to appear when the first copies of the original manuscripts were made. Other errors crept in when copies of the copies were made. This is the handiwork of man! But of the hundreds of errors that hypercritics can find, there is not a single one that mars to the slightest degree the meaning, or even the statement, of the covenant of grace; not a single one that dims the resplendent glory of God. No fact of history, no fact of science, no fact of philosophy, has yet been discovered that can challenge successfully the truth of this witness of the Spirit.

Even the translations of the Scriptures are wonderfully accurate. We cannot expect perfect translations from one language to another; but the Spirit has moved upon those who have undertaken this necessary work so that the truth of God regarding salvation has been preserved in the new tongues; and the inimitable style of the Spirit has been so well kept, that it becomes a model of good composition apart from the spiritual value of its message.

The theme of the Bible testifies to its inspiration. From Genesis to Revelation, the central figure is Jesus Christ the God-man. The basic thought that underlies the messages of all the books of the Bible is salvation by faith in Jesus, the promised Messiah of Israel, the Lord and Head of the Church, and the only Savior of mankind. It claims divine authorship; its harmony of teaching, its high moral character, and its reverent and majestic display of the holy character of God attest its claim.

The most potent attestation of the inspiration of the Bible is that of Jesus Christ, who accepted

the Scriptures of the Old Testament as the work of both God and men. He accepted the historical statements of the Scriptures as true. He testified of the prophetic statements as accurate: **"And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."** Luke 24:27. **"And he said unto them, These are the words which I spake unto you, while I was yet with you, which were written in Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures."** Luke 24:44, 45.

Even the eyewitnesses of Christ's life and majesty put more faith in the inspired word than in the evidence of their senses, as Peter reports: **"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty."** 2 Pet. 1:16. He then gives an account of the transfiguration, and continues: **"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day star arise in your hearts."** 2 Pet. 1:19. To this, he adds a word of warning: **"Knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."**

This is the sure testimony of the Holy Spirit, who, speaking through the mouth of David, said, **"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."** Then trust it O Child of God, and be not disturbed by the attacks of its enemies; for the fact that Satan attacks the Bible so violently is an attestation that it is the Word of God. If it were the mere work of men, he would not bother about it. His human agents have ridiculed its minor errors; they have denied its statements of fact on pseudo-scientific and pseudo-historical grounds; but not a single criticism that they have made on these grounds has ever been proven true.

**II. Illumination: The Witness of the Spirit through the Church.** The witness of the Spirit through the Church is two-fold: (1) The assurance of the Church as to the truth of salvation by faith in Jesus Christ. (2) The conviction of the world through the Church, because of the world's errors concerning salvation. While Illumination is not so accurate in the expression of truth as Inspiration; yet, under the power of the Holy Spirit, it may be as effective; and it may be even more so, in that it exhibits the results of salvation by grace in the "living letters" of saints, that may be known and read by all men; for these "living letters" show in reality what the truth of salvation means.

**1. Assurance.** The Holy Spirit is the gift of Christ to the Church. He comes to the Church, and not to the world. He is known by the Church; for He dwells in the Church, and in each true member of the Church. He is the seal of our salvation, and witnesses with our spirits that we are the born-children of God. He brings us into fellowship with God by training and discipline: until we bear the fruit of the Spirit, and strengthen each other in loyalty and love to God; until we are transformed by the renewing of our minds, and have put on the new man, which is renewed in knowledge after the image of Him that created us, that we may be prepared to witness for Christ.



For our work as witnesses, the Holy Spirit guides us into all truth by teaching us all things we should know about Christ, and by bringing to our remembrance the things Christ said, when we are called on to testify in His name. Moreover, the Spirit shows us things to come. This promise of Jesus was partly fulfilled after His death and resurrection by the writing of the New Testament, which is pure inspiration; and it has been partly fulfilled through the realization of another promise: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." As the reflectors of our Lord, illumined through the Holy Spirit, we carry on in His name the work of evangelization which He began, and witness for Him, beginning at Jerusalem, then on and on, until we shall have reached the uttermost part of the earth.

These are some of the "things to come"; but there are still other "things to come" which, we believe, the Spirit is putting into the minds of faithful students of the Word to prepare the Church for the trials and the glories that lie ahead.

To the Church was given also the revelation of the mystery of Christ regarding the salvation of the Gentiles, which things the angels of heaven desired to look into; and their desire has been satisfied; for now unto the **principalities and powers in the heavens** these things have been made known by the Church, which has received the manifold wisdom of God. What a responsibility has been laid on the Church! How humble she should be under the high honor; and how zealous to fulfil the mission of her Lord whom she represents, whose glory and majesty can be seen by the world only as He is reflected in her life and walk.

**2. Conviction.** "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" John 16:8. No man has the right or the knowledge to say what the Spirit of God can or cannot do; but the Word of Inspiration clearly shows that the witness of the Spirit to the world is **through the Church**. So, the reproof, or conviction, of the world is by the witness of the Church; for the Spirit of truth is given to the Church, and not to the world; He came unto the Church, and not unto the world; He dwells in the Church, not in the world: For the world cannot receive Him, because it does not see Him, and does not know Him. The world cares nothing about the Holy Spirit; and the revelations of spiritual truth mean nothing to the world.

But God loves the world in spite of its enmity to Him. God sent His Son into the world that the world through Him might be saved. The world has not been saved; nor will all the world be saved during this Age; but there are many in the world whom God, from eternity, has elected unto salvation; these must be reached and brought under the conviction of the Spirit. Here is a work to be done; and we, the Church of Jesus Christ, are the people to do it. The Church is the witness of the Spirit unto salvation for souls that are dead in sin.

Three errors of the world regarding Jesus must be combatted: The error about sin, the error about righteousness, and the error about judgment.

"Of sin, because they believe not on me." Jesus was the Great Prophet of God who was to be raised up, like unto Moses. God said unto Moses,

## IT HURTS A MOTHER

"We are physically exhausted due to years of extreme privation, heavy labor, and mental agony," writes an anguished Hebrew Christian mother in Germany. "We often lack the strength to do even the daily chores.

"My dear husband suffered a complete breakdown in health. The doctor says it is nervous exhaustion. He cannot move because of pain in his back, head, and whole face. He must be nursed like a child. I pray to the Lord to heal him and to give me the strength to attend to him.

"Our three children, aged 14, 13, and 5, are very delicate and undernourished. You can understand how it hurts me, their mother, to see their condition, especially at the time of their growth, when nourishing food is so important, and I cannot do anything to help. I tell my children the Lord knows our distress and He will surely send His help somehow.

"I would rather give than take, but the Lord knows best, and we accept His will.

"What we need most are fats, rice, beans, peas, noodles, flour, sugar, dried milk, egg powder, and dried fruit, also some coffee. My work at home exhausts me so much and a cup of coffee refreshes me. We also are in need of soap.

"The children need clothing—shoes, stockings, underwear—indeed everything. I also need some diapers and an outfit for a new baby soon to arrive. I have no old rags to tear up. All our things were stolen when we were in concentration camps.

"Your letter brought us no end of comfort. May the Lord reward you and bless you."

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"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" Deut. 18:18, 19.

The Prophet came, and spoke the gracious words of His Father. He came, first to His own; and His own received Him not. He offered them life; they gave Him death. But by that death, they made life possible, not for themselves, but for all the world. The condition of life was to believe on Him.

"Too easy!" said the Jew, who believed that salvation was earned by keeping the law, and by the proper observance of ceremonials and offering of sacrifices.

"Foolishness!" said the wise Greek, who believed only what could be proved by the clear syllogism of reason.

"Nothing to it!" said the worldling, who cared for pleasure only.

Disbelief! unbelief! indifference! But all of them sin; and sin, when it is finished, brings forth death. Then, cry aloud, O Church of the Living God! Preach the foolishness of God which is wiser than men; preach the cross of Christ, which will bring conviction to the indifferent; warn the careless world of the only sin that can condemn; hold out the remedy for sin, Jesus Christ, and Him crucified.

"Of righteousness, because I go unto the Father, and ye see me no more." Jesus is our Great High Priest, who has offered up Himself as the eternal and infinite sacrifice for sin, and has entered into the Holy of Holies in heaven with the blood of His sacrifice to cleanse us from sin, and clothe us with His righteousness; who as our mediating priest has appeared in the presence of God to make continual intercession for us; and not for us alone, but for them also which shall believe on Him through our testimony.

During this Great Day of Atonement, which will last until He comes again, we see Him not; for He is behind the Veil. Another ministers in His name and in His place, even the Holy Spirit, who is the evidence and pledge to us that Jesus Christ the righteous is before the throne of God as our heavenly Paraclete. "It is expedient for you that I go away: for if I go not away, the Paraclete will not come unto you; but if I depart, I will send him unto you." The Holy Spirit, the new Paraclete, came after He who is now our heavenly Paraclete entered heaven; thus witnessing the truth of our Lord's promise. Now we know that He who went away is the propitiation for our sins: and not for ours only, but for the sins of the whole world. Jesus Christ the righteous!

Then hasten, O Church of the Living Christ, called to witness for Him by the Holy Spirit; called to witness of the only righteousness that is acceptable to God; take to the sin-clad world the news of that righteousness with which it may be clothed.

"Of judgment, because the prince of this world is judged." As KING OF KINGS, AND LORD OF LORDS, Jesus is coming again for judgment on His enemies. The certainty of that judgment is fixed

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by the fact that the prince of this world has been judged already. The day before the Feast of the Passover, Jesus had said, "Now is the judgment of this world: now shall the prince of this world be cast out." The sin of the world was to be placed on Him who knew no sin. He was to be judged and condemned in place of the world. He would be put to death instead of the guilty world. Thus He could say, "Now is the judgment of this world." But by that same death, a victory was won over Satan, the prince of this world, the contriver of sin, and the author of death. Christ yielded Himself to him that had the power of death, and submitted to the death stroke, to prove that the worst that Satan could do was futile; for the Lord of Life could break the bars of Death, and deliver them who, through fear of death, were all their lifetime subject to Satan's bondage. The resurrection of Christ would be the immediate judgment of Satan, though the actual penalty be deferred until the KING returns to give the final order for him to be cast into hell forever.

Then shout, O Church of the Coming KING; cry out to the prisoners of fear in the world: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Publish the glad tidings of salvation by Him who has already judged the prince of this world. Tell the lost world of sinners, that in Jesus Christ their sins have been pardoned; that in Him there is NO CONDEMNATION; that from Him there is NO SEPARATION.

This is the witness of the Spirit: That Jesus Christ is the Son of God, And he that believeth on Him hath everlasting life.

\*Chattanooga, Tenn.



### You Need To Be Saved

There is not a just man upon earth that doeth good, and sinneth not.—Ecclesiastes 7:20.

For all have sinned, and come short of the glory of God.—Romans 3:23.

We are all as an unclean thing, and all our righteousnesses are as filthy rags.—Isaiah 64:6.

The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart.—Jeremiah 17:9,10.

All we like sheep have gone astray; we have turned every one to his own way.—Isaiah 53:6.

Therefore—Except a man be born again, he cannot see the kingdom of God.—John 3:3.

### You Cannot Save Yourself

For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord.—Isaiah 55:8.

There is a way that seemeth right unto a man, but the end thereof are the ways of death.—Proverbs 16:25.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—I. Corinthians 1:21.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—James 2:10.

Therefore—By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.—Romans 3:20.

### God Has Already Provided For Your Salvation

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John 3:16.

And all things are of God, who hath reconciled us to Himself by Jesus Christ \* \* \* God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.—II Corinthians 5:18,19.

Therefore—By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast.—Ephesians 2:8,9.

### Believe The Record Which God Has Given And Have Everlasting Life

Jesus answered and said unto them: This is the work of God, that ye believe on Him whom He hath sent.—John 6:29.

Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.—John 5:24.

He that hath the Son hath life; and he that hath not the Son of God hath not life.—I John 5:12.

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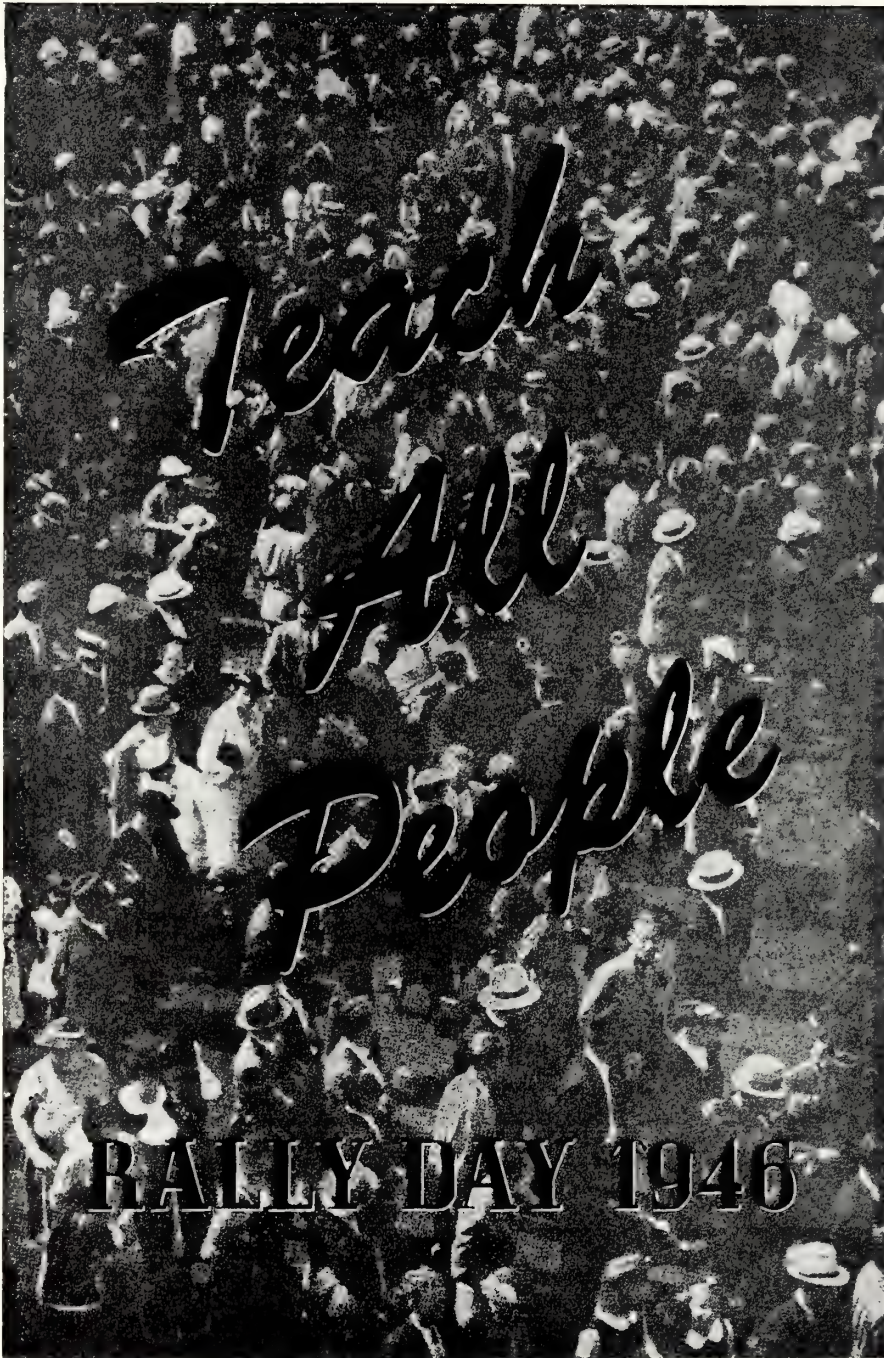
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# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 12

OCTOBER 15, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### "Breakfast Table Autocrat"

Henry P. Crowell, founder of the Quaker Oats Company, director of the Perfection Stove Company and owner of numerous other business enterprises was one of America's most successful business men.

However, he was more than a successful business man. He was an humble, consecrated Christian, who gave his money and time as few men have done, to promote the coming of God's Kingdom.

Richard Ellsworth Day, author of gripping biographies of Spurgeon, Moody and others, has given us in his biography of Henry Parsons Crowell a most heart-warming and inspiring book.

Writing of Mr. Crowell, Dr. Day says in a recent article:

Mr. Crowell had been reared under the theology of Charles Grandison Finney, who sometimes spoke in the Second Presbyterian Church in Cleveland, so that he grew up in the thought that no one ever doubted the authenticity of the Bible. When he heard people make sentences that sounded a little bit shaky, he would promptly disregard his own feelings because only a little later the speaker would say a good word concerning Jesus. Then he saw unmistakably the rise of Modernism in his own denomination. He protested against it. He continued to do so. He came to some strange conclusions. May I read these very briefly:

He felt that the integrity of the Bible was a matter that ought to be maintained no matter where it led. He began his Christian life by holding the Bible as true and authentic history. Then he began to feel that this belief was a necessary qualification for everybody. He realized the case would be lost if it was not implemented at this point. No general worker ought ever to be on church payrolls who did not accept the Bible as true and authentic history. Further, no one should ever be tolerated in places of high authority who would not accept the Bible as true and authentic history.

Then he went a step farther. He saw that the case would still be lost if we tolerated people in

office who themselves, though accepting the Bible as true and authentic history, were still powerless toward others who did not, which brought him down to his great conclusion:

"Faith must not support men in authority any longer who, though they are themselves Bible believers, are tolerant of others in position of trust and authority who do not so believe. I believe that is a statement every Christian today ought to embed in his heart."

This last paragraph, in Mr. Crowell's own words, is, we believe, something every Christian should ponder seriously. When the trustworthiness of the Bible is the question at stake, men have no right, for friendship sake, or for any other reason, to tolerate in positions of authority, power and trust, those who do not believe in the plenary inspiration of the Word of God and who pass their doubts on to others.

—L.N.B.

## Our Sense Of Need

In Eduard Geismar's Stone Lectures on Soren Kierkegaard there is a magnificent introduction by Dr. David F. Swenson, Professor of Philosophy in the University of Minnesota. In the course of Professor Swenson's remarks he stated that there were two kinds of religion, one for good men and one for bad men and that he needed the latter kind. One of his colleagues replied to this observation, "But Swenson, you will never bring the American people to a consciousness of sin." Professor Swenson answered, "But even if every other American were an angel and his conscience pure as driven snow, or if not every American, then at least every American professor of philosophy except myself it would still hold true of me that I stand in need of a religion of pardon and grace, of a religion which offers and effects a relationship to a divine reality that can reconstitute the integrity of the personality. As a child I was told that I needed such a religion but I did not at first understand this to be so, and later I have come to understand it. And now at the age of sixty having spent a lifetime in the use of such powers of reflection as I have, and the exploration of myself through experience, through the nature of my occupation fortunately free from any finite bonds tying me to an institutional loyalty or to a dog-



matic adherence, I still know no better than what my mother told me was and is the simple truth. But one thing is certain: no man who approaches the God-idea from any other standpoint than from the standpoint of his own moral imperfection, will ever have occasion to know the height and breadth and depth of the love of God which passeth all human understanding."

The profoundest students of the souls of men have always found the truths set forth in Professor Swenson's words to be unquestionable. The sense of need is the foundation for the acceptance of Christ and all that He has to offer the soul. A sinner's spirit of receptiveness of the grace of Christ depends in no small measure upon the sense of need for what Christ is able to give.

One of the greatest masters of the spiritual life of the past generation was Alexander Maclaren. Speaking to his Manchester audience one day on the importance of man's sense of need he declared, "I believe, dear friends, for my part that the main reason why so many of us are not out and out Christian men and women is because we have a superficial knowledge or no knowledge at all of our own sinful condition and of the gravity of that fact. Intellectually, I take it that an underestimate of the universality and of the wickedness of sin has a great deal to do in shaping all the maimed, imperfect, partial views of Christ, His character and nature which afflict the world. It is the mother of most of our heresies. And practically, if you do not feel any burden, you do not care to hear about One who will carry it. If you have no sense of need, the message that there is a supply will fall perfectly ineffectual upon your ears. If you have not realized the truth that whatever else you may be of which you might be proud,—wise, clever, beautiful, accomplished, rich, prosperous—you have this to take all the self-conceit out of you, that you are a sinful man—if you have not realized that it would be no Gospel to you that Jesus Christ has died, the just for the unjust, and lives to cleanse us."

If we are going to lead men to a saving knowledge of Christ it will have to be through the narrow door of the sense of need. As soul-winners we must constantly keep this thought in mind. Before we can persuade a sinner to appropriate the riches of Christ he must first realize his own poverty of spirit. In all of our appeals to the lost let us begin at this point—the sense of desperate need of a Saviour.

—J.R.R.

## Tolerance And Communism

Americans are a tolerant, and a gullible people. It is perfectly possible, in the name of freedom, to permit forces to form and thrive which will in turn destroy that freedom.

Communism is far more than a political issue. It is a spiritual issue and a religious one. **There are no Christian Communists.**

William C. Bullitt, former Ambassador to Russia, and at one time most sympathetic to the Soviet Government, is now a completely disillusioned man. Recently he wrote:

"The Soviet Union . . . is unrestrained by any consideration of humanity or morality. In areas which it controls completely it either murders immediately or deports to certain death at slave labor all its political opponents of all classes, including farmers and factory workers and all highly educated persons whom it cannot terrorize into becoming its agents. By continuing day after day and month after month to murder and deport all who criticize, it finally reduces its victims to a terrorized mass of individuals whom it then compels to vote for a Soviet candidate under penalty of losing their bread cards, which are nothing less than permits to live."

We have no desire to force the Russian Government into another mold; stifled and dormant Christian thought in that land may yet accomplish, by God's grace and the aid of His Spirit, this miracle.

But, we do earnestly believe that Christians in America should acquaint themselves with the infiltration which has already taken place in our vital economic, social and political life and take the necessary steps to eliminate this Communistic fifth-column from our national life.

How can this be done? We believe the exercising of the function of a Christian citizen can contribute much. But, we believe the greatest possible contribution to such an end will be to pray earnestly for a great revival, then to go out and work hard to make such a revival possible. God has promised to heal the nation which humbles itself, confesses its sins, and turns from its wicked ways. Such a blessing will come to America if we will but follow this divine formula.

—L.N.B.

## Missions Is The Mission Of The Church

In 1831 John Holt Rice, the founder of Union Seminary in Virginia, overtured the Assembly to declare that the Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of the said society and bound, in maintenance of his Character, to do all in his power for the accomplishment of this object.

In 1861 John Leighton Wilson, the first student President of the Society of Missionary Inquiry of Columbia Seminary, led our first Southern Assembly in inscribing on our Church's banner as she unfurled it to the world our Lord's Great Commission: "Go ye into all the world and preach the Gospel to every creature," regarding this as the great end of our organization, and obedience to it as the indispensable condition of our Lord's promised blessing.

In this century, Louisville Seminary's theologian, Robert A. Webb pointed out that Martin Luther brought the Church back to RELIGION as the field of its dominion and the subject of its concern. Webb declares that the Christian Cause is not the socializing of Christianity, not the remaking of men by first Christianizing their social environment, but the evangelization of the world—the preaching of the Gospel, making the race familiar with God's programme of redemption, and gathering His elect throughout the world.



Others have mightily taken up the torch. The theme of this editorial might have been quoted from scores of our great men of God. It is directly taken from a notable message by Dr. A. A. Little of Atlanta and of Meridian.

This concern for the salvation of souls has blessed the home Church. Under it God has given us a zeal for giving. He has enlarged our hearts until we stand near the top in per capita giving for benevolence. He has honored this emphasis by blessing the home congregations. Interest in the heathen abroad has meant interest in souls at home until little congregations have become large and wealthy congregations. The pastors of today stand upon the foundation of the fathers. Other men labored and they have entered into the harvest. With a few exceptions the pastors of the great congregations of today are enjoying houses of worship and manses and financially strong memberships because of the labors of their predecessors—because of the generation of preachers and people who believed that missions is the mission of the Church. The history of denominations shows that when other interests supplant missions evangelistic zeal and stewardship loyalty begin to wane.

What will our generation do with this goodly heritage that God has given us? Shall we be good stewards of the grace of God, and of our place and heritage in it? Wendell Wilkie says that foreign missions has given America a great influence in the world. It has brought into being an ecumenical or world Church—the greatest force for peace and world brotherhood that exists to-day. Today the gates are wide open for missions. The sowing has been done and the fields are white unto the harvest. America's deliverance of the far east from Japan's domination gives a welcome to our missionaries.

In this day of opportunity are we to take advantage of the Providential call of God to go forward, or are we to dissipate our spiritual concern in other interests? No, there is no reason to assume that the Executive Committee arrangements of twenty years ago is final in our Church. But when new committees are formed it ought to be with a poignant sense of responsibility to God, to the Church and to the benevolence givers that the overhead for these new agencies is absolutely necessary.

We have given in the past because of our spiritual concern for the salvation of souls and of our confidence that every penny was needed and that none was to be wasted. When new agencies are started for temporary needs they ought to be curtailed and closed as soon as the emergency is relaxed or concluded. Any suggestion that an agency is increasing its budget in the face of decreased need, or is encouraging its agents to spend money not imperatively needed will sap the nerves of giving. In God's work we have no right to let personalities overshadow principles.

Whatever may be the casual statements of some, we trust that every man, whom God has counted faithful putting him into the ministry, in his heart of hearts, is concerned for the salvation of souls and cares for the great causes of the Church. Let us manifest our care for the House of God in prayerful rather than precipitate, careful rather than rash, action in dealing with the sacred trust of Christian benevolences. The people of the Lord give to Him. The Lord Christ sits over against the treasury. He not only notes how we put into the

treasury, but also how we use that which is put there. The eyes of Him, with whom we have to do, run to and fro in the earth, and to whom much is given from him shall much be required. By His grace may we each be able to give account of our stewardship with joy and not with pain.

—Wm. C. R.

## An Impossible Situation

A very unusual situation exists in church circles today. The Presbyterian Church, U.S.A., is negotiating plans for Organic Union with both the Episcopalian Church and the Presbyterian, U. S.—our own church. While one must note that the probabilities for Union between the Northern Presbyterians and the Episcopalians do not present grounds for thinking that the union will take place at once, yet the recent meeting of the latter church did not turn down the proposed plans, but continued the Committee and is willing to continue negotiations. Also, it seems likely that the Presbyterians would probably accept the proposed plans, though as they have not been sent to the Presbyteries. This is only to be believed on the basis of what one reads in the church papers. Some very influential men of that Church are in its favor and the writer has not noticed any expression of influential men in opposition to the Union in *The Presbyterian*, an evangelical paper of this Church, in Philadelphia. The writer has not seen *The Tribune*, the other church paper of the U.S.A. Presbyterians, in its recent issues.

But the situation is anomalous and, one would think, should not be allowed to exist. The proposed bases for the two unions are, of necessity, radically different. Especially, Union with the Episcopalians, necessitates a greatly modified form of Church Order, in order to provide a basis for both Presbyterian and Episcopalian Ordination. The problem of ordination, is of course, the chief obstacle to this union. The Episcopalians will certainly not abandon in their belief in the necessity for ordination by a Bishop—to hold fast to their doctrine of Apostolic Succession. But equally sure, the Presbyterians will not admit the invalidity of Presbyterian ordination. So the proposed plan therefore provides for a joint ordination in which both Presbytery and Bishop will take part. And this necessitates some other changes in the general organization of the proposed united body,—to provide for both Presbyterian and Episcopal oversight, of local churches and the general work of the Church.

But the proposed plan for Union with our Church, of course, contains no such proposals. We are both Presbyterians as concerns ordination and Church Government. But the two proposals for Union are quite inconsistent with each other. Suppose that both our Church and the Episcopalians accepted the proposed plans for Union, in what situation would the three Churches find themselves? In a wholly impossible situation. A situation calling for two entirely inconsistent forms of Church Government. Both could not be adopted. One or other must prevail. Suppose that while proposals for Union are in negotiation between the Presbyterians, U.S.A. and the Episcopalians, our Church should decide to go into Organic Union with the U.S.A. Church, what would then happen?



Would the United church withdraw from consideration of union with the Episcopalians? It is not likely that our church would be in favor of such Union. The votes of our membership would, in large majority, probably, be against continuing the negotiations. Of course, one can only form his own opinion about this as union with the Episcopalians has never been proposed to us. But there are not wanting some men in both churches who are thinking in terms as large and wide organic union as possible. It is the writer's opinion that these men are in much larger numbers in the U.S.A. Church than in ours,—again an opinion which might not be agreed to by everyone.

But what would the united Church, ours and the U.S.A.—do with further negotiations with the Episcopalians? There are very influential men in the U.S.A. who would certainly wish to consider the union till it was found whether a plan could be framed which would prove acceptable to both churches. That the union of our body with the U. S. A. would almost certainly contain more members opposed to Episcopalian union seems certain to this writer. But would there be enough to halt the movement? It is impossible to say. But our Church should not fail to take note of the fact that should organic union with the U.S.A. church come, we would then be faced with proposed plan for union with the Episcopalians.

Or, should the opposite take place,—union with the Episcopalians and the U.S.A. Presbyterians first,—what would then happen to the proposed plans for union with our church? Is there any likelihood that a majority of our church would approve of the continuance of such proposals? Against it would be all those who are now against union with the U.S.A. church plus any of those favoring union with the U.S.A. but not willing for union with the Episcopalians.

But the whole situation is very anomalous. It would seem that the only proper course to pursue is to drop the proposals for union with either one or the other group till that matter was definitely settled. Either our church or the U.S.A. church should take this stand to prevent the difficult situation which would arise if either union were consummated while the other was still under consideration. As it is not likely that the U.S.A. church will do this, it would seem the part of wisdom for our church to discontinue further negotiations with the U.S.A. church till the Union between them and the Episcopalians was either consummated or abandoned. —D.S.G.

### What Is Christianity?

"We hear of Christianity without dogma, Christianity without miracle, Christianity without Christ. Since, however, Christianity is a historical religion, an undogmatic Christianity would be an absurdity; since it is through and through a supernatural religion, a non-miraculous Christianity would be a contradiction; since it is Christianity, a Christless Christianity would be—well, let us say lamely (but with a lameness which has perhaps its own emphasis), a misnomer. People set upon calling unchristian things Christian are simply washing all meaning out of the name. If everything that is called Christianity in these days is Christianity, then there is no such thing as Christianity. A name applied indiscriminately to everything designates nothing."

—Benjamin B. Warfield.

## Can Presbyterians Be Revived?

There has been for some time a peculiar kind of defeatism in our Church. We have almost come to accept the popular verdict that Presbyterians are essentially stiff, formal and cold. We even tell jokes on ourselves which imply that spiritual warmth and vitality are alien to Presbyterianism. In more serious and despairing vein has been the lament that we cannot overcome our Calvinistic complex. Our creed, it is alleged, keeps us from being revivalistic and evangelistic.

History, however, does not justify this defeatism. Neither does it support the popular impression that is current today. Presbyterians have frequently been the leaders in revivals. The Rev. Theodore J. Frelinghuysen, of the Dutch Reformed Church, was an evangelist of power in colonial days. So were the Tennents, Presbyterian ministers of New Jersey. So also were the Calvinists George Whitefield and Jonathan Edwards.

Commenting on the Great Awakening in New England about 1740, two ministers of note, Dr. Isaac Watts and Dr. John Guyse, had this to say: "If our readers had opportunity (as we have had) to peruse several of the sermons which were preached during this glorious season, we should find that it is the common plain Protestant doctrine of the reformation, without stretching toward the Antinomians on the one side, or the Arminians on the other, that the Spirit of God has been pleased to honor with such illustrious success."

Jonathan Edwards himself testified: "I think I have found that no discourses have been more remarkably blessed, than those in which the doctrine of God's absolute sovereignty with regard to the salvation of sinners, and his just liberty with regard to his answering the prayers or succeeding the pains of natural men, continuing, on, have been insisted on. I never found so much immediate saving fruit, in any measure, of any discourses I have offered to my congregation, as some from those words, Roms. 3:19: 'That every mouth may be stopped'; endeavoring to show from thence that it would be just with God forever to reject and cast off mere natural men."

Presbyterians can be revived. But not apart from the truth: When we exalt the truth as it is in Christ Jesus both in our preaching and in our Church life, we shall be close to, if not actually in, a revival. It is our belief that the covenant of loyalty and prayer printed in this issue of *The Journal* is an excellent step in the right direction.

—C. N. W.

## Covenant Of Loyalty And Prayer

I. Humbled by the recognition of the presence of error and sin in our Church, and our share of responsibility therefor, we dedicate ourselves to the task of rebuilding our Church pure in doctrine, in life, and uncompromising witness to the saving power of the Lord Jesus Christ.

II. We affirm our loyalty to the following convictions:

(a) The entire trustworthiness of the Word of God, the only infallible rule of faith and practice;

(b) The Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures;

(c) The full Deity of our Lord Jesus Christ, involving the fact of His Virgin Birth, His substitutionary atonement to satisfy divine justice, His mighty works and miracles as recorded in the New Testament, His bodily resurrection, and His sure return in power and glory.

III. We are opposed at present to organic union with the Presbyterian Church in the United States of America because there is a marked difference in the two churches as to the interpretation and administration of the standards.

IV. We covenant together to stand for these principles and to pray daily and especially every Saturday night for the outpouring of the Holy Spirit upon our Church in a mighty revival.

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This covenant has been published at the request of a group of laymen of our Church (Presbyterian U. S.) After signing please mail to Continuing Church Committee, care The Southern Presbyterian Journal, Weaverville, N. C. Additional copies of this Covenant will be mailed without cost.

### The Imitation Of Christ

**"Imitatio Christi!** It certainly is the most powerful lever to move men to endeavor which has ever entered the world; it has revolutionized all conceptions of values; it has transformed the whole spirit of conduct and changed the entire aspect of life. But it has one indispensable precondition. Only living things can imitate anything. Dead things must be brought to life. Lost things must be found. Sinners must be saved. Even the heathen knew that he may see the good and yet pursue the bad. The awakened soul cries out, O wretched man that I am! who shall deliver me out of this body of death? Jesus has done for us something far greater than set us a good example, and summon us to its imitation: something without which there could have been no imitation of His example; no transformed ethics; no transfigured lives. He has undoubtedly set before our eyes in living example the perfect law of love. But he has done more than that. He has written it on our hearts. He has given us new ideals. And he has given us something even above that. He has given us the power to realize these ideals. In one word, He has brought to us newness of life. And He has obtained for us this newness of life by His own blood."

—Benjamin B. Warfield.

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### A FAMILY PRAYER BY JOHN CALVIN

"Grant, Almighty God, that since the rule of Thy true and lawful worship is sufficiently known to us, and Thou continuest to exhort us to persevere in our course, and to abide in that pure and simple worship which Thou hast fully approved; O grant, that we may, in true obedience of faith, respond to Thee: and though we now see the whole world carried here and there, and all places full of the awful examples of apostasy, and so much madness everywhere prevailing, that men become more and more hardened daily; O grant, that, being fortified by invincible faith against these so many temptations, we may persevere in true religion, and never at any time turn aside from the teaching of Thy Word, until we be at length gathered to Christ our King, under whom, as our head, Thou hast promised that we shall ever be safe, and until we attain that happy life which is laid up for us in heaven, through the same Christ our Lord. Amen."



# The Voice Of The Federal Council Of Churches Of Christ In America Speaks For Your Church And You

By L. E. Faulkner\*

If you are a member of the Presbyterian Church, U.S., (Southern Presbyterian Church) then the voice of the Federal Council speaks for your church and you by the authority of our General Assembly. The 86th General Assembly of the Presbyterian Church, U. S., held at Montreat, North Carolina, May 23-28, 1946, commended the Federal Council of Churches "... for the magnitude, scope and importance of its work ...." and officially made the Federal Council of Churches the voice of your church on economic, social, racial, labor and moral problems for another year.

Those church members who believe that the voice of the church of the Living God is clear and precious and that the mission of His church is to preach Christ and Him crucified should give prayerful consideration to the radical pronouncements by the Federal Council on Theology and the church's mission.

In the July 1, 1946, number of *The Southern Presbyterian Journal* there is an article by Mr. Vernon W. Patterson, Elder in the First Presbyterian Church, Charlotte, North Carolina, on the subject "The Federal Council Speaks for the Churches." Every church member who believes in the Divinity of Jesus and the saving grace of the crucified and risen Saviour should read Mr. Patterson's article. By well authenticated and official statements, this article proves beyond any question of doubt that the Federal Council is speaking for the churches affiliated with it. The Federal Council is speaking for you and for me as members of the Southern Presbyterian Church. Its voice is strong and powerful among the many political pressure groups. Its pronouncements are often similar to those of the Communists and Socialists, the C.I.O.—Political Action Committee, those who would place security ahead of freedom and many other groups who believe in foreign ideologies which would destroy the individual competitive enterprise system and constitutional government.

Listen to the voice of some of the leaders of the Federal Council as they speak for your church and you.

Dr. Harry Emerson Fosdick speaks, "I do not believe in the Virgin Birth, or in that old fashioned substitutionary doctrine of the Atonement; and I do not know any intelligent Christian minister who does."

Dr. Vinson Y. Landis, Associate Secretary of the Department of Research and Education of the Federal Council, speaks, "The corporate form of business institution is itself inherently undemocratic." He has branded the modern corporation as "socially irresponsible."

Dr. E. Stanley Jones, prominent leader in the Federal Council, speaks: "A combination of individualism and collectivism will give us what we need—unless spiritual unity is founded on an economic and social unity, it will go to pieces." In other words, Dr. Jones speaks for twenty-five mil-

lion Protestant Church members, he is bold to make the statement that fellowship among true Christians is founded on an economic and social unity, and that if it is not founded on such unity, God's plan will go to pieces.

Dr. Ivan Lee Holt, another man who speaks for you and me through the Federal Council and in speaking of the work of the Federal Council speaks, "It would seek an overthrow of the present capitalistic system. There are those who feel that the profit motive is wrong and that there can never be happiness for human kind until the present economic system gives way to some co-operative scheme."

And in committing over twenty-five million Protestant Church members to the cooperative system which is socialistic and an enemy to the free enterprise system, Rev. Cameron P. Hall, recently elected Associate Executive Secretary of the Christian Social Relations and Co-Secretary with Mr. James Myers of the Industrial Relations Division and of the committee on the Church and Cooperatives, speaks, "All Christians recognize the higher ethical value inherent in the cooperative as over against the competitive motive and that as cooperation is emphasized and competition subordinated we approach more nearly to the teachings of Jesus. We therefore encourage the extension of cooperative techniques and other similar means of bringing about economic justice and brotherhood."

Bishop G. Bromley Oxnam, President of the Federal Council, speaks, "The common faith must come to live in the practices that make for brotherhood; the cooperative spirit must surplant competitive struggle; the objective of social endeavor must shift from profit making to personality making."

The Federal Council speaks in a strong voice in favor of a permanent Fair Employment Practices Committee and in favor of an increase of the minimum wage to 65 cents an hour with 75 cents an hour after two years. This and other socialistic legislation is urged in a letter written on the letter head of the Federal Council, Industrial Relations Division, by Rev. Cameron P. Hall to Honorable Clyde Doyle, Congressman from California. The letter is under date of June 26, 1946, and it was placed in the *Congressional Record* of July 18, 1946. The letter repeats a statement adopted by the Federal Council of the Churches of Christ in America at its special meeting at Columbus, Ohio, March 5-7, 1946. In Rev. Hall's letter he tells Representative Doyle that the Federal Council had nearly five hundred delegates at their meeting at Columbus and that these delegates represented twenty-five of the denominations of this country. Rev. Hall speaks for you and me through the *Congressional Record*.

Mr. James Myers, Industrial Secretary of the Federal Council who served four years as a member of the Board of Directors of the Cooperative League of the U. S. A., in his report under the heading "Religion, Labor and Economic Relations" stated

that the counsel and help of Professor Liston Pope of Yale University Divinity School as Chairman of the Division had been of utmost value to the work of the Division. Dr. Pope speaks for you and me, "There is a great deal of interest in the student body at Yale Divinity School in the cause of labor. These students have an organization, Religion and Labor Local Number 1, affiliated with the International Religion and Labor Foundation. Through this organization many of them have participated actively in strikes in New Haven during the last few weeks, and in many other causes."

One has only to read the reports of Federal Council leaders like those whom I have quoted here to be convinced that these men acting as the duly authorized representatives of the Southern Presbyterian Church are leading us down the road to the left—the toll road to national socialism—the road which would lead church members away from the teachings of His Holy Word, away from the belief in the Divinity of Jesus and of the saving grace of the crucified and risen Saviour.

Many of the leaders of the Federal Council are advocating an economic system which has in it the philosophy of Karl Marx who once said, "You reproach us with intending to do away with your property. Precisely so; that is just what we intend."

I challenge those leaders of the Federal Council who are using our churches as a powerful political action committee to justify their actions by reference to Scripture in God's Holy Word, His Word which has commanded His people not to add unto the Word of God, nor diminish from it. I also challenge every commissioner who represented the Southern Presbyterian Church at the General As-

sembly and who voted in favor of allowing the Federal Council to speak for our churches to cite one word of authority from Jesus Christ, the Head of our church, to delegate to the Federal Council, or any other man-made organization, authority to represent us in its activities for the purpose of solving industrial, political and racial problems.

As Christian citizens we should take an active part in our government. We should assume individual responsibility and decision. We should give prayerful, intelligent and independent thinking, plus courage and articulate eternal vigilance for the purpose of re-establishing and preserving constitutional government—the only hope of mankind. Socialism is an enemy of the Christian Religion as are many of the other foreign ideologies which are being strongly advocated by many of our leaders in labor organizations, government and man-made church groups.

It is true that a very small percent of the twenty-five million Protestant members of the churches which are affiliated with the Federal Council have the faintest idea as to what the council, through its socialistic leaders, is doing. It is therefore important that church members affiliated with the Southern Presbyterian Church should seek through the blessings of God's Holy Spirit to know the truth about the Federal Council. When this has been done the majority of our commissioners to the General Assembly will vote to remove the Southern Presbyterian Church from the Federal Council instead of commending the work of the Federal Council as they did at the last General Assembly.

\*Elder in the First Presbyterian Church, Hattiesburg, Miss.

## The Proper Relation Between The Church And Social Reform

By Rev. Richard Robertson\*

Much talk is going about these days of the social implications of the Gospel. It is the contention of many that the Church is failing because it does not meet its social obligations, that the function of the church is not only to be the agent through which the Gospel is spread, but also the means of great benefit to humanity by lifting up and reforming society in general. It is interesting to note in this connection how Dr. J. H. Thornwell, one of our most brilliant and well loved brethren of another generation, related The Church and the problems of society. In his review of Dr. Breckinridge's Subjective Theology he makes the following comments.

"If the Church undertakes to meddle with the things of Caesar, she must expect to be crushed by the sword of Caesar. If she condescends to put herself upon a level with the countless institutes which philanthropy or folly has contrived for the earthly good of the race, she must expect to share the fate of human devices and expeditors. The Church is of God, and if she forgets that it is her Divine prerogative to speak in the name and only by the authority of God—if she relinquishes the dialect of Canaan, and stoops to babble in the dialect of earth—she must expect to be treated as a

babblor. Her strength lies in comprehending her spiritual vocation. She is different from all other societies among men. Though a society she has ethical and political relations in common with the permanent organizations of the family and the state, yet in her essence, her laws, and her ends she is diverse from every other institute. The ties which bind men together in other societies are only mediately from God and immediately from man; She is immediately from God and mediately from man. The laws of other societies are the dictates of reason or the instincts of prudence; her laws are express revelations from heaven: **Other societies exist for the good of man as a moral, social political being; she exists for the glory of God in the salvation of sinners!** Her ends are supernatural and Divine. She knows man and God only in the awful and profound relations implied in the terms guilt, sin, pardon, penitence and eternal life. Existing in Christ, by Christ and for Christ she has no other law but **His Will**. She can only speak the words which He puts in her mouth. Founded upon Divine revelation and not in human nature, she has a **Divine faith** but no **human opinion**, and the only argument by which she authenticates either her doctrines or her precepts is,



**Thus Saith the Lord!** Her province is not to reason, but to testify.

Whenever earthly societies of any sort involve corrupt doctrines, it is the duty of the Church in the name of God to witness against the lie; but she can interfere no farther, except in relation to her own members, than to expose and rebuke the falsehood. When secular institutions involve no corrupt principle her position is one of silence in relation to them. As God has neither commanded nor prohibited them, she leaves them where He has left them—to the discretion of His children. The simple proposition that all Church-power is **ministerial and declarative**, consistently carried out, explains her whole duty. The meaning is, that the church can only execute what God enjoins, and can teach as faith or duty only what God reveals. When, therefore, she is requested to recommend some human contrivance, she has only to ask herself, Has God made it the duty of His people to engage in it? Has He anywhere commanded them to join this, or that or the other society? If not, what right has she to require it? If the thing is wrong she has a right to condemn it; if liable to no moral objections on the score of principle, she must be silent; and the reason of the distinction is obvious. All wickedness is contradictory to the law of God, and she has a right to declare that law. In the other case the question is one of the fitness of means and ends, and that is a question of opinion. God has given no revelation about it, and

therefore she has nothing to declare. We have seen the church treated as a contrivance for every species of reform—individual, social, political. We have seen her foremost, under the plea of philanthropy, in every species of moral knight-errantry, from the harmless project of organizing the girls of a township into a pin-cushion club, to the formation of conspiracies for convulsing governments to their very centre. The result has been precisely what might have been expected. Christ has been expelled from these pulpits, and almost the only Gospel which is left them is the gospel of the age of reason. **If the church is to avoid such condemnation we must rigidly restrain the church within her own proper sphere; and as she refines and exalts the spiritual nature of man, we may expect her to purify the whole moral atmosphere, and indirectly, through the life which she imparts to the soul, to contribute to the prosperity of every human interest.** Her power in the secular sphere is that of sanction and not of a rule."

We are confident that the truths set in these paragraphs are the only truths which can secure to the church today the position of influence which she ought to have. May the Lord help us to know our duty and do it as He has revealed it in His word! These truths do not deny the social implications of the Gospel, but merely put them in their proper relation.

\*Piedmont, Ala.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Facts About The Home Mission Emergency Fund

Atlanta, Ga.—"For every dollar allocated by the Home Mission Emergency Fund of the General Assembly of the Presbyterian Church in the United States, at least \$10. has been spent—or will be spent—by local church groups," declared the Rev. Leslie H. Patterson, Roanoke, Va., who has come to Atlanta to establish headquarters in the office of the Assembly's executive committee of Home Missions, and to serve as director of the 1946 campaign for the emergency fund.

The campaign will continue through Nov. 3. The objective will be to complete the \$1,250,000 approved by the Assembly four years ago as the goal for a five-year emergency program for Home Missions. The Church will be asked to raise \$600,000 this fall.

"To date, more than \$700,000 in new money has been appropriated to more than 300 church projects," Mr. Patterson said, "Of course, you cannot build 300 churches with \$700,000. The appropriations have been used to assist, or to challenge local groups. We now know that for every dollar allocated by this fund, the local groups have spent ten, or more, dollars. That means, if we raise the \$600,000 set for this year's goal, that the Church will spend more than \$12,500,000 in five years for new Home Mission enterprises.

"It is exceedingly doubtful," he continued, "if any Church has ever spent this much money in new Home Mission expansion in so short a time. This does not include building expansion in many of our self-supporting churches, which also has been included in the emergency fund allocation. The total amount of money involved will far exceed the desired challenge fund of a million and a quarter dollars."

Already 141 projects have been approved for the current emergency campaign; more applications for funds are expected by February. This is the fifth, and last year of the emergency movement—but, as Mr. Patterson said, "Surely God is expanding our Church. In the years ahead we will expand more than in the past, with the impetus found by churches all over the Assembly through the emergency movement."

### The Sermon On The Mount For Bible Mastery Month

The atomic bomb has blasted many awake to know that only what the Old Book holds will meet the world's need. General MacArthur said, "Military alliances, balances of power, League of Nations, all in turn failed—We have had our last chance. If we do not now devise some greater system, Armageddon will be at our door. The

problem basically is theological and involves a spiritual recrudescence—It must be of the spirit if we are to save the flesh." The N. Y. Times (Dave Boone) said, "It looks as though man had better start harnessing the forces of the Spirit, the powers of the Holy Writ and the electrons of the Golden Rule—the only atomic bombs that will save mankind from now on are to be found there."

Appropriately, the Sermon On The Mount is selected for Bible Mastery Month in October. The Committal is to try to read the 5th, 6th and 7th chapters of Matthew through daily that month. (Time, 12 to 20 Minutes) The cooperation of the Associate Reformed Presbyterian Church U. S. representing 207,000 organized southern women and other bodies is assured. It is expected that churches, associations, conferences and presbyteries will adopt and promote the movement. The endeavor needs be for a million reading the Sermon On The Mount.

Your church is invited to put on this campaign in line with many other Christians. It will be novel for many to read a Bible unit through at one sitting and repeatedly till it becomes "the song of the soul." A Georgia lady of 95 wrote "I never was so thrilled and did not want to put it (Acts) down." In the present crisis non-Christians may be enlisted and then attend on expositions of the Sermon On The Mount, thus opening the way to practical evangelism. Some pastors, after the practice of Campbell Morgan, will prepare by reading 50 to 100 times beforehand and then find it a rich privilege to preach to a folk already interested by their reading.

Last year there was response from over 20 denominations in 41 states, 7 Canadian provinces and four foreign lands. Two sisters in California read the book, Acts, through six times in nine different translations and versions. This year the world crisis presents a tremendous challenge and the call of a great opportunity. The cooperation of churches, Bible classes and other groups is invited. Further information, four page leaflet, etc. will be gladly sent. Please enclose a self addressed, stamped (except in Canada) envelope to C. J. Boppell, chairman for Seattle Presbytery, 2666 37th Street, S. W., Seattle 6, Wash.

## The Ministry To The Hospitals

By Chas. M. Boyd, D.D.\*

"I was expecting you" is not an uncommon comment made, especially by patients from without the city, when the Minister to the Hospitals of Charlotte, North Carolina, calls the first time. The welcome extended the minister, almost without exception, is warm. The number of notes written after the patients return to their homes is gratifying. The fact that their Church cares when her members are ill is deeply appreciated.

Mecklenburg Presbytery began work in the hospitals through her Minister to the Hospitals on September first, 1945. The Catholic Hospitals all have chaplains. A few other hospitals have chaplains, but they are the exception. The work Mecklenburg Presbytery is doing is unique in our Church, and it is a work not being done generally by other Churches. Some facts regarding this pioneer effort may be of interest.

There are three large hospitals in Charlotte in which the minister works. The three have approximately 900 beds. There is a daily average of about 160 Presbyterian patients in the three, including the Associate Reformed Presbyterian, between whom and the Presbyterians the minister makes no distinction. Usually one fourth of the Presbyterian patients are from without Mecklenburg County; more than one third are from without the city of Charlotte.

This story is being written as of August 1st, 1946. On that date 3233 Presbyterian patients had passed through the hospitals since September 1st, 1945. The average time of hospitalization was about twelve days. A few patients were in the hospitals during the whole of the period. These 3233 patients were visited from one to one hundred times each by the minister to the hospitals. The average number of visits to a patient was about six. Approximately 20,000 visits were made. Prayer was always offered. The number of private or single rooms is relatively small in these days of tragically crowded hospitals. Prayer in the multiple rooms was offered with all. The number, therefore, with whom prayer was offered is much larger than 20,000.

The minister to the hospitals can not take the place of the pastors, but he can aid the pastors and supplement their work. Cards are mailed each evening to all the pastors or churches who have had members admitted to the hospitals during the previous twenty-four hours. The hope is that the pastor will visit their patients immediately on their entering the hospitals. The early visit generally is appreciated far more than the delayed. But many pastors, for one reason or another, cannot visit their patients frequently and often not at all. There are always congregations that have no pastors. The minister to the hospitals fills a great need in such cases and perhaps he is of great help in all. To find that the expressions of appreciation are just about as frequent and hearty from those living within the city as they are from those from far-away places has been quite astonishing.

Wendell Wilkie made a great contribution to the thinking and spirit of the world when he coined the phrase, "One World." This is one world. And a person is One Person. That means things. If one is mentally depressed and spiritually not in tune for long, he may be made physically ill. If one is physically ill, his mental and spiritual attitudes will greatly affect his recovery. The quiet rest, and touch with the Master that the brief, softly spoken, sincere prayer by his bedside may bring is of inestimable value. That fact is being recognized by physicians and nurses, as well as ministers, to an astonishing extent.

Moreover, more things are being done by prayer than this world dreams of. Wisdom and skill are given the physicians and surgeons by their own prayers and the prayers that are offered for them. Nurses are given skill and strength and tenderness and hopeful spirits that are contagious because they pray and because someone prays for them. The spirits of the patients are revived and new strength comes as they are made able to rest quietly in the hand of Him "who healeth all their diseases." But above all the Great Physician, who not only uses human agencies but who lays His own healing hand in tender touch upon the patients, sees "their faith" and once again, in His own good time, "the power of the Lord" is "present to heal."



During the months spent in the work the conviction has grown greatly that the ministry to the hospitals in the larger centers is one of the very great fields untouched by our Church. No one in any other field of endeavor can touch so intimately so many people in a day, nor minister to so many from different and far scattered congregations. The most staggering feature of the work is its many sided magnitude.

\*Presbyterian Minister to the Hospitals for Mecklenburg Presbytery.

## My Garden Of Life

By Margaret Moore Jacobs\*

I want you to come walk with me a little while today in the "Garden of Life." There is nothing I believe can touch one so much as working in a flower garden. It seems the feel of good warm earth crumbling between your fingers goes straight through to one's heart and does something to the soul.

Don't you love to go into your garden early in the morning before everything wakes up,—while that fresh smell of dew is all over? Then at noon-day, when the sun is highest, that is when the flowers seem to be their gayest selves. And I can never miss a peep, at least, at sundown. It seems to me then is when "My Garden" is nearest to the heavens—so still and quiet with the stars beginning to shine down.

I love the sunshiny days and the rainy ones, too. Haven't you been in your garden just after a shower of rain and could you ever forget that fresh, clean odor which words cannot describe?

Life seems so easy for the flowers. God gives them everything they need for life—sunshine and rain, morning, noon, and night. He gives them nourishment and they grow and blossom. Why cannot we be more like the flowers? If we would only try to be, life would be so easy and happy for us, too.

God has given us everything we need to grow and blossom in this garden of life just as He has the flowers. He has given us so much. It seems we give so little in return.

For nourishment He gives us love—and prayer. If we only keep those two things in our lives, we will need nothing else to make them beautiful.

But sometimes we feel our part in this garden is so small that it is not important. The important tasks are for others bigger and stronger than we. But have you ever noticed that some of the smallest flowers give the sweetest fragrance? So it is with our lives—often the smallest give the most beauty to life.

Then let us go out into our garden early in the morning in prayer, and plant love. We will grow more beautiful in the noonday sun. And when the evening comes to us and the sun goes down on our life's garden, may we go out to meet our Lord and Master unafraid.

\*Clarendon, Ark.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For Nov. 3: Paul Champions Freedom And Brotherhood

Scripture: Acts 15:1-35; Galatians 2:5. Devotional Reading: I John 2:1-10.

The negro spiritual says that not everybody that talks about Heaven is going there. We feel that not all the people who talk so glibly and incessantly about "freedom" and "brotherhood" enjoy these blessings or understand how they may be obtained.

Only Christ can make men free. He who commits sin is a slave of sin, but if the Son shall make him free, he will be free indeed. Only the liberty wherewith Christ has set free both from sin and the law is a liberty worth having.

Only in Christ do we have real brotherhood. Just as sin makes men slaves, so sin separated men into clashing groups who hate and devour and kill one another. There can be no brotherhood among wicked people for "there is no peace, saith my God to the wicked." Where men and women are born of the Spirit and are bound together by the tie of Christian love there will be a brotherhood.

These truths are emphasized in the first epistle of John from which our Devotional Reading is taken and also in the passages for our study today.

Acts 15:1-35: **All Saved through the Grace of the Lord Jesus Christ.** The key-verse of this passage might well be the words of Peter in the eleventh verse: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they."

The Christian Church faced its first great issue. Was salvation by grace, or was salvation a matter of works, of keeping the Mosaic Law? In other words, would Gentile believers have to come into the church as Jewish proselytes, or would they be free to come in by simple faith?

Paul and Barnabas had been preaching to the Gentiles and receiving them into the number on their faith. Then some men came down from Judea and were teaching the brethren: "Unless you are circumcised according to the custom of Moses, you cannot be saved." Paul and Barnabas debated the matter with them and it was decided to take the question up to the apostles and elders in the church at Jerusalem.

After there had been much discussion Peter made his report. He took his stand squarely for the freedom of these Gentile converts. They were not to put a yoke upon the neck of these disciples—bondage to the law.

Paul and Barnabas then relate their experience and the signs and wonders God had wrought through them among the Gentiles.

Then Jesus, who seems to have been the moderator of the council, makes a statement, quoting from the prophets concerning the Gentiles coming into the church. His proposal, which was adopted by the assembly, was that they should not trouble the Gentiles who turn to God, with the ceremonial law of Moses, but suggest these "necessary things"; that they abstain from what had been offered to idols, from blood, from what has been strangled and from unchastity.

A letter embodying this decision was sent to the churches and brought great joy. It was a momentous decision.

**Galatians 2: Justified by Faith.** In this chapter Paul describes his second visit to Jerusalem, fourteen years after the one in the first chapter. He tells of his sharp encounter with some "false brethren who slipped in to spy out our freedom which we have in Christ Jesus." He won out in this encounter and was given the right hand of fellowship by James, Cephas and John, pillars of the church at Jerusalem, and the agreement was reached that "we should go to the Gentiles and they to the circumcised." They were asked to "remember the poor," which very thing, "I was eager to do."

In Verses 11-21 Paul gives the account of his opposition to Peter, who seems to have gone back on his previous clear position, "fearing the circumcision party." "I opposed him to his face." This does not look much like Peter as a "pope." Even Barnabas was carried away, and Paul had to stand alone for the great doctrine of justification by faith, "that a man is not justified (reckoned righteous) by works of the law but through faith in Jesus Christ." He closes the chapter with his wonderful declaration: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loves me and gave himself for me. I do not nullify the grace of God; for if justification were through the law, then Christ died to no purpose." (R.S.V.)

**Galatians 5: "Called to Freedom."** The much quoted and misunderstood phrase, "you have fallen from grace," means that we are trying to substitute law for grace, work-righteousness, for Christ-righteousness. "For freedom Christ has set us free; stand fast therefore, and do not submit again to the yoke of slavery." The faith that saves, however, is a living faith; it works by love. We are "called to freedom," but we must not use our freedom as an opportunity to the flesh, but through love serve one another.

We are to walk in the Spirit, and not gratify the desires of the flesh. There is a conflict in every Christian. Every "born again" Christian is two men. The old nature is still there, but a new nature has been imparted. We are to put to death the old; we are to yield to the new. We are to be led by the Spirit, and if so, we are not under law.

There follows two lists: (1) the works of the flesh, and (2) the fruit of the Spirit.

What an awful list is the first one! Do we not see these "works" being done by the great mass of unregenerate mankind? And the sad part is that carnally-minded Christians are often guilty of these sins. The minute the old nature gets the

upper hand these deeds show themselves. "Those who do such things shall not inherit the kingdom of God." Let us "look to ourselves," and by the grace of God and the Spirit of God root out the old leaven.

What a beautiful list is the second! How the real Christian yearns for such blessed and satisfying "fruit!" The word "fruit" is singular. This may indicate that these other "fruits" grow out of love as a beginning. There is no law against such.

Let us examine and meditate upon Verse 24: "And those who belong to Christ Jesus have crucified the flesh with its passions and desires." (R.S.V.) How do I know that I am a Christian? That I have been "born again?" That the Repentance I profess is "repentance unto life"; that the faith I claim is "saving faith?" "By their fruits ye shall know them." Have I "crucified the flesh?" Is the fruit of the Spirit manifest in my life? Do I love the brethren? Is there joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control, in my life? Let us examine our hearts before God as we leave this study!

We are not made free in order to sin, but in order to get rid of sin. We are saved **from** our sins, not in them. "If the Son shall make you free ye shall be free indeed." What a blessed freedom!

A brotherhood of Spirit-born and Spirit-filled, and Spirit-led men, not desirous or vain glory, not provoking or envying one another, but helping and encouraging, bearing one another's burdens. What a blessed brotherhood!

### Lesson For Nov. 10: Paul Founds The Church At Philippi

Scripture: Acts 16:11-40; Philippians 1:3-6; 2:1-11; 4:8-23. Devotional Reading: Psalms 122.

"Come over into Macedonia and help us." Such had been the "Macedonian Cry" in the vision at Troas. "And when he had seen the vision, immediately we sought to go." Do we receive such visions and hear His voice? Are we as ready to "Go?" If not, why not? Is not the Holy Spirit as able and willing to guide us as He was Paul? Is the fault not in us?

The beginning of the church at Philippi is one of the most interesting and instructive portions of this most interesting Book of Acts. The experiences of the missionaries were so varied, the first converts so different, and the working of God's Spirit so marvellous—we can only touch the main truths.

**Acts 16:11-40. The Historical Background. 1. "The Riverside."** 11-15. The church at Philippi began in a very quiet place and in a very quiet way—in a prayer-meeting by the side of the river where some women met to pray. Do not many revivals and many churches begin this way? A few earnest souls seeking God in prayer; God answering their prayer by sending a preacher; God opening the hearts of those who hear.

The first convert in Europe is a woman, "a seller of purple," a business woman. How much the Gospel has meant to the women of Europe, of America, of the world! Her conversion is one of the quietest in the Bible. It is typical of many conversions. It does not take noise, confusion, and shouting, to make conversions genuine. In the experience of



the writer, the quieter sort have proved the more lasting and fruitful. Let us not think that everybody has to be converted in the same way or have some striking "experience" or dream. All that is necessary is for God to open the heart, and for us to receive the Saviour into our hearts. Lydia's conversion was no less real than the jailor's.

God's ways are not our ways. Perhaps Paul was disappointed by this very small beginning. But Lydia's home became the starting-point for the church at Philippi which later caused the apostle so much joy. Do we get discouraged by small results? Let us read this passage again and take courage.

**2. The Roadside:** "As we were going." 16-18. The next experience is in the street of the city, and a most amazing experience it is! A poor slave girl possessed of an evil spirit follows them and gives her testimony: "These men are the servants of the most high God, which shew unto us the way of salvation." This testimony, while true, was unwelcome, as was the case with our Saviour. A miracle is performed and the evil spirit leaves the girl. No doubt she became another convert for the church at Philippi.

What a difference in these two; Lydia, a godly woman given to prayer, seeking salvation; the slave girl, possessed of an evil spirit, annoying the preachers as they went to the place of prayer. God, in His elective love and mercy and grace, is no respecter of persons. The Gospel is for all classes.

**3. "The Inner Prison."** 19-24. "Their hope of gain was gone." When the Gospel begins to hurt bad business, trouble starts. Like similar men today they hide the real issue and call in the law on a false charge. "These men are Jews and they are disturbing our city." Do not these words have a familiar sound? Does not bad business employ the same tactics in our day as in Paul's day? Our whiskey and beer barons and the owners of indecent and immoral places do not stick to truth or facts when they fight the Gospel.

Is not the scene in Verses 22-24 duplicated in many places today? A mob and some magistrates join hands in persecuting innocent persons. How about hundreds of such cases in Europe and Asia and even in America? Without any trial or excuse, except the clamors of the mob, Paul and Silas are beaten and thrust into prison.

**4. "About Midnight."** 25-34. Lots of things take place in the plan of God "about midnight." The darkest hours of the night are often "His Hours."

"Paul and Silas were praying . . . the prisoners were listening" . . . but God was working. He shook the foundations of the prison apart and then shook the soul and body of the jailor until he cried out: "Sirs, what must I do to be saved?" And received the answer of Paul and Silas: "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." We do not have the space to dwell longer on this well-known, spectacular conversation of the jailor, so different from that of Lydia.

**5. "Roman Citizens."** 35-40. **A Very Humble Apology.** Rome did not allow her citizens to be treated unjustly or indecently, but Rome cared little for ordinary men or ordinary justice of fair-play. We feel that Paul got a good deal of satisfaction out of this incident. He would not have been human if he had not rather exulted in the

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embarrassment and discomfort of these officers of the law. Nations are great sticklers today in the matter of so-called insults but wink at abominable injustice and grievous crimes. We mob a man for insulting the flag, but pay no attention when he insults God and common decency. Paul and Silas got a very humble apology from these servants of Rome as they came and escorted them from the jail. It was a very different scene from that of the day before.

Before we leave this Historical Setting may we gather up a few obvious lessons?

God's ways are not our ways nor His thoughts our thoughts—He moves in a mysterious and masterful way His wonders to perform.

He gathers men from strange places for His Church—from the riverside, the roadside (the gutter we might say), and the jail.

He gathers strange sorts of people—some from the outcasts, some from the "upper stratum," some from the middle classes.

He has strange ways of converting people—His Word, a miracle, an earthquake.

He gathers "families" into the church: "Her household," "his family." (R.S.V.) "His household." The children are not left out.

Phil. 1:3-6; 2:1-11; 4:8-23: **Thanksgiving. Exhortation. Rejoicing.** 1:3-6: "**Partners and Partakers.**" We have space but to glance at these rich sections of Paul's letter to his greatly beloved church at Philippi. "I have you in my heart." No other of his many churches seemed to have quite the place this one had. They were "partners" and "partakers" in the Gospel. "I long after you all in the heart of Jesus Christ." How all ministers thank God for churches that share with their pastor in his work!

2:1-11: "**Complete My Joy.**" He exhorts them to fulfil (complete) his joy by having the same mind in them which was in Christ. Paul was never satisfied—he was not dissatisfied, for he was content in whatever state he found himself, but he was forever unsatisfied. He was ever pointing to his Saviour and the upward calling in Christ.

4:8-23: "**I Am Full.**" He had a mind filled with the things mentioned in Verse 8, the finest things of life. He had a heart made strong, filled with the strength of Christ. (Verse 13). His life was filled with gifts from those who loved him. He had all the riches in glory which he prays the Philippian Christians may have. He had abundant grounds for joy, of which this letter is so full.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For November

#### INTO THE HOMELAND

##### Introduction For The Month

Two major problems face our world today: The races of the world that have long been the subject races are rising up to question the rights of those who rule over them and to demand the right to a free, equal, self-determined life. We fought a war to rid the world of the idea of Nazi superiority, shall we see it break to pieces on the same thing with a different name?

The Atomic bomb that fell on Hiroshima blasted us right out of an old age into an entirely new one. Man now has harnessed the energy that can make a dream world in which to live, or that can make the world a nightmare of nerves, leading finally to destruction. How will this energy be used?

These are world problems but they lie right at our very doors when we again consider this month "the homeland," for the race problem is as acute right now in the south as it is anywhere in the world and the south is fast developing into one of our great industrial areas, with the Atomic development being carried on at Oak Ridge, Tenn. If we can not make a Christian contribution to these problems in the south how can we expect the world to ever pay any attention to us?

Our first two Vesper programs have to do with the race problem, and the last two have to do with the problem of "man and the machine."

#### Nov. 3: Does Prejudice Show Strength Or Weakness?

##### Introduction

A prejudice is a "pre-judgment without examination." I had a friend once who picked up his father's pistol, and without examining it he said that it was not loaded. To prove it he put it to his head, pulled the trigger, and fell down dead. He had a prejudice concerning the pistol, he had come to a decision about it without examination, and that led to his downfall.

In life we have many prejudices for we tend to take things as they are and follow those things that will bring us the most pleasure and satisfaction. If we thus take life as it is, without making any honest and sincere examination of ourselves and our situation, we will be living by our prejudices. Those who live by prejudice will live by the law of the jungle. The law of the jungle is "to dislike the unlike." This law expressed itself in racial superiority in the Germans of Hitler's party, and it expresses itself in much of the "white supremacy" talk that we hear these days. And such prejudice is a loaded gun because it always leads to bloodshed, the war in the case of Hitler and the lynchings we have recently had in our own southland.



The prejudice that we have against those of another race, or another color, is one of the most deep-rooted prejudices that we have and has become a universal evil. But as we handle our prejudices we must be careful that we do not become prejudiced. There is one kind of prejudice that says we must let things be as they have always been. There is another kind of prejudice that says that things as they have been are evil, so we must let down all bars and remove all differences. It is very easy for people who have the one or the other of these views to have arrived at them without any real examination of the facts of experience or of the facts of the Word of God. We Christian young people ought to examine the whole problem in the light of the best knowledge available and in the light of the whole Bible, being very careful that we do not merely look for facts that will support our own prejudices. We can not here go into the wide range of facts that absolutely contradict many of our prejudices about race, but we can point out some oft-neglected truth from God's Word.

#### SCRIPTURE LESSON

The Jews in general hated the Gentiles with a greater hatred than many Gentiles now hate the Jews, and these early Jews had less fellowship and social intercourse with Gentiles than we today have with the colored folks among us. The Christian movement would have failed if it had become just another Jewish sect, or a new Gentile religion. The Christian message was a world message, but God had to teach His disciples that fact. In Acts, chapter 10, we have the account of the forceful way in which God taught Peter the lesson that cured Peter once and for all of all his prejudice and unwillingness to admit Gentiles to the Gospel fellowship. This lesson was most important. Judea had, to some extent, accepted Christ, but they had not rejected Moses and the restrictions he placed upon religion. We ourselves have received the Lord Jesus Christ, but often we have not rejected those prejudices that keep us from fully serving Christ and witnessing for Him. Let us study this experience of Peter to see how God will remove our prejudices.

**1. Peter was progressing: Acts 10:5-6.** When God appeared to Cornelius and told him to go to Peter we learn that Peter was at Joppa in the house of Simon the Tanner. Jews abhorred tanners, and any man who was a tanner by trade must set his house at a legally defined distance from the other houses. If a Jewish girl found herself engaged to a tanner the engagement was automatically off. Peter the Jew would never have been at the house of this tanner had he not already been progressing toward new light and life. Even so we in Christ must be progressing. We do not arrive all at once but we must be on the move. Unless we are getting some new light we shall never progress in Christ.

**2. Peter was sincere: Acts 10:9-16.** Peter went up on the house top to pray while he was waiting for dinner, and while up there he fell in a trance and received a God given vision of a sheet full on animals that were ceremonially unclean. God told him to rise, slay and eat. Peter replied, "By no means." Three times this happened, and three times Peter reminded the Lord, "I have never eaten anything that is common or unclean." Peter was saying this sincerely on the basis of the law of Moses. God reminded Him that by Christ the common had been cleansed. Some times we may be sincere in our judgment, but that judgment may be based on insufficient knowledge, or we may have failed to

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3. **Peter was perplexed: Acts 10:17.** After the vision Peter did not know what to think. Unless God can make us stop and think, even though we be perplexed about a matter, we will never remove our prejudices. Honest perplexity is a step on the pathway to certainty.

4. **Peter was obedient: Acts 10:18-29.** Peter did not realize just what it all meant, but God said to go and when the men from Cornelius came Peter went. When he came to Cornelius he simply said, "So when I was sent for I came without objection." We can not always see the end from the beginning. We walk by faith and not by sight. When God says for us to take one step we must not let our fear of the next few steps keep us from taking that step.

5. **Peter was convinced: Acts 10:34.** Peter was perplexed about his vision, but he obeyed the call of Cornelius. When Cornelius outlined what had happened to him that filled out the picture and convinced Peter. When God speaks and we obey providential experiences will confirm us in the truth. The verse "Truly I perceive that God shows no partiality, but in every nation any one who fears God and does what is right is acceptable to him," (34) does not mean salvation by works. The point is that Jews thought only Jews were acceptable to God as people who could receive the Gospel, but Peter now sees that any man anywhere who has the right attitude can accept the Gospel.

6. **Peter was vindicated: Acts 10:44.** On the day of Pentecost (Acts 2) Peter had declared that God was going to pour out His Spirit on all flesh, but in his mind and ministry Peter had hesitated to let that "all" really be "all." But now that he had obeyed God he found that it really did mean "all." Often we make great promises about the power of God, but we refuse to let God take us all the way, so our word is not confirmed in powerful experience.

7. **Peter acted immediately: Acts 10:45-48.** As soon as Peter saw that God had accepted these men he insisted that they be baptized and received into the full fellowship of the church. He acted on his new light and conviction.

#### Suggestions

Prejudice is one our major problems, and Acts 10 is a most important illustration of how God deals with prejudice. This program could well be built around this chapter. You might have a group act out the chapter in a simple drama, or some one might tell the story. Then you could have a series of short talks on each of the headings in the Scripture, with discussion of what your group should do about it if there is enough time.

## Nov. 10: The Christ Of All People

### Introduction

Here is God's message to the world, the Bible in a nutshell:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (Jno. 3:16).

God loved and gave; man receives and lives. What man? Whosoever. Christ is for "whosoever believeth." If there is any man who can be ex-

cluded from that "whosoever," then Christ is not for Him. But Christ is for every man in the world, regardless of color or culture, that can be covered by that all-inclusive "whosoever."

Instead of looking at ourselves in relation to other peoples in terms of color, culture, country, and other things that don't matter a lot let's try looking at ourselves and others in the light of Christ.

### SCRIPTURE LESSON

1. We have a common origin: Gen. 1:27; Acts 17:24-27.

2. We have common rights: Job. 31:13-15.

3. We have a common redemption: John 3:16; Acts 17:22-32.

4. We have common responsibilities: Luke 15:11-32. We must see that there are principles of justice at work in the world that make it possible for every man to get what is justly due him, and when we contact individuals we must deal with them in love.

### Suggestions

One Sunday morning some years ago former Chief Justice Charles Evans Hughes, a Chinese, and a wash woman were received together into the membership of Calvary Baptist Church, Washington, D. C. As he looked at this unusual group standing before him the pastor, Dr. Greene, remarked, "My friends, I will have you notice that at the cross of Christ the ground is level." As the Bible says: "The rich and the poor meet together; the Lord is the maker of them all." "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is all and in all."

Our race problems are many and serious. The differences between the races are not the many insignificant things that our prejudices claim, but the one fundamental that divides is the sin that reigns in us all. Only as we stand on the level ground of the Cross and yield to the Christ of all people can we begin to solve these problems. Let your group by studying the Scripture lesson and by discussing the matter see how our redemption in Christ has been neglected by most who face this problem and how it can be applied by those who follow the Bible way.

## The Church Of God

"The Church of God which He hath purchased with His own blood." Acts 20:28.

"The blood of God outpoured upon the tree!  
So reads the Book. O mind, receive the thought,  
Nor helpless murmur thou hast vainly sought  
Thought—room within thee for such mystery.  
Thou foolish mindling! Dost thou hope to see  
Undazed, untottering, all that God hath wrought?  
Before His mighty 'shall,' thy little 'ought'  
Be shamed to silence and humility!

Come, mindling, I will show thee what 'twere  
meet

That thou shouldst shrink from marvelling, and  
flee

As unbelievable—nay, wonderingly,  
With dazed, but still with faithful praises, greet:  
Draw near and listen to this sweetest sweet—  
Thy God, O mindling, shed His blood for thee!"

—Benjamin B. Warfield.



# Young Readers' Page

## An Earslap That Produced Treasures

Many people attended a Sunday School program in the Netherlands.

They enjoyed the happiness of the Children, who were treated and listened attentively to the stories that were told them.

Among the visitors was also a man from our United States of America.

At the end of the program this American stepped forward to give the teachers an envelope. As he did so he spoke as follows:

"May I hand you this as a present for your Sunday School? I am very happy to do this, since I owe you a great deal of gratitude."

"You, Sir! How can you owe me anything since this is the first time I have ever seen you."

"That is not so: I once got an earslap from you: and that slap has brought great treasures to me. May I tell the children about this? It may be a profitable lesson for them!"

The teacher was eager to let him do this: and the American began as follows:

"As a boy I lived in this town of yours. On the morning of a certain day I stepped out a bit early to go to school. I was just nine years old then. As I passed across the market, I noticed that there stood a few baskets of tasty apples. These I hardly ever—maybe never—tasted; and how they made my mouth water. The fruit-dealer was just talking with her neighbor-lady while her back was turned toward the baskets. Then I thought: 'I'll take one; the lady will have plenty left, anyhow.'"

So, I stretched out my hand to put a big apple into my pocket, when I got a hard slap on my ear so that in fright I dropped the apple.

"Boy!" said the man who gave me the slap, "what does the eighth commandment say? Now I hope that this is your first attempt to steal; let it be the last!"

From shame, I hardly dared to lift my eyes. Yet I have never forgotten that man. In School I usually paid close attention; but that morning these words: "Let it be the last theft" completely occupied my mind and heart.

Then I firmly decided: "Yes, this will be my last theft!"

Long afterwards, when I had to recite the eighth command of the Catechism in the Bible School, I still was filled with shame on that occasion.

Afterwards I worked in a commercial office, and finally I left for America, where I engaged in business. Then and there I had hundreds of opportunities to obtain riches in some crooked ways. But on such occasions it seemed as though I again felt that firm earslap, and heard the words: "Let this be the last time!"

This reminder kept me from dishonesty. The Lord blessed me, so that now I am a rich man.

I have earned much money; but it was all obtained in an honest way. And this I owe, by the lovingkindness of our heavenly Father, to the man who gave me at the proper time a firm earslap.

And who was that man, you think? You see him every Sunday!

After this the American turned around, and with tears of gratitude that filled his eyes he pressed the teacher's hand; and said: "Your slap has delivered me, Sir! Never shall I forget it!"

—Christian Home and School Magazine.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "P":

(1) Book in Old Testament. (2) Book in New Testament. (3) Color of the horse which death rode. (4) Said, "Thy money perish with thee." (5) Place where a fat man was killed by a left-handed man. (6) Said, "Lord, what wilt thou have me to do?" (7) What Jezebel did to herself. (8) Place where Jacob wrestled. (9) Disease Jesus healed. (10) Day when 3,000 were converted.

Answers: (1) Psalms. (2) Philippians. (3) Pale. (4) Peter. (5) Parlor. (6) Paul. (7) Painted her face. (8) Peniel. (9) Palsy. (10) Pentecost.

## CROSSWORD PUZZLES ON THE LIFE OF CHRIST

By Opal Rose Meyers. Published by the Van Kampen Press, 542 South Dearborn Street, Chicago 5, Ill. Price 35c.

This little booklet of 31 pages contains fourteen crossword puzzles covering some of the outstanding events in the life of our Saviour. Among the subjects are: The Birth of Jesus, Jesus' Visit to the Temple, the Raising of Lazarus, the Last Supper, the Crucifixion of Jesus, Easter - The Resurrection, and Salvation - Eternal Life. The Scripture passage on which each puzzle is based is given.

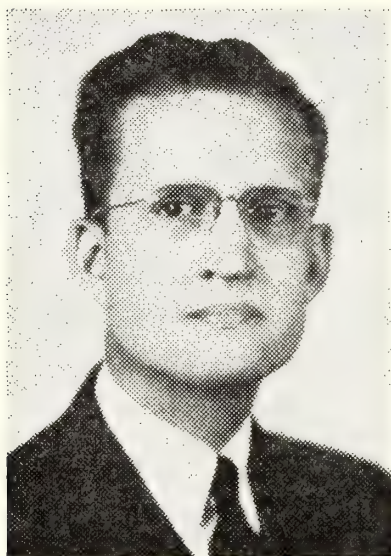
This method of teaching children has been used by the Scripture Press and other sources of children's literature and has proved to be very successful. This particular booklet could be useful either in the home or in the Church School.

—Clifford Smith.

## "Prayer Fellowship In A Crisis" Available In Pamphlet Form

Because of the large number of requests for copies of the September 2 issue of The Journal containing the article, "Prayer Fellowship In A Crisis," by Cary N. Weisiger III, we are reprinting this article in pamphlet form. They may be ordered direct from The Southern Presbyterian Journal, Weaverville, N. C., at 15c per dozen, or \$1.00 per hundred.

# General Church News



**Dr. William Crowe, Jr.**

Dr. William Crowe, Jr., pastor of the First Presbyterian Church of Wilmington, N. C., will be the speaker on the Presbyterian Hour, Oct. 20, at 8:30 A.M., E.S.T., over an independent network of south-eastern radio stations.

Born in Frankfort, Ky., Dr. Crowe attended Southwestern Presbyterian University, where he graduated in 1921. He took his theological training at Xenia Theological Seminary and at Union Seminary in Richmond, Va. His first pastorate was in Lemar, Mo., and from there he went to the Presbyterian church of Tusculum, Ala., in 1926. Later he served churches in Talladega, Ala., and Bluefield, W. Va. In 1942 he was called to his present pastorate in Wilmington, N. C.

The subject of Dr. Crowe's address will be "Talking Back to Life."

## General Assembly's Training School

Atlanta, Ga., Sept. 30.—The General Assembly's Training School for Lay Workers of the Presbyterian Church in the United States, located in Richmond, Va., is facing the most congested year in its history, with more applications for registration than the school can accommodate, according to Dr. Henry Wade DuBose, president of the school.

The General Assembly, at its meeting last May, in recognizing the growing demand for trained workers and the unique service of the Training School in meeting this demand, said, "The Training School is full to capacity and is not able to supply the number of trained young women needed. The school should look forward to a careful but

steady enlargement of its program. This will necessitate an additional building or buildings to complete the original plan of the campus and provision for enlarging the teaching force."

For its support, Doctor DuBose said, "The Training School depends primarily upon the benevolent offerings of the churches. Women's Auxiliaries and individuals have helped with voluntary contributions and much needed scholarships."

Among the needs of the school, according to Doctor DuBose, "are an adequate administration building, and other facilities to enlarge the capacity of the school to meet the Church's need for trained workers and to this end a building and improvement fund has been started."

The demand for graduates of the school far exceeds the number available, Doctor DuBose asserted, and he showed records to indicate the large fields of usefulness open to the graduates in local churches, home and foreign missions, in Sunday school extension work and in Bible teaching. One hundred thirty-four students enrolled in the two summer sessions this year. Regular enrollment for winter terms last year increased from sixty-eight to one hundred eighteen. The school officials are appealing to the Church to meet this call for expansion.

## Columbia Theological Seminary

Columbia Theological Seminary opened its new school year on Tuesday, September 10, with a total enrollment of seventy-three students, twenty-nine of whom were beginning work in various departments of the seminary. Sixty-four members of the student body for the fall quarter are undergraduates, four are enrolled in the Bible Training Course, and five are graduate students. The accommodations of the seminary are taxed almost to capacity at present but work is proceeding rapidly on the erection on the campus of temporary housing units which are being provided by the FPHA, and when the eighteen apartments which will be provided by these become available, the situation will be greatly improved. The opening address of the school year was delivered by President J. McDowell Richards, after which the new students were entertained by the Faculty at an informal reception.

## BELLEVUE CHURCH Caledonia, Mo.

This historic Church was organized in 1816 by settlers from Iredell and Lincoln Counties, North Carolina. August 20th to September 1st we were blessed with an evangelistic meeting conducted by Rev. Hobart Goolsby and party of Chattanooga, Tenn. As well as preaching the Gospel through the Word and Sacred Music, religious books were sold. An interesting feature was the showing of religious moving pictures. A good number of persons came to Jesus Christ and were saved, mostly ex-service men and their wives. The attendance often ran almost 200, many coming from other towns. Dr. Goolsby aroused the community by exposing the dangers and false teachings of the Federal Council of Churches. He and his assistants are filled with the Holy Spirit.





Dr. Ansley C. Moore

Dr. Ansley C. Moore, pastor of Government Street Presbyterian Church of Mobile, Ala., will be the speaker on the Presbyterian Hour on Sunday, October 27, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A Georgian by birth, Dr. Moore is a graduate of Emory University, and took his theological training at Columbia Seminary. Graduating there in 1930, he became pastor of the McDonough and Timber Ridge Presbyterian churches in Georgia. He was called from there to the pastorate of the Presbyterian Church in Thomasville, Ga., and later served as pastor for six years of the Peace Memorial Church in Clearwater, Fla. From there he went to his present church in 1942. Southwestern University in Memphis, Tenn., awarded Dr. Moore a Doctor of Divinity degree.

The subject of Dr. Moore's address will be "The Family Turns to God."

## God's Everlasting Covenant

By G. Coleman Luck\*

One of the outstanding chapters of the Bible is Isaiah 55. To secure the full impact of this striking portion of Scripture, we should think of the chapter in connection with what has gone before. Generally speaking, the first half of the Book of Isaiah (Chapters 1-39) contains prophecy of judgment to come upon the people of Israel because of their sin, this judgment to culminate in the captivity. But beginning with Chapter 40 we find a brighter picture—prophecy of blessing to come after the judgment. Chapter 40 strikes the keynote of this second section. It begins with the precious words, "Comfort ye, comfort ye my people," and contains the announcement of comfort for God's people. Then passing on to that "gem of Old Testament prophecy," Isaiah 53, we are given the basis for that comfort. God is able to offer comfort to sinful people throughout all ages only because a Saviour has died, "the lamb of God which taketh away the sin of the world." The third chapter in this sequence is Isaiah 55. Here we find the invitation to come and receive God's blessing. In Verse 3 He says: "Come unto me . . . and I will make an everlasting covenant with you." A covenant is a solemn agreement between two or more persons. God promises to make such a solemn agreement with the one who comes to Him, and this agreement is to last for eternity. Before considering some of the precious truths which this chapter contains concerning God's everlasting covenant, let me call your attention to the fact that in eleven of the thirteen verses God speaks directly to us in the first person. In the other two verses the prophet Isaiah speaks, of course under inspiration, bringing the true message of God. For convenience, let us divide the chapter as follows:

**I. The Invitation (V. 1-3).** In these beautiful verses we have the invitation to come and receive this everlasting covenant. The chapter opens with

the word "Ho." At first glance this word may not seem very lovely, but if we think of the way in which it is used, its beauty will be apparent. Spurgeon says that it is "like the cry of the salesman at the fair." In my home town of Augusta, Ga., there is a section on upper Broad Street where a number of cheap stores operate, many of them run by Jewish people. It is a common sight to see these merchants in front of their shops urging passers-by, especially those from the country, to come in and look at their wares. In fact, I have seen them take a person by the arm and seek to persuade him to enter the store. This is the picture we have in the word "Ho." Think of God, not only providing this wonderful salvation for us, but actually putting Himself in the place of a persistent salesman as He presses His invitation upon us! Surely this is supreme grace.

To whom is the invitation then given? "Everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." Of course these terms are used in a spiritual sense. The invitation is first to everyone who is thirsty. All of us have experienced thirst in the physical realm, and we know what that means. God has the water of life for those who are spiritually thirsty, and all that is needed to receive this is the desire to have it. The invitation is also to the one "who has no money." If the merchant of whom I wrote a few moments ago found that the one with whom he was dealing had no money, he would lose interest in that person, but thank God His salvation is not for sale at any price. The colored people have expressed it thus in one of their spirituals: "If religion were a thing that money could buy, the rich would live and the poor would die, but I've got a title to a mansion on high, so I'm on my journey home." The one who is spirit-



ually impoverished, who realizes that he has no merit of his own, is the very one whom God invites to receive His righteousness through faith in His Son. This salvation is truly "without money and without price."

This verse refers to the spiritual blessings of God's covenant as "water," "wine," and "milk." Water speaks of that which quenches the thirst and refreshes the thirsty one. Wine, in its typical sense in the Scripture, speaks of that which brings joy to the heart. Milk not only refreshes, but provides real food for the body. Thus, the one who comes to God through Christ has his soul refreshed, gains a true joy in his heart, and receives real spiritual food whereby he can grow in grace.

In Verse 2, God asks two questions which it would be well for every human being to answer. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?" How sad it is to see desperate humanity working hard and throwing away money, which is the fruit of that labour, for things which utterly fail to satisfy. It may be claimed that some of these things of the world satisfy, but those who have tried them, if they are honest, will admit that there is no lasting satisfaction. O, heed God's word. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." The one who comes to God and trusts fully in Him will be satisfied with real spiritual food, and even beyond this there will be "delight." Fatness speaks of the superabundance of good things. God never does things half way. When we come to Him, we receive "full measure, pressed down, shaken together and running over."

But the gracious invitation does not end at this point. In Verse 3, God says once again: "Incline your ear, and come unto me." Note that in both Verses 2 and 3, God pleads for a hearing ear. It is possible for a person to sit through the finest sermon and never really "hear" the word of God. The devil seeks to fill our minds with many thoughts so that we will have no room to take in the word of God. But God pleads with us to listen attentively, to "hearken diligently." I am told that as a child my older brother, if he spoke to a person and that person did not seem to be listening, would take him by the ear and pull it towards his mouth. I recall that as a little fellow myself, some time when my father would come in preoccupied with the business of the day, and I could see that he was not listening to me, I would say, "Daddy, daddy, daddy," and keep on repeating that word until I saw that he had "inclined his ear." Reader, if up to this point, your attention has not been fully centered on God's word, let it be so now, that you may receive the full blessings which He wants you to have. He says: "Hear and your soul shall live and I will make an everlasting covenant with you, even the sure mercies of David." Can it be that salvation is as simple as this? Yes, with the one who hears God's message and believes it, God makes this everlasting covenant. "Believe on the Lord Jesus Christ and thou shalt be saved." "So then faith cometh by hearing, and hearing by the Word of God." This everlasting covenant which God makes with every believer is like the covenant made with David: "The sure mercies of David." David did not deserve blessings because of his own merit since he was a sinful man, but he believed God, he had a real faith in Him, and even as in the case of Abraham, "it was counted to him for righteousness," and God made a gracious covenant with him.

**II. Exemplification (V.4,5).** We now have a reference to the person who fulfills this covenant, the One who in His own person exemplifies God's everlasting covenant—the Christ, the Messiah of Israel. The word is: "Behold, I have given Him for a witness to the people, a leader and commander to the people." To the casual reader, it might seem that this "Him" refers to David, since he was mentioned in the preceding verse. However, the reference to David there was merely incidental, as a point of illustration. Now the divine Writer turns to the One whom He has given to fulfill this covenant, Jesus Christ, the Son of God, the second Person of the Holy Trinity. He is given by the Father, we are told, "for a witness." A witness tells what he knows. Jesus Christ while here on earth was the faithful witness (Rev. 1:5), and He speaks of that which He knows. We can depend on Him for He is "the same yesterday, today, and forever," and His Word shall not pass away, even though heaven and earth are moved. He was also given as a **leader**. In our own generation, we have seen many people go to destruction because they followed a false leader. This is the plight of the people of Germany who followed their "fuhrer" or leader. In the Lord Jesus we have God's true leader, and with Him to guide us, we will never go wrong. He is also a **commander** to the people. Our president is called the commander-in-chief of the armed forces of our nation. Though there are many officers, in the final analysis, the word of the commander must be obeyed. Christ is the supreme Commander and it is up to us to obey Him.

Verse 5 calls attention to the fact that this message is not for Israel alone, but for the Gentile nations also.

**III. The Exhortation (V. 6,7).** It seems that the prophet Isaiah, after taking this dictation from God, is so burdened by the responsibility which rests upon mankind to accept God's invitation that he writes a few words of exhortation, urging that the ones who read or hear accept this covenant offered by God, this writing being, of course, under the divine inspiration of the Holy Spirit. He calls upon all to seek the Lord and to call upon Him while He is near and may be found. Of course, in the sense of God's omnipresence, He is always near each one and yet in a very real way, there are seasons when the Holy Spirit especially speaks to the soul urging the acceptance of God's Word. If he rejects, the person to whom God has been speaking wanders farther and farther away from Him. It is also true in a very real sense that the present age of grace will some day end and then it will be too late for the unrepentant to seek God.

The prophet Isaiah urges that the man in sin forsake his course, which is leading to destruction, and turn to God's way, that the man who lacks righteousness, turn from his own human thoughts to God's plan of salvation. If so, the promise is that God will not only "have mercy" but "will abundantly pardon."

**IV. The Manifestation (V. 8-13).** In this last section we read of the blessed results which spring forth from God's everlasting covenant. Once again the Lord speaks in Verse 8, to show us how we must turn from our own ways and our own thoughts to His ways. Without divine guidance our thoughts are "of the earth, earthy," and are as far removed from God's thoughts as heaven is from earth. Ask any man who has not been instructed from the Scriptures as to the way of salvation and you will find that the answer received is as far removed



from God's plan, as revealed in His word, as east is from west. What we need is not the philosophy of fallible men, wise as they may be for even the best of human thoughts are very imperfect. We need God's word, and in Verses 10 and 11, a beautiful picture is given of the effect of His word. It is compared with the rain which comes from heaven and accomplishes four results on earth. It waters the earth, it makes it bring forth and bud, it gives seed to the sower, it gives bread to the eater. In other words, the rain first comes upon the parched earth refreshing it so to speak. It makes this earth fruitful. It gives it the ability to produce crops which will provide seed for future sowing and also food for present personal needs. Thus also is God's word. It too comes down from heaven, and brings refreshment to the one who receives it. Then it makes his life fruitful. It both provides spiritual seed for additional sowing and gives real food to the sower's hungry soul. God says: "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In Verse 3 we read the "come" of the Gospel, now in Verse 12 we find the "go" of the Gospel. God said: "Come unto me . . . your soul shall live." Now He says: "Ye shall go out with joy." The Lord Jesus spoke in the New Testament of the "come and go" of the Gospel. He said: "Come unto me all ye that labor and are heavy laden and I will give you rest." But later He said: "Go ye into all the world and preach the gospel to every creature." First we are to **come** to Him for salvation and for fellowship, then we are to **go** and carry His message to others.

After God's everlasting covenant has been received there is "joy and peace" (V. 12). "The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." (V. 12,13). I believe that two applications could well be made of these great verses. It is very true that to the individual who comes to Christ and receives His redemption, all the world is changed and nature breaks forth into a song of joy. On the other hand, we know that this and similar promises will be fulfilled literally when the Lord Jesus Christ returns to this earth. Then the curse which came upon the earth because of Adam's sin will be removed. All nature will at long last find peace. May that day be hastened! Even so come Lord Jesus!

Dr. G. Campbell Morgan tells of conducting a series of evangelistic services in a little chapel among the Yorkshire coal fields. At the close of each service those who were concerned about the salvation of their souls were invited to an inquiry-room where there were Christian workers to help them. After three days had passed, Dr. Morgan was asked to speak personally to a man who had been in the inquiry-room every night but still did not seem to be able to understand God's way of salvation. Dr. Morgan found the man to be a big husky collier about forty years of age. He was in a terrible plight. He appeared to be deeply convicted yet unable to secure assurance of salvation. Dr. Morgan pointed him to Isaiah 55:7, and asked if he were ready to do his part, i.e., turn from his way and his thoughts to God's plan, that if so, God would do His part and abundantly pardon. The collier bluntly said: "I don't believe it. After all

my sinfulness, God could not forgive me like that. It is too cheap." Plainly directed by the Holy Spirit, Dr. Morgan apparently turned from the subject, and asked the man if he had been to work that day, and learned from him that he had been 800 yards under ground. Next, he asked how he got home and learned that he walked. Then Dr. Morgan said: "How did you get on the surface in order to get home?" He said: "I came to the bottom of the shaft, entered the cage, and was pulled up." "How much did you pay to come up?" The reply was: "Nothing." Then staring at Dr. Morgan, the collier said abruptly: "O, that won't do; I didn't pay anything to come up, but it cost the company! O my God, is that it? You mean, it is cheap for me, but it was not cheap for God!"

God's everlasting covenant is offered freely to each one who will receive it, but this does not mean that salvation is cheap—it cost the most precious thing in the universe—the blood of Christ, shed on Calvary's cross for our sins.

\*Hugo, Okla.

## BOOK REVIEWS

### VATICAN POLICY AND THE SECOND WORLD WAR

By L. H. Lehmann. Agora Publishing Company, 228 West Forty-eighth Street, New York 19, N. Y. Price 25c. This booklet is written by one who is perhaps the ranking authority on what is afoot in Romanism. He was once a priest holding responsible positions in the Church of the Popes both in Europe and America. He is even more satisfactory in his writings than our own lamented Dr. Juan Ortiz. The booklet gives verbatim, with informing comments, the actions of the Roman hierarchy leading to the war, showing how Rome encouraged German aggression and tried to defeat alliance with the Democratic Front in Europe on the part of America.

The statements are specific and varied, ranging from Popes including the present incumbent, back to Leo XIII early in this generation, all conspiring with Germany to break Protestant ideals. Perhaps the most astonishing is the pact of the present Pope with Japan, made after her villainies in the Orient and Pearl Harbor, in the belief entertained by the Papacy that America was doomed. Along with these high level assaults on the Allied cause and specifically on the United States, Lehmann quotes the various appeals to Roman laymen to break with patriotic movements. Of course, Rome has quickly leaped to the position of warm applause, now that events have belied her bet and crossed her policy. Her publicity is aimed at glamorizing her esteem for America; but her main objectives are unchanged.

While these facts are known indefinitely by many, it is well to have them specifically in hand for reference, as the public needs particulars if it is to be impressed. The hush-hush policy of most people is based on the business necessities of newspapers and magazines reflected in their editorials. Thus laziness parades in the cloak of tolerance and cowardice goes under the name of charity. But the time comes when public statements are needed and they must be given accurately. While we do not advance evangelistically by

merely opposing Rome, we are responsible for keeping men aware of their enemies, as Christ often pointed out the traits of Pharisees because of their subtle power to achieve bad leadership. The booklet will introduce the reader to many another excellent writing on the Church of the Popes.

—Willis Thompson.

### HOME MISSION INVESTMENTS

By Robert A. Lapsley, Jr. Published by the John Knox Press, Richmond, Va. Price 60c.

"Home Mission Investments," by Robert A. Lapsley, Jr., is the 1946 home mission study book for the Women's Auxiliaries of the Southern Presbyterian Church. It is an evaluation of the purpose, projects and present results of the Home Mission Emergency Fund of \$1,250,000.00 appropriated by the General Assembly of the Presbyterian Church, U. S. Eighty-three ministers and laymen contributed to this volume of 144 pages by writing of the work in their local communities.

The author's undying enthusiasm for this great cause is evident on almost every page of the book.

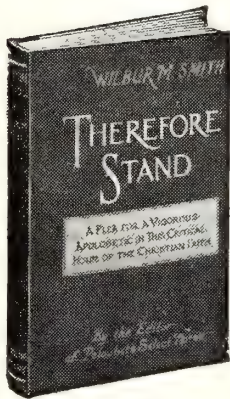
There are many interesting stories in this book telling of home mission projects of various Southern Presbyterian Churches which should inspire every church in our denomination to undertake some work of this kind. Although the reader could not possibly remember the many statistics and figures which the author has compiled, they are certainly impressive and should be helpful reference material for the future. —Clifford Smith.

### FAVORITE BIBLE VERSES

Compiled by Henry H. Halley. Published by Henry H. Halley, 10 West Elm Street, Chicago, Ill. Price 30c.

Dr. Halley has compiled what he considers the best from each of the Bible's sixty-six books, and though individual taste may differ we believe the compiler has done a good job in bringing together these favorite Bible verses. This is not a substitute for Bible reading and the author realizes that by closing with this statement: "Don't forget to read your Bible daily." —John R. Richardson.

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## "By Grace Are Ye Saved"

By Rev. Norman Caswell, B.A.\*

"By Grace are ye saved through faith, and that not of yourselves, it is the gift of God." (Eph. 2:8).

In this glorious letter to the Ephesian Church, the inspired Apostle is of course writing to those who had previously heard the Gospel, who had believed and did believe upon Christ and thus had come into fellowship with God and with one another as a group of His People, a portion of "His Body, which is the Church." So the Apostle was guided of God to write to these Christians words of instruction in the things of God; words which would make them at once humble before God and men, yet also serene and joyful in the faith and quietly confident concerning the future. It is then a letter for the instruction and upbuilding of all who are "in Christ Jesus."

Thus Paul was guided to teach the Church that back of all our thinking, repenting and accepting of Christ stands the great and undefeatable purpose of God. If we are Christians, he says, we are to adore God's free Grace and Mercy. Being sinners, we have really merited condemnation and not salvation. Says Paul—if by faith you are connected up with Christ and so have your sin pardoned and have eternal life, you have God's undeserved favor to thank for it. "By Grace are we saved through faith, and that not of yourselves, it is God's gift," for by nature you were dead toward God in sins; under the power of Satan. It is God the Spirit who quickened you that you should long to be delivered from sin's guilt and power. It is His Spirit Who enabled you to believe on Christ and His death for your sins and His resurrection for your justification, for faith is a "fruit" of the Spirit as the Apostle informs us both in this Epistle and elsewhere. Therefore, says Paul, learn to adore God's rich Mercy for your salvation, for from that free Graciousness in Him came both His Son to be your "prophet, priest and King" and the power whereby you have been enabled to "believe upon Him and be saved." And it will be because of that same unchanging Grace that you will be kept following your Lord, be more and more built up in Him and finally received into His Eternal Glory.

Surely such a letter must have been a strong cordial, an abundant refreshment to those our Ephesian brethren of long ago. For they had many a trial to face—trials both from within themselves and from an evil world without. They assuredly needed the strong meat that God gave them by His Apostle.

Is not our need in these days as great as theirs? But then too, is not our supply as adequate? God remaineth ever the same, and He will speak to us to-day and through this rich epistle just as effectually as He did to those other members of His Body long ago.

Let us then rejoice to hear Him speaking to us by His servant Paul, let us drink deeply from the wells of refreshment He has provided for His People in this Ephesian Letter; let us learn well the lessons He has for us within it, for they are for the healing of our diseases. Is there not a wondrous virtue for our necessities in these words: "By Grace are ye saved through faith, and that not of yourselves, it is the gift of God."

\*Hamilton Road Presbyterian Church, London, Ontario.



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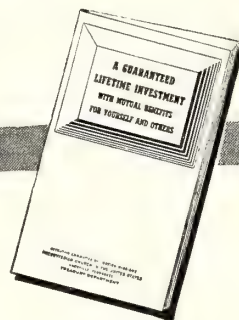
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all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 13

NOVEMBER 1, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### The Unity Of Modernism

There may be a difference of opinion as to the exact date of the rise of Modernism, but many will agree that it began when the orthodoxy of the sixteenth and seventeenth centuries was abandoned by men who refused to submit to the full authority of the Scriptures. This movement was dominated to a large extent by the philosophy of Kant and the theology of Schleiermacher and Ritschl.

Modernists speak glibly on the subject of unity. All who have read their writings must come to the inescapable conclusion that the only unity that can be observed in their writings is unity of negations. They are all united in their rejection of full-orbed, Biblical Christianity. Their rejection varies in extent, but their unity is to be found in the fact that they refuse to accept Biblical Christianity in its entirety.

This constitutes a challenge to conservative Christians to be and remain united in the positive affirmations of supernatural Christianity. We believe that the place where this unity must begin is in an uncompromising conviction concerning the full and complete inspiration of the Scriptures. We have discovered that this is the real basis for Christian unity and faith. Though Bible-believing Christians may vary some in their points of emphases or their interpretations concerning matters of minor importance, there is a real unity between such Christians.

In this hour of crisis in the Christian Church the unity of Modernism must be faced and we believe it can be vanquished by the unity of Christians who believe that the Word of God is truly infallible.

Here is the opportunity for Bible-believing Christians to meet the united negations of Modernism and Humanism with something that is positive. This is the position of *The Southern Presbyterian Journal* and we cordially invite all Bible-believing Christians to join us in this united movement. We can take courage by recalling that this position has ever been the genius of genuine Protestantism.

—J.R.R.

### "Do" Or "Done"

Pride in human achievement is probably the greatest stumbling block to a spiritual revival.

The Christian has the most important work in the world. In fact, he has the only work which can and will last for eternity.

This being true, how vitally important it is to know **what** that work is.

Paul tells us in the third chapter of First Corinthians that a Christian can build on the foundation of Jesus Christ and the entire superstructure be destroyed. On the other hand, he can build that which will withstand the strain and stress of every possible contingency.

Christ makes this same truth plain when He tells of the two houses, one built on rock, the other on sand, and gives as the essential difference, those who hear His word and then do.

What is the work of the Christian? Certainly there is nothing for him to do until faith in his heart has justified the name Christian for himself. In other words, we become Christians because of what Christ has done for us, not by what we can possibly do, either for Him, or for mankind.

A man may set for himself the high aspiration of following the example of Christ, but unless he is first brought low in the dust in consciousness of his own sin and of his need of the saving work of the Redeemer, he is guilty of the worst kind of presumption and folly.

We are not quibbling about words. We are laying stress on the tremendous fact of God's saving grace in His Son, Jesus Christ, and that this which He has **done** for us is and must always be the basis of Christian work.

Too often we have held out to us a programme of service which glorifies human achievement and, through omission, fails to stress the fundamental relationship of the Christian to Christ.

God expects us to **do**, but that which we **do** is to make known **what Christ has done for us**. If this one thing is omitted we may accomplish much in the eyes of the world but it cannot stand for eternity.



We once heard an outstanding Bible teacher introduced to an audience in the most glowing terms. He was described as one of the "great preachers of the Gospel of this generation." When this man, whom God has used so signally, got up to speak, he said simply: "I wish to correct a serious mistake of the one who introduced me; I am simply a preacher of the great Gospel of Jesus Christ."

What a difference! A great preacher, or the preacher of a great Gospel. It is not what we do, but what He has done for us, which gives us a Gospel to preach. —L.N.B.

## Euthanasia

The United Press, under a New York date line of September 27, stated that "more than 50 leading Protestants have signed a statement endorsing legalized 'mercy' death for the incurably ill who plead for release from their sufferings, the Euthanasia Society of America, Inc., announced today."

Listed among the signers of this statement are Dr. Harry Emerson Fosdick and Dr. Henry Sloan Coffin.

Euthanasia means the legal killing of the incurably sick. Does it make you sick to think of such a procedure?

Nowhere in the Bible do we find one iota of justification for such a procedure. A pagan heart might approve but to us it is unthinkable that a Christian should sanction it. And yet, we find the following declaration: "The clergymen pointed out that—regarding the ethical issue, after giving the matter careful consideration, we wish to state that, in our opinion, voluntary euthanasia . . . should not be regarded as contrary to the teachings of Christ or to the principles of Christianity."

The relief or palliation of suffering is a Christian duty, but we see little difference between euthanasia and voluntary suicide, or legalized murder.

—L.N.B.

## Others

In considering the question of union with the Presbyterian Church in the United States of America we have had to look into the situation in our sister body and question things there. It is, then, a peculiar pleasure to commend a great movement in this larger body.

The "Northern" Presbyterian Church is now engaged in its greatest financial drive, a campaign to raise \$27,000,000. This Restoration Fund is for others. The congregations have side-tracked their local building programs and projects that this great undertaking for missions, for war relief, and for Presbyterian educational institutions may have the right of way. We live in a world where men and women and little children are dying of hunger, shivering with the cold, unsheltered from the wintry blasts, dislocated wanderers, lost sinners, sheep having no shepherd. And our brethren have put their shoulders to the wheel to alleviate this misery. When the twenty-seven millions are broken down it means that every congregation is expected

to add sixty percent to its budget for three years to raise this huge sum for OTHERS. We bid the USA Church, God speed, in this great undertaking.

The keen realization of our Church fathers that missions is the mission of the Church has so far kept the benevolent giving of the Southern Presbyterian Church in the forefront. For example, in 1945 we had a per capita benevolent giving of \$9.54 while our USA brethren had one of \$4.69. But I wonder if this year we have kept a clear vision of the world's calls, or whether we have allowed local campaigns, added agencies, overheads and executives to blur our perspective? In 1946 I have contributed to more congregational building projects than any year I can remember. In the face of colossal and untold suffering, our Committee on War Relief could only get in our budget for a minimum of \$250,000.00. The Southern Baptist Convention has just announced that it has exceeded its goal of \$3,500,000 for the same purpose.

The able Chairman of our Committee, Dr. Vernon Broyles, is looking forward to our exceeding the Assembly's minimum, and the Committee has been providentially blessed in securing to present its work Rev. Eugene Daniel, formerly Chaplain in the Thirty-fourth Division. "Gene" has behind him a Christian home in the Kirkwood Church, degrees from Georgia Tech and Columbia Seminary, successful pastorates in the Synod of Georgia.

When the President called, he went as a Chaplain. Chaplain Daniels was decorated with the Silver Star for leading his men in the capture of an objective in the North African landing. Later he was ingenious enough to send marked testaments through the fox holes on a Sunday when the enemy fire so pinned down the men that they could not gather for a service of worship. When we were defeated and cut off at Fiad Pass, the Chaplain volunteered to stay behind and care for the few American and the many German wounded while his battalion slipped through the German lines in a night march. His German captors thought that this action reflected the likeness of the Saviour, the American Government recognized it with a Distinguished Service medal.

Then Chaplain Daniel had eighteen months of prison life in Germany, which with the help of the Red Cross he survived in fair health. Thus, he had a good part in fighting the Germans and a long part in enduring the things meted out to prisoners. When Rev. Eugene Daniel passes the hat and calls for money to relieve their starving and to shelter their displaced and to reconstruct places of worship, he is simply carrying on where he left off when he stayed behind to care for the German wounded. If for Christ's sake he can forgive and give himself to relieve their needs, can we, dare we refuse his plea?

The Scripture says despise not the day of small beginnings. It may well be that this is just the man and his word just the message that will start our Church on a road of wider usefulness in ministering to the needs of lost and suffering men. When Eugene Daniel leaves his present assignment and takes up his appointment as a missionary to Korea, may the call he is now sounding echo and re-echo until our contingent of God's hosts does something commensurate with our means to relieve the needs of the world and to plant the banners of our King in the land of the Morning Calm.

—Wm. C. R.



## "Like As A Fire?"

"Is not my word like as a fire?" Jeremiah 23:29.

This world is full of fire. The spark flies from the anvil; the sun, a ball of fire, hangs over our heads.

Some is destructive fire. Lightning flashes from the sky; volcanoes belch forth smoke and flame and molten lava; forests and cities lie in smouldering ruins; guns, bombs, and torpedoes rain death and destruction from land and sea and sky. Some is purifying fire. In thousands of furnaces ore is smelted so that our finest metals may be had; sores and wounds are cauterized; bandages and instruments sterilized. Some is life-giving and life-preserving fire. The heat of the sun gives and sustains vegetable and animal life; in thousands of homes fires keep us warm, light our houses, cook our food. Some is power-producing fire. The steam or gasoline engine or electric motor all must have the touch of fire.

The Bible is full of fire. Fires burn on thousands of altars; fire comes down from heaven in answer to prayer; fire falls upon wicked cities; fire purifies the lives of men; fire kindles love in the heart; fire comes down upon the heads of the disciples.

Some of this fire is **Destructive**. "Our God is a consuming fire." We forget these startling words, but they are just as true as the other, "God is love." Sin must be destroyed. To allow sin to remain would be to defeat the whole plan and purpose of God for men. If men hold to, and persist in sin, they too will be destroyed. At infinite cost God has provided the way for men to get rid of sin. Some men "will not come," will not turn from sin, will not accept the way of escape. These men must die. God has no pleasure in the death of the wicked, but is ever entreating, "Turn ye, turn ye, for why will ye die?" It is the Savior with His heart of love who warns us so often of "hell" and "everlasting fire" and the fire that cannot be quenched. Here is the first fire of the Bible—a fire that burns up sin, and sinners, too, if they will not separate themselves from sin. God and men plead with you to do that TODAY.

Some of this is **Purifying Fire**. Many material things are refined by fire. There are things in our hearts and lives that have to be burned out before we are fit for our place in Heaven. Most, if not all, of God's saints have had to go through the fire. Job was such a man. He came forth as gold, but the refining process was not pleasant. Jacob, Moses, David, and a thousand others tell the same story. "Whereof all are partakers," says the writer of Hebrews. These purifying fires take different forms: affliction, persecution, pain, bereavement, criticism, opposition, ridicule. What is the result? The graces of the Spirit—God's gold—shine in our lives. If we are not being purified in this present evil world, we may well doubt our standing as real Christians.

Some is **Life-giving Fire**. How dead and cold is this world at the north and south poles! The heat rays of the sun do not strike these places in such a way or long enough to make them warm. How dead and cold is the world of men where the Word of God has not penetrated! Men's souls are like icebergs, cold and dead. The Word of God and the Spirit of God "kindle a flame of sacred love in these cold hearts of ours." This quickening, warming process sometimes comes quietly as in Lydia's case, sometimes flashes forth from the sky, as in the ex-

perience of Saul of Tarsus, sometimes gradually, sometimes suddenly as at Pentecost—but it always comes. Wherever God's Word is preached men's hearts begin to "burn within them."

Some is **Power-producing Fire**. Without fire all the machinery of the world would lie still and useless. Without fire from Heaven all the machinery of the Church is worthless. We have plenty of machinery; but where is the fire? Is it because we are like the church at Laodicea, lukewarm. As Dr. Lenski points out, this lukewarmness was not the case of a cold, dead church being warmed up, but of a warm church which had cooled down. Has the church today cooled down until it has become sickening to the Lord? Certainly, we have the machinery, but we lack the fire.

In the Bible we find this fire. The Gospel is still the power—dynamite—of God unto salvation. How we need this baptism of fire! If we saturate our minds with the Book and open our hearts to the Spirit of God we can "set the world on fire" for Christ. We can witness again Pentecostal outpouring of the Spirit, and wholesale ingathering of convicted and converted—"born again"—men and women. "Is not my word like as a fire?" I believe that God is asking this question of us as He did of Jeremiah in his day of spiritual depression and apostasy. —J.K.P.

## "Of Her Children"

"The Church's conviction as to the truth of Christianity has been progressively losing its sharpness over a long period. The education of the modern preacher has had the effect of diluting his conviction to a point where he no longer finds the subject matter of his preaching in the objective Christian gospel, but in the subjective field of psychology, of religious experience, or in the philosophy of religion, or in a comparison of various religions, or in the field of social reform."

Some will think we are quoting from a former editorial in this Journal. To others it will come as a shock to know that the above was written by Dr. Charles Clayton Morrison, editor of "The Christian Century."

We doubt if Dr. Morrison has implemented his statement by swinging to a demand for evangelical theological training which this would indicate, but we do feel that he has clearly stated a situation which many liberals ignore or deny. In fact, it is this very ignoring of this situation by the liberals of our own Church which gives one the greatest pause. We can gladly unite on a solution of pressing problems if we can unite on the fact **that such problems exist**. But, one can search the writing of our liberals almost from end to end and find little recognition of the fact that we do have a wave of diluted and even warped theology abroad in America today, more pronounced in the North to be sure, but beginning here in the South, as it did in the North, by turning away from the Bible as the fully inspired word of God.

An outstanding northern educator remarked to the writer this past summer: "The situation in your Church is a perfect set-up for the liberal. All he has to do is to wait and your Church will drop in his lap like a ripe plum."



We do not believe this. There are too many young men and women, not to speak of the older generation, in our Church, who know and are loyal to the Lord and to His Word. And most important of all, there are thousands within the bounds of our Church who are earnestly praying for revival. When the fires of a revival sent by the Holy Spirit begin to burn, liberalism will, as it always has, wither and retreat before the evidence that the Gospel is still the power of God unto salvation. And that Gospel is still the Gospel of redemption from sin through the blood shed on Calvary.

There is at least a ray of hope when an outstanding liberal makes the admission which Dr. Morrison has made. But we agree with Dr. William Culbertson when he says: "Many religious leaders have discarded the 'Thus saith the Lord' of the Scriptures. They prefer to peddle the cheap, tawdry, unconvincing 'Thus saith the professor' of the passing fad."

If liberalism will admit its impotency, and the source of its dilemma, there yet is hope. Will wisdom be justified of her children? —L.N.B.

## Pacifism Is Not Dead

The present upsurge of pacifism, whether under the guise of participation in a "fellowship of reconciliation" or under some other utopian phrase, is something all Christians should watch closely.

We have stated before, and we now reaffirm, that we do not believe World War II would have occurred but for the wave of pacifism which swept America and England after the First World War; a movement which substituted wishful thinking for reason, and a movement which hampered national policies until too late.

We believe war to be one of the most terrible judgments God sends on a sinful world and we believe this judgment comes, in part, because men seek to make a "warless world" while they ignore the Prince of Peace.

It is not enough for Christians to hate war. This hate of war must embody in it that sanctified common sense and realistic outlook on world conditions which recognizes that until men and nations are truly Christian certain restraints are absolutely necessary.

A Christian deplors the tragic increase in traffic accidents. Deploping these accidents does not make us ask for abolishing of the Highway Patrol or elimination of danger signs on our roads; we rather increase every safety measure possible.

Why should Christians be less realistic in facing war and its potentials? We feel it the duty of Christians to most carefully scrutinize and evaluate every movement, called by whatever pious name, which seeks to weaken our national defense or lessen our national prestige abroad.

For some years we have regarded Mr. Henry Wallace as a visionary but sincere champion of social rights. We are willing to concede this opinion of him yet, but we believe he is now definitely a national menace. As every Christian knows, sincerity of purpose can be a tragic mis-

take if that purpose is a mistaken one. Mr. Wallace's alignment with numerous movements which call for retrenchment in international policy, appeasement of Russia, recognition of Chinese Communists, withdrawal of American troops in China and other parts of the world and other acts calculated to play into the hands of Communism at home and abroad label him as, at least, a willing tool of subversive groups.

Now we find certain church groups who again are sponsoring a pacifist movement which fits perfectly into the scheme of those who would destroy America as a land of freedom. We do not question the sincerity of Drs. Fosdick, Buttrick and those associated with them in this movement, but, we do question their wisdom and judgment and we insist that those who are misled and follow their plan will live to regret their folly. For our own sakes, and for the sake of our children, let us remember that the only way to make the nation act like Christians is to make Christians of their peoples. That is our task. —L.N.B.

## The Possibilities In A Revival

We rejoice in every effort that is being made in our Church to promote evangelism, stewardship, missions, Christian education, and other worthy causes. All of this is healthy and should enlist the interest and wholehearted support of every person in the Assembly.

At the same time we should keep in mind that there is a cause for which we should pray and which we should seek to promote which will give a powerful impetus to all that is good in our Church's program. This is the cause of revival.

The possibilities are tremendous. Such is the testimony of history. Consider, for instance, the revival under Jonathan Edwards in Northampton, Mass., in 1735. One of its remarkable features was that so many persons well along in years were savinely brought to Christ. Although it is a common belief today that it is almost impossible to reach people of mature and advanced years, this is what Edwards reports of his community: Fifty persons above the age of forty were saved, more than twenty above the age of fifty, more than ten above the age of sixty, and two above the age of seventy.

Edwards further comments: "When God in so remarkable a manner took the work into His own hands, there was as much done in a day or two, as at ordinary times, with all endeavors that man can use, and with such a blessing as we commonly have, is done in a year."

God's sovereignty, of course, is in revivals. He moves with majestic tread through the years and we cannot predict when He will be pleased to grant "seasons of refreshing." But His promises are so abundant and His grace so beyond our feeble power of conception that it is reasonable to suppose that a mass effort of prayer and obedience to the truth on the part of many in our Church will incline Him to visit us afresh with His salvation. —C.N.W.

## Is There A Way Out Of Confusion?

Our present generation has been described as a confused age. Few would care to challenge the accuracy of this description. There are many evidences corroborating this designation. During the past two weeks we have been thinking along this line. It has been amazing to observe how our newspapers, magazines, and modern books are filled with the consciousness of confusion. In one newspaper dispatch the word "confusion" was found four times in a short paragraph.

The leaders of State surely exhibit a confusion of ideas. The heads of the nations of the world are in a confused frame of mind as to the best policies for the future of the human race. We should not marvel at this because these men rely solely upon earthly wisdom which is insufficient. They do not take problems of State, as did King Hezekiah, and spread them before the Lord requesting His guidance.

Anyone who is familiar with the educational world today is also keenly aware of confusion in that realm. Some educators are still holding to John Dewey's notions of Progressive Education. Others feel that Progressive Education must be replaced by the traditional pedagogy. Although Dewey has labeled his opponents "historical illiterates," he has been forced to recognize the weakness of Progressive Education. Says he, "Some of us agree that the present system (if it may be called a system) is so lacking in unity of aim, material, and method as to be something of a patch-work. We agree that we are uncertain as to where we are going and to where we want to go and why we are doing what we do." Obviously confusion reigns in modern education.

The most regrettable thing about the confusion of our age is that many Church leaders are drifting upon the same sea of confusion. We have heard many so-called leaders of the Church acknowledge their state of confusion during recent months and confess, "We are all at sea." This is not hard to believe when we examine recent graduates from our theological seminaries for ordination. A wise Ruling Elder who was present at presbytery during the examination of several seminary graduates seeking ordination, remarked after the Examining Committee concluded the examination, "What confused minds these young men have on the great fundamentals of the Christian Faith! How can they help a congregation in this condition?" He sensed a significant fact, that there is no place in the Christian ministry for muddle-headed preachers.

We are unable to believe that our sovereign God intends for the shepherds of His flock to carry out their assignments in a confused state of mind. Saint Paul insisted that God is not the Author of confusion but of order.

Why does such confusion abound in our generation? Our nation is filled with colleges and universities. These institutions are overflowing with students. We have more books in our libraries than our people can possibly read. We believe that the answer is, that like King Saul who went to the Witch of Endor for information, we go to the wrong source for our enlightenment and guidance. We have forsaken the Holy Scriptures, the unfailing source of Light and sought our guidance from human sources.

Satan is the author of confusion. This is one of his favorite devices. The Christian should not become a victim of his strategy. We must claim God's promise "If any of you lack wisdom, let him ask of God Who giveth to all men liberally and upbraideth not, and it shall be given him." God is eager to save us from confusion as well as from sin. We read, "And thine ear shall hear a word behind thee saying, 'This is the way, walk ye in it.'" Again we have this invitation, "Come ye, and let us walk in the light of the Lord."

Yes, there is a way out of confusion. This way we know. It is an old way. The trouble is we fail to use what we know. We refuse to take time to talk our problems over with the Lord and ponder His specific instructions in His revealed Word. We repeat, there is a way out of confusion. Earnest prayer and honest Bible study constitute this way. There need be no prolonged confusion in the life of the Christian who observes this ancient formula.  
—J.R.R.

## The Doctrines Of The Reformation

On the last day of October 1517, Martin Luther nailed Ninety-five Theses to the door of the Church in Wittenberg. These great assertions issued in the Protestant Reformation, for the word **Protestant** is not a negative word. It primarily means to protest, to assert vigorously, to declare the grace of God who saves us.

The Protestant Reformation was primarily a **re-discovery of God**—God in His holiness and in His grace, God in His sovereignty and in His fatherliness. Luther began with the conviction of God in His massive reality. The question for Luther was not, How can I know that there is a God? It was rather, How can I know that God is gracious to me? The Mediaeval Church had busied itself with man, man's merits, man's society, man's philosophy and theology, the Church and its canons and hierarchy and sacraments and discipline. They had forgotten God.

Then, God reached through the trappings of monkery and touched Luther's heart, summoning him to be just before the heavenly tribunal. Monk Martin tried to win merit. By every possible method he strove to win a gracious God. Always frowning above him, however, stood the justice of God which could only condemn the sinner. Then in the Black Tower in Wittenburg the Holy Ghost opened to Luther the meaning of Romans 1:16-18 and he saw that though one can never win a gracious God, he can start with a gracious God, or better, the gracious God can start with him. God is already gracious to us. He has come to us as our Father in Christ. He forgives our sins because Christ with His work undertakes our cause.

With this new sense of God comes a new realization and proclamation of God's work for us and in us. And that means the Bible, for the one hero of the Bible is God. The Bible is the inspired record of how God has acted, does act, and will act for us men and for our salvation. If we only realized, said Luther, that God loved us and chose us before the foundation of the world it would inflame our love for Him in return. God came down to us in Christ, in His Word, in the sacraments, in the forgiveness of sins. Since God has come down to us



it follows that we can only come to a saving knowledge of God in that way—in Christ. We receive Him in the arms of the Virgin, on the Cross of Calvary where He bore our sins in His own body, in the wonder of His Resurrection. "No early Christian wrote a sentence about Jesus which did not proceed from a conviction that He had risen from the dead." (Kittel).

And behind our reception of Christ, there is His gracious heavenly intercession. I believe, says Luther, that I cannot believe in or come to Jesus Christ my Lord by my own wisdom or power, but that the Holy Ghost has called me through the Gospel. The Father plans, the Son expiates and intercedes, the Holy Spirit works faith in our hearts. By nature we are at enmity toward God, dead in trespasses and sins, subjects of Satan. The Reformation proclaims the **sole efficacy of God** in salvation. Its slogan is grace alone, **sola gratia**. Its reliance is not on human activism—but on God's activity.

No, this does not lead to our passivity, but to the most intense activity. When God works His new life in, then we begin to work out. That faith which is the work of the Holy Spirit is never a dead thing. It works by love. Perfectionism may say: "Let go and let God. Surrender to God and permit Him to take over and He will do all the rest." But Protestantism says, "God makes us alive in Christ Jesus. When we were helpless and undone, God makes bare His mighty arm and saved us. God elects, Christ atones and intercedes, the Holy Spirit implants the new life. Now that God has put a new life in you: Work out! Strive (agonize) to enter in! Study to show thyself approved unto God! Fight the good fight of faith! Give diligence to make your calling and election sure! You are created in Christ Jesus unto good works which God has before ordained that you walk in."

With the rediscovery of God and the new realization of His sole efficiency in salvation, the Re-

formation magnified the **complete sufficiency of Christ** as our Saviour. He did for us what we could not do ourselves and what we cannot do without. He obeyed God's law perfectly and He also satisfied its penal requirements by being made sin and a curse for us. He was delivered for our offenses, and raised for our justification. Thus He offered to God the righteousness which the righteousness of God requireth Him to require. Since He did the whole work of securing for us the righteousness which is acceptable to God, we are justified by faith alone. And so to the **sola gratia** is added the **sola fide**. Only let us not get the false concept that the basis of Protestant salvation is faith, while the basis of the Roman Catholic salvation is love. If we do we fall into a trap. "The greatest of these is love." The basis of our salvation is neither our faith nor our love—it is Jesus Christ—His Person, His work. Faith is only the means whereby we lay hold of Him, and love is the result of our laying hold, or better, of His laying hold of us and working in us both faith and love.

In the all-sufficiency of Christ as Priest the Protestant rejects all other mediators. Instead of, "Hail Mary! full of grace, Pray for us now and in the hour of death," the Protestant sings: "Jesus, lover of my soul, let me to Thy bosom fly!" In the all-sufficiency of Christ as Prophet, the Protestant proclaims the completeness of Scripture for faith, for life, for conduct, for worship. With Mary of Bethany he sits at Jesus' feet to hear His Word. And Protestant worship becomes primarily the exposition of the Word of God. In the all-sufficiency of Christ as King, our Presbyterian forebears insisted that there is only one King in Zion and that the Church must recognize Him as her alone King, her alone Lawgiver, her alone Judge. All authority in heaven and on earth is given to Him and He has said, "I will never leave thee nor forsake thee," so that we may boldly say, "The Lord is my helper and I will not fear what man may do unto me." —Wm. C. R.

## A Challenge To Our Church

By Richardson Ayres\*

First, two questions: Are you one of those members of the Southern Presbyterian Church who is **thoroughly informed** on the **conditions within this church**? If so, **are you content** to let our church continue on the course it is now following? If you can answer "yes" to both of these questions, we humbly suggest that to read this article further will be a waste of your time. On the contrary, if you cannot answer **both** questions in the affirmative we urge that you read on and when you reach the end, do something to help bring about a change.

The October 15th issue of The Southern Presbyterian Journal carries a "Covenant of Loyalty and Prayer." This covenant was published at the request of a group of laymen in our church. What we have to say further, concerns the first paragraph of this "Covenant," which reads as follows: Quote: "Humbled by the recognition of the presence of **error and sin** in our church, and our share of responsibility therefor, we dedicate ourselves to the

task of rebuilding our Church pure in doctrine, in life, and uncompromising witness to the saving power of the Lord Jesus Christ."

It will be seen at once from this paragraph that "the recognition of **error and sin** in our church" led to the drawing up of the Covenant. From the viewpoint of a layman, may we give you the main reasons for the condition that is here recognized. Before going any further, however, let us confess our own ignorance of such matters until comparatively recent times. But we plead, that the average officer or member of our church, according to observation, is no better informed than we were on matters of vital importance to our faith.

Returning to the cause of the condition of "**error and sin**" in our Church, there are two main reasons back of it all: The toleration through indifference and neglect, of the **teaching and preaching** in some of our own institutions and

churches of doctrines that are contrary to the great truths handed down to us once and for all in the Bible. We shall discuss briefly each reason:

**First:** "The toleration of the teaching in some of our own institutions of doctrines that are contrary to the great truths of the Bible." It seems plain to us that there are three main causes for this condition in some of our seminaries and church schools.

(1) The control of such institutions is divided in a very uncertain way among the Board of Trustees, the Board of Directors, and the church courts in which the institution is located. This makes it extremely difficult to displace men teaching error, as has been demonstrated. This fact is well known to those informed on church matters.

(2) The faculty members of some of our institutions are employed by the Board of Trustees or Directors more and more on a basis of **Intellectual Leadership**, without due regard for the presence of the indwelling Spirit of Jesus Christ. This is so necessary in one who is to lead our prospective ministers along the paths of truth and righteousness, as set forth plainly in the Word of God. Let men pretend to as much learning as they please, they must begin again at the Cross of Christ, before they can be good scholars in Christ's School, or profit in spiritual understanding.

(3) Under the cloak of academic freedom of thought, students are exposed to all the heretical teachings of this age and preceding ages, **without the guiding influence** in many cases of the mature minds of men who stand on the one true foundation, Jesus Christ, and Him crucified. Is it any wonder that some students come out of our seminaries in a state of complete bewilderment? Some leave early in their course because they hear doctrines taught that are contrary to the truths learned at their mother's knee, from the reading of the Bible. As a result of the abuse of academic freedom granted teachers, some of the most popular professors lean toward modernism or liberalism in their views. Through their personal appeal some students are led astray to the same unsound beliefs, which question the full Deity of Christ, His vicarious atonement, resurrection in the body in which He was crucified, and other cardinal doctrines of our faith.

Finally, brethren, "by their fruits shall ye know them." We can see plainly that there is something wrong in many instances with the product of our institutions. The spiritual life is lacking. The longing to save men's souls through the preaching of the plain gospel of Jesus Christ, as our only hope of salvation, is not there.

**Second:** "The toleration of the **Preaching** in some of our churches of doctrines that are contrary to the great truths handed down to us in the Bible."

Let it be understood that this type of preaching is in nearly all cases the direct result of the teaching our ministers have received. As the teaching leans more and more to modernism or liberalism, we hear less and less preaching of the gospel of Jesus Christ. A church member of our acquaintance recently stated that he had been trying for years without success to get his pastor to preach a sermon on "Salvation By Grace." An Elder stated he had not heard a gospel sermon in nine years in his church.

In further support of this statement with regard to preaching, we shall quote from "A Call To Prayer," a fine article by Dr. H. H. Thompson, our Director of Evangelism. It appears in The Christian Observer of August 14, 1946, and in The Southern Presbyterian Journal of October 15, 1946. If anyone is acquainted with the spiritual life in our Church, it should be Dr. Thompson. Quote: "We Presbyterians have gone through the form; we have had many religious services; we have had our well-planned programs; we have attended many conferences; and we have talked much evangelism but comparatively few people have found Christ as Saviour through the efforts of our people. One-third of all our churches reported no accessions on confession of faith. Hundreds of other churches received a blushing small number.

"We might offer certain alibis but would it not be a better thing for us to acknowledge to one another that we have largely failed and confess our sins to God? We have church equipment, organization and trained personnel of which the New Testament Church never dreamed. We have everything **except the one thing necessary—God's power**. His transforming power for our own lives and His converting power for the lost. The Apostle John tells us that the purpose of the writing of his gospel was that the unsaved "**might believe that Jesus is the Christ, the Son of God, and that believing they might have life through His Name.**" That verse epitomizes "the principal, primary and permanent task" of the Christian Church."

"How appropriate in this day that our prayers should be **appeals to God that we have faith—that we have great convictions concerning God's Word**. Over and over again our Saviour said to His immediate followers, "According to thy faith be it unto thee." Again it is stated that His powers were limited because "of their unbelief." **Do we really believe that those without Christ are lost? Do we believe that Christ is essential to salvation?**" (The italics are not those of the author.)

In plain language this means our Church is losing its appeal to the unsaved because it is losing its hold on the one plan of salvation given in the Bible. That plan must be presented in most cases first by our ministers preaching the gospel of Jesus Christ. If instead, they preach some other doctrine, the power of the Word through the Holy Spirit is lost. Is not that a true picture of many of our churches today?

Finally, brethren, we plead with you, elders, deacons, and members, to wake up before it is too late, to the fact that the spiritual life of our Church is ebbing away. We plead especially with the elders, upon whom is placed the responsibility for the spiritual tone of the Church, by our Book of Church Order. Will you reassume your duties and obligations and help to bring our Church back to the high spiritual plane it once occupied? Do you ask, "How can I help?" The answer is simple.

**First**, accept in your heart the obligations given in Paragraph IV of the "Covenant of Loyalty and Prayer." Quote: "We covenant together to stand for these principles and to pray daily and especially every Saturday night for the outpouring of the Holy Spirit upon our Church in a mighty revival." Sign your name to this covenant, and mail it in. Copies of it may be obtained from "The Southern Presbyterian Journal" on request.



**Second,** interest other church members in accepting and signing the "Covenant."

**Third, inform yourself** on spiritual conditions in our Church. **Inform others.**

**Fourth,** see that men are sent to our Presbyteries, Synods and General Assembly who **are**

**informed,** and who will **stand without compromise** for the great truths of the Bible, the infallible Word of God. May God bless you and give you grace to do this.

\*Elder in the First Presbyterian Church, Alexandria, La.

## Dr. Motte Martin Passes

The Executive Committee of Foreign Missions profoundly regrets to announce the receipt on Sept. 16 of a message from Luebo, Africa, reporting the death from a heart attack on Sept. 15 of Rev. Motte Martin, D.D., for forty-three years a missionary of our Church to the Congo.

### A Tribute From Rev. J. W. Allen Of The Congo

This beloved missionary of our Church who was born in Marlin, Tex., on New Year's Day, 1879, passed away in Luebo, Congo Belge, Africa, at daybreak on September 15, 1946. His passing, after forty-three years of service, marks an epoch in the history of the Congo Mission. Our words can add little to the glory of a name that has become a legend among the people of the Kasai and in the homeland; but we do wish to express the sincere admiration and deep affection we have for him which has been born of long association.

Motte Martin was one chosen of God and appointed as a pioneer. Those who prayed in the early days for the redemption of the Congo singled him out by name when a young graduate of the Seminary, and God answered their prayer sending him forth to bear fruit in the Dark Continent. God's protecting care attended this young recruit on his outward journey snatching him from the dark waters of the Congo River when the first steamer "Samuel N. Lapsley" was overturned by the river's mighty current. Because of this experience the natives called him, "Mpanda Lufu," the one saved from death; but he preferred a play on words and asked to be called "Mpanda Nshila," one who opens the path, for surely a way had been opened for his rescue. Both names have a real significance as related to his life. From the root of the former comes the word for salvation, and the one so rescued lived many years to show a multitude the way out of the turbulent current of sin and superstition which was sweeping them on into eternal doom. He opened a way to many a village for the entrance of the Gospel of his own Savior and Lord, and the path back to the Father's Home.

Dr. Martin was the embodiment of the Old South in its highest standards of culture. His presence breathed the spirit of courtesy and hospitality, mingled with dignity and reserve that never left him. In his work he was untiring and courageous. Whether called upon to rebuke a native, or to stand between him and injustice, he never wavered. We remember him best, however, for his great unselfish heart. Of him it can be truly said, "Nothing had he called his own." Whatever he possessed

was at the disposal of any one in need, missionary or native. He was liberal to his own hurt, we sometimes believed, but who can measure the abundant entrance that he has even now attained as he is received into eternal habitations.

Such characteristics endeared him to the native people and gave him an influence over them that few have ever attained. The hungry and homeless, the orphaned and outcast never failed to find a haven of refuge when they reached his yard; and it would be difficult to enumerate the boys scattered throughout the Congo in places of responsibility who received from him the impress of their lives. Chiefs flocked to him for advice, and his presence in their villages was an outstanding event. On his last visit to an outstation more than thirty chiefs came to do him honor, proving that his hold upon their hearts never weakened to the end. It is little wonder that when he was stricken with his fatal illness it seemed impossible for his African friends to give him up. They gathered together in groups to pray and wait. Had not God given him back to them from the foreign land when it had been said that he might not live, as they cried out to Him in fasting and prayer? Surely their Mpanda Nshila could not leave them. Yet God knew best. Their friend had worked so hard of late. But they can still sit around the fire at night and bring him back in memory, until as old Pastor Kalomba said, "we too follow him up to the place of his reward."

One cannot write about this great missionary without dwelling upon his association with his beloved African people. Motte Martin lived his life as have few men entirely for those whom he came to serve. And in what was perhaps his greatest outward triumph he was supported by their prayers. We are recalling that eventful sight at the Laymen's Conference in Chattanooga, Tennessee, in February 1912, which without doubt stands as a high peak in the history of the Southern Presbyterian Church. Those who had the privilege of being there will never forget it. A small sick man came out on the platform and spoke for a few minutes. He told very simply of the period of fasting and prayer observed by the native Christians in Congo, that the hearts in the home Church might be opened to their cry. He told how God was answering their prayers and how young men and women crowded around him to volunteer as he went to colleges and seminaries. There were twenty-seven at the Convention who had dedicated their lives to Africa, and as they gathered together about Dr. Martin a spark went out through that large gathering that kindled a flame in every heart. Staid Presbyterian ministers and elders rose as one man and cheered like boys at a football game. No

mention was made of money, but spontaneously thousands of dollars were contributed in answer to the call. The entire support of missionaries was secured that evening, for God was bringing two continents into touch with each other. They had prayed in Africa and He was changing things in America. Mpanda Nshila for his people, was as their arms stretched out across the sea, pleading in the ancient Macedonian manner, "Come over and help us." The influence of that night still pulses through the veins of our Mission, for never since has it been the same.

He has gone but his work lives on. Now he is with the redeemed Africans up yonder, those who have preceded him along the path he pointed out, and he is happy. He is with them and with his Savior whom he loved most of all.

**From Rev. John Morrison, Luebo,  
Secretary Of The Congo Mission.**

Mpanda was loved by us all! He did so much for us, was always thoughtful and kind, and delighted in showering kindnesses around. His was an utterly unselfish nature, and he only possessed to give away. How many expressions of his thoughtfulness each missionary has received may never be known, but he knew of the deep esteem and affection we had for him, even if his acts were unconscious and spontaneous expressions of an innate kindness that is rare among men.

He did not suffer much, for the doctors kept him under sedatives a good part of the time, and everything was done to help him over the attack or series of attacks that he had. Things looked hopeful the first week, but he must have had other attacks, which gradually weakened him, although he showed remarkable powers of resistance, and the last week it was evident that he was fighting a losing battle.

While yet conscious, and while only semi-conscious at times, he was acquiescent to God's will, and deeply appreciative of all that was done, often

expressing his thanks to those waiting on him, and often the only word we had from him was, "Thank you, Ma'am," to the ladies.

Yes, we have lost a warm friend, but what of the natives? The distress of many, particularly the older natives whom he had helped so much, when they learned of his death, was painful to see. As someone remarked, "there will never be another Mpanda Nshila to them." They knew they could bring all of their troubles to him and find help.

During the whole period of his illness, there were constant prayer-meetings going on in the various parts of the village for his recovery, and as one native said to me, "We haven't the heart to go to our fields, or cook food, or do anything, but just wait on better news."

On the day he died, thousands of natives passed before his coffin in the church to pay their last tribute to him, and one could see in their grief-stricken faces how they loved him.

He was buried with full military honors, the Government having sent a detachment of soldiers for this purpose, in the cemetery on Mission ground, and a large company of representatives of the State and of commercial companies, augmented by a crowd of several thousand natives, gathered round the grave as he was laid to rest.

He was mostly unconscious for a few days before his death, and Drs. King and Poole, with the three nurses, Mrs. Stixrud, my wife, and Miss McMurtry, were in constant attendance, while words are inadequate to convey the faithful service of the two native nurses, Kalonji Simon and Muyumba Samuel. During the eighteen days of his illness, either one or the other was on duty, a willing duty, and their ministrations did much to alleviate his condition.

We sorrow at the loss of a friend and comrade, and Luebo station cannot be the same without him, but we rejoice with him that he has heard the welcome words, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For Nov. 17: Paul Ministers To The Thessalonians

Scripture: Acts 17:1-11; I Thessalonians 1-2; 4:13-18; II Thessalonians 3:7-13. Devotional Reading: I John 5:1-5.

The question asked and answered in our Devotional Reading forms a good background for our lesson. "Who is it that overcomes the world but he who believes that Jesus is the Son of God?" The Church at Thessalonica was begun amid much opposition. It is not easy to start a real church in a world like ours. You can start some fantastic imitation of a church easily, for the world takes to humbugs naturally. But it takes men and women, "born of God," to form a genuine church which can "overcome" instead of compromise with the

world. The church Paul founded was real; therefore it had a hard start.

Acts 17:1-11: "But the Jews were jealous." (R.S.V.) Leaving Philippi Paul came to Thessalonica. Here for a time he had good success, "for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'" Some were persuaded and joined Paul and Silas, a great many of the devout Greeks, and not a few of the leading women.

"But the Jews which believed not." These were always the ones to oppose the Gospel, and still are. "Moved with envy." What a terrible record has envy! Trace its ugly trail from the beginning to the present time. Think of what it is doing in the



world, among nations, and in social life, and in the church itself. "Lewd fellows of the baser sort," "the rabble." Such people are always ready for a riot. Nothing pleases them better. Wicked leaders know this and use them as their tools.

"These that have turned the world upside down." Here is a striking tribute to the revolutionary character of the Gospel. It does turn the world upside down, but since the bad side is up, has been turned up by Satan and sin, the Gospel turns it right side up again. But a wicked world objects to this turning process. It wants to be let alone. "Let us alone," wicked men and devils cry.

After the uproar and assault on the house of Jason the brethren sent Paul and Silas to Berea.

I Thessalonians 1-2: "For you are our glory and joy." Paul is saluting a **Great Church**.

A church called out of the world into fellowship with the Father and the Lord Jesus Christ, "in the face of great opposition." He has two wishes for them: **grace**, which refers to their sinfulness and God's undeserved mercy, and **peace**, for their restlessness.

He has several causes for thanksgiving: (1) Things they remembered, such as their "work of faith" (faith without works is dead), "labor of love," for nothing constrains us to labor like love, and "patience of hope," for hope sustains us in all our work and labor. (2) Things they knew about them; by the way the Gospel came to them, not in word only, but with power, with the Holy Spirit and much assurance, or certainty, by the fruit of the Gospel in their lives, for they followed the pattern set by the apostles and received the word in much affliction and yet with the joy of the Holy Spirit. (3) By the way the Gospel "went forth," the wonderful influence of their lives was like a message sounding forth from a loud speaker, reaching out into the surrounding areas. People everywhere were talking about two things: the reception they had from these people and the effect the Gospel had on them, for there had been a great turning from idols to God, a great serving of God, and a great expectancy as they looked for the return of their Deliverer.

Such a church would rejoice the heart of any minister and be a wonderful advertisement to the world. This **Great Church** was started by **three great preachers**: Paul, Silas, Timothy. These men came with a Message. A message (1) wrapped up in prayer. The whole epistle is surcharged with prayer. (2) True—no deceit in it. (3) Clean—pure as driven snow. (4) Honest—no guile mixed with their preaching. (5) Entrusted—not theirs, but given to them of God. Do all of us who try to preach today carry such a message?

They backed the message with Christ-like lives. Negatively, they were, (1) not pleasing men, (2) used no words of flattery, (3) no cloak of covetousness, (4) not seeking glory of men. Can such things be said of us? Positively. (1) As tender, as self-sacrificing, as a mother. These men were "heart-giants." (2) As hard-working as a slave. (3) As unblameable as a "saint." (4) As encouraging as a father. Does not this picture put us to shame?

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Chalmers has been here today, and he never comes but after he is gone I think that is just how Jesus would have come to see me; that is just how Jesus would have spoken to me; that is just how Jesus would have looked. God help us so to live that people who remember us will also remember Jesus Christ."

The measure of their reward. Their converts were God-made, not man-made. They stood the test; they were bitterly persecuted and stood firm. Their converts were their glory and joy, worthy to be presented to Christ. Would we be proud to present our converts to our Lord? Can there be a finer crown for a preacher, or a richer reward than the one described in these verses?

I Thessalonians 4:13-18: "**Comfort one another with these words.**" The Second Coming of Christ has always been a source of comfort to Christians, especially in the hours of darkness and persecution. The glorious resurrection of our Lord is the guarantee and first-fruits of our resurrection. We who are alive and those who rise from their graves will ever be with the Lord. A glorious home-coming and reunion of dead and living saints. What a day of rejoicing that will be! How it brings deepest peace and comfort to sorrowing hearts! How such a Hope removes all pain.

II Thessalonians 3:7-13: "**Be not weary in well-doing.**" The glorious truths about our Lord's Return, set forth in both these letters, form a basis for patient and zealous living and working. To look for Him does not mean idleness or laziness. This blessed teaching does not make us fold our hands and cease our labors; it makes us all the more zealous and untiring in His service. The same thought comes out in the parables of His Second Coming. We are to watch, wait, work; not stand gazing up into Heaven. Will He find us ready when He comes?

Mr. Spurgeon once asked his church officers: "Do you think He will come tonight?" When each had replied, "I think not," Spurgeon said: "In an hour when ye think not, the Son of Man cometh." Blessed are those who are "doing well" and not fainting, when He comes.

### Lesson For Nov. 24: Paul In Athens And Corinth

Scripture: Acts 17:15-28a; 18; I Corinthians 1:22-31; 3:1-15; 15. Devotional Reading: Psalms 8.

#### Two Cities

**Athens:** A city full of idols and philosophers, celebrated for its learning and civilization, "the very center of culture in philosophy, art, and literature." "Very religious." Religions will not save mankind; they are satan's best tools for they act as a sort of "dope" and keep the twisted minds of our poor deluded race in a state of blindness and ignorance and make it more difficult to reach men with the true light and knowledge from above. If religion, culture, learning, civilization, could save a city then Athens would not have needed the Gospel of Jesus Christ.

Do we not have many such cities today? University centers, cities of refinement and culture and yet the dearest of the dead spiritually. Paul, an educated man himself, could do little at Athens. A Christian Church was there, not mentioned in the New Testament, and no doubt it started with Paul, but his experience here was most disheartening.

People who are "wise in their own conceits" are the hardest on earth to reach with the Gospel—there is more hope for fools than for them. We have many such hardened minds—cultured, refined, but lost in sin of pride and self-sufficiency—the "up and out."

**Corinth:** A city full of business and immorality, a center of commerce and a center of sin. "It was here that 'the social forces of the ages met, and all the licentiousness that had been the shame or religion of other lands.' Impurity was indulged in as a religious service as seen in the worship of a hundred priestesses in the temple of the goddess Aphrodite."

Here Paul stayed for a year and a half and preached the pure Gospel of Jesus Christ, and here, in spite of opposition and the discouragement he felt at his failure in Athens, he founded one of his strongest churches—a church, however, which had to be severely rebuked for divisions and immorality. God had promised Paul that He had much people in this city and that promise was fulfilled.

Just as Athens was "up and out" in its pride of culture and learning, so Corinth seemed "down and out," wallowing in the lowest forms of sin and shame. But Paul had greater success here than in the other. It seems easier to reach the low in sin than the high in sin—the man in the gutter than the man who is a cold unbeliever in a university chair. "Not many wise," says Paul, after his experience at Athens.

#### Experiences In Two Cities

**Paul In Athens:** Acts 17:15-28a. Paul's spirit was provoked within him when he saw this city full of idols. He first disputed with the Jews in the synagogue and devout persons he met in the market. Then he met the Epicurean and Stoic philosophers. They take him in hand and bring him to the Areopagus. "What will this 'babbler' say?" Is not this often the attitude of the modern philosopher and scientist? They regard preachers of the Gospel as "babblers." These men were willing to listen, for they had plenty of time and spent their time either hearing or telling some new thing. How modern and "up to date!" New religions spring up nearly every day, or night, like toadstools; new philosophers appear in nearly every magazine; we have an abundance of false and fantastic religions—our Father Divine, Bishop Grace, Prophet Jones, and scores of others, some bordering on the blasphemous, some on the ridiculous.

Paul's sermon on Mars Hill which began so tactfully, meeting these men on their own ground, seemed to make little impression, running off like water on a duck's back. When he came to the vital part of his message, the judgment, and the resurrection, some mocked, others said: "We will hear thee again." Howbeit, certain men "clave to him." Even in this "high-brow" city there were some who heard and were saved.

**Paul At Corinth:** Acts 18. Paul must have come to Corinth with a broken heart and perhaps a more humble spirit. He may have felt that he had failed in Athens because he trusted his own learning and ability rather than the power of God. He had tried to meet philosophy with human learning. We are not certain about this, however, for he may have pursued the best course. As an intimation of his feeling we find him saying that he came to Corinth in weakness, fear, and trembling, and that he determined to know nothing among them but Jesus



Christ and Him crucified. The best way to meet all lost men, whether philosophers or unlearned, is with the simple story of the cross. It is a waste of time to argue with those who think they know more than we, or anyone else.

At any rate, Paul goes back to his usual method, "teaching the Word of God" for a year and six months. He met with opposition and persecution, but also with success. God indeed had many people in this wicked city.

#### Some Messages To The Corinthians

I Corinthians 1:22-31: "**He that glorieth, let him glory in the Lord.**" "The Jews require a sign and the Greeks seek after wisdom." But our business is to preach Christ crucified, although such preaching is a stumbling-block to the Jew and foolishness to the Greek. We are not to adapt our preaching to what people want, but what they need to be saved. Christ is the power of God. What greater "sign" do we need? He is the wisdom of God. What higher wisdom do we need? Our preaching is not man-centered, but God-centered—the God whose foolishness is wiser than man, and whose weakness is stronger than man. Indeed, God chooses, weak, foolish, despised, unknown things in order that no flesh should glory in His presence. Christ is made unto us wisdom, righteousness, sanctification, redemption—the things we need if we are to be saved and stand before God. One of the greatest attractions of Calvinism is that God is glorified and man is humbled. One of the gravest dangers of the so-called "Modernism" is the exaltation of man and the dethronement of God. Let us continue to exalt Him and prostrate ourselves before Him. Let us cease crying, "Great is man," and begin to cry, "Great is our God and greatly to be praised." Let us, like Paul, glory in the Cross of Jesus by which we are crucified to the world, and the world is crucified to us.

I Corinthians 3:1-15: "**Laborers together with God.**" We are to work, but we are to be very humble. We can but plant and water; God alone can give the increase. It is a high honor to work with Him, and we will receive our reward, but let there be no envyings, or strife, or divisions among God's workers; these things are signs of ordinary, carnally-minded men, not spiritually-minded workers together with God.

We are to be wise in our work. Let us build upon the one foundation, Jesus Christ. Let us build upon this foundation gold, silver, precious stones—put the finest fireproof materials into our building. We do not want to build a wooden shack with mud walls and a thatched roof on the precious foundation that is laid, none other than Jesus Christ. Let the building be somewhat worthy of the matchless corner-stone.

Our work will be tested—tested by fire. Will we be saved "so as by fire" or with an abundant salvation and rich reward? It all depends upon how wisely and well we build.

I Corinthians 15: "**So also is the resurrection of the dead.**" We can only touch this marvellous chapter.

The Gospel Paul preached centered in two great facts: (1) Christ died for our sins according to the Scriptures. (2) He rose again the third day, according to the Scriptures. In this chapter he discusses at length the fact of the resurrection, the manner of the resurrection answering the question, "With what body do they come, and the glorious victory of the resurrection." He closes with the effect it should have upon us in "be ye steadfast, unmoveable, always abounding in the work of the Lord ... your labor not in vain in the Lord."

## Young People's Department

Edited By Rev. W. G. Foster

### Nov. 17: Man and Machine

#### Introduction

The development of science, invention and industry since 1900 has given to you and me a manner of life that is more comfortable and wonderful than even kings dreamed of in days gone by, and it has placed at our finger tips power that the ancients credited only to the gods.

The latest development is atomic energy. We now have the power to make man's life on this earth the most wonderful thing imaginable, or we can make it hell on earth, and even remove the trace of it from the earth. When the first atomic bomb fell on Japan, General Douglas MacArthur said, "This makes everything that we know now out of date." Since that day scientists and statesmen have been wrestling with the problem of how the bomb must be controlled and used. Just what is the message of the atomic bomb to the Christian?

#### SCRIPTURE LESSON

Romans 1:16-20

1. The Gospel is power released: 1:16-17.

2. The power of God has always been seen in natural events: v. 18-20.

#### Suggestions

The atomic bomb confirms to us the reality of the unseen, and declares the continuity of the power of God. Let's point out briefly the line of these thoughts.

1. **Confirmation of the unseen.** For years we Americans have claimed to be practical and live by and believe in only what we could see, hear, taste, feel, smell. If we could measure it with a yard stick or analyze it in a test tube, it was real knowledge. Otherwise out it must go. But have we? By the progress of science we know that we can see, but we can only see a few of the light rays in our world. Above and below what we can see are the alpha, beta, and gamma rays, the X-rays and infra-red and ultra-violet rays. We can not see them but we have long been using them to strengthen and heal our bodies. There is radio. No one can see or hear a radio wave, but we all have sets that catch them and bring information and pleasure into our lives. And during the war a man could sit before

a small panel on a ship and by radar see the outline of everything for miles around. And now comes atomic energy. No one has ever seen an atom, no one has ever been quite sure the scientists knew what they were talking about when they said that matter was composed of protons and electrons that had power that could be released. But after Hiroshima no one doubts it. The unseen energy has been proved by the power released.

Even so no one has ever seen God. You can't see, hear, smell, taste, or touch God. He is unseen, but when we are rightly related to Him by Christ, the power of God, His power is released in us and as our lives are transformed by power divine our lives prove the reality of the unseen God.

**2. Continuity of the power of God.** Most of us act as if our world has always gone on just as it is at present, and we see no signs of the power of God in everyday affairs. Let us look back and see—We have seen God's hand in the flood of Noah's day, now proved beyond reasonable doubt by archaeology. We have seen the deliverance at the Red Sea. These Bible incidents tell us to look for the hand of God in history. Can we see it?

In 1588 the Spanish Armada was sailing up against helpless England. A storm at that season of the year was unheard of in the channel, but suddenly a storm came up and destroyed all the Spanish ships on the rocks of Normandy. Natural power saved England and changed the history of the world.

In World War I the Germans studied for years and charted every weather trend. At a time when all natural law declared that there would be no wind change for 48 to 60 hours they released poison gas for the first time in history and our allies began to die like flies, but then the unheard of thing happened, the wind changed and the gas blew back and began to kill the Germans.

In World War II the fog saved the British Force at Dunkirk, and in his report to Congress General Marshall said that it was not allied might but an act of Providence that won the war, the sudden snow storm that stopped the Germans on the edge of Moscow when all Russian resistance was gone.

And now at the end of the war the atomic bomb. God in the powers of His natural creation has held the balance of power down through all the ages, and still does.

Use these thoughts about God's power in our lives, and about God's power in the world to stress the importance of walking with God and of walking according to the will of God.

## Nov. 24: Man Or Machine?

### Introduction

They had a lot of excitement recently in a grammar school in California. Johnny, age 6, and Charlie age 4, appeared at school one morning with hand grenades attached to their belts. Those grenades, it was discovered, were very much alive and highly sensitive. So were the teachers when they found out about them. The boys were coaxed out of doors and a squad of policemen who were experts in

explosives gently removed the grenades and deposited them well out to sea.

The boys were not bad, they were just boys who knew no better. The teachers were not afraid after the grenades were in experienced hands. They feared the boys because they lacked mental and moral responsibility. Scientists today are putting the old time hell-fire evangelist to shame in their warnings to the effect that we have only three years to escape from world wide destruction. Are these men afraid of the bomb? No, they are afraid because the people of the world do not have the proper mental, moral, and spiritual responsibility to handle the bomb. It is now the question: Man or the machine he has made?

### SCRIPTURE LESSON

Two passages of Scripture ought to be studied to understand this topic:

**1. 2 Peter 1:8-13.** In this passage Peter reminds us that this world shall not go on forever just as it is now, but one day Jesus Christ will return to this earth to judge the living and the dead. In that day this old earth shall be purged by fire, and those who have been born again, the new humanity, shall go into the new heavens and new earth wherein dwelleth righteousness and serve there forever.

But how shall God purge this old earth by fire. Peter tells how in verses 10. Peter says, "then the heavens will pass away with a loud noise, and the elements will be dissolved with fire." These very words were used by an AP correspondent to describe the first trial blast of the atomic bomb. Literally Peter speaks of elements, this word is one used by the ancients to refer to the particles that made up matter, though they had no atomic theory like ours. The word dissolved, literally means to be loosed." The words referring to fire literally mean, "scorching heat." In other words God said two thousand years ago that one day the particles of matter would be loosed and that would result in a loud noise and a scorching of the earth with intense heat. Today scientists are telling us that our world will be destroyed in this very way in three years unless we learn to control ourselves morally and spiritually.

Peter himself exhorts, "what sort of persons we ought to be." What sort of persons ought we to be?

**2. Matthew 6:25-33.** Since all the things are going to pass away, and since evil men will only use our greatest advancements to destroy us, then we ought not to worry about things but seek first the Kingdom of God and His righteousness.

### Suggestions

These notes on the atomic bomb have only been suggestive and of necessity brief. You might study these passages of Scripture with some good commentary, and if you want any more information and illustrative material on the atomic bomb here are two bits of material that are excellent:

"The Atomic Bomb and the Word of God", Wilber M. Smith. Moody Press, 153 Institute Place, Chicago, Ill.

Revelation Magazine, Issue of October 1945, Revelation Magazine, 300 South Seventeenth St., Philadelphia, Pa.



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## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar November 1946

Nov. 1-3: Closing days of Week of Prayer and Self-Denial for Home Missions.

Nov. 1: World Community Day, to be observed by Protestant Church Women.

Nov. 10: Young People's Night. (Secretary of Religious Education may have opportunity to have some part in planning with young people.)

Nov. 17-24: Orphans' Home Week.

Nov. 28: Thanksgiving Day.

One other date to mention as significant:

Nov. 10: World Order Sunday (in observance of which church women will co-operate.)

### Care Food Packages

Effective October 1, 1946, the price of the CARE Food Package is \$10.00. This package has formerly cost \$15.00. This is a great saving and those who have been using it for the benefit of their friends and relatives in Europe will be gratified.

CARE, Co-operative for American Remittances to Europe, at 50 Broad Street, New York 4, N. Y., is a first-class relief agency. Church World Ser-

vice, Inc., is one of the sponsoring agencies. Also, we of the War Relief Committee of the Southern Presbyterian Church, recognize and indorse it.

You will be interested to know that CARE buys concentrated foods from Army Surplus and elsewhere and is able to deliver these packages in a very short time. As I understand it, \$10.00 will purchase a package of concentrated foods weighing in the neighborhood of forty pounds. We believe that this is the most effective method for Americans who have personal friends and relatives in Europe to use. Rev. Eugene Daniel, P. O. Box 330, Nashville, Tenn.

### Contributions Of The Presbyterian Church (U. S.) To The General Assembly's Training School Richmond ... Virginia

#### For The Month Of September:

1946 .....	\$ 1,480.88
1945 .....	1,900.51

#### For The Year:

1946 .....	\$15,964.50
1945 .....	14,409.90

## "Finish With Faith"

### In The Week Of Prayer And Self-Denial

Are we aware of the significance of the week of October 27—November 3, in the life of our Church? The mission weeks of Prayer and Self-Denial each year are important in our Church's annual program and to her work, at home and abroad, but this year the Home Mission Week of Prayer and Self-Denial takes on added significance, in that it concludes a Home Mission Emergency Campaign of five years. The financial goal of the week challenges the Church to **"Finish with Faith"** its five year program.

We call the culminating week of the mission seasons a Week of Prayer and Self-Denial. This name for the week that will bring to a close this year's Home Mission season cannot be a mockery of words, if we are to **"Finish with Faith"** what was begun five years ago.

Six hundred thousand dollars is our goal and is needed—more than twice the amount that has been raised in any previous year of the Emergency Campaign. The reason for this larger goal in this last year of the Campaign is in order that we might make up the deficit of the campaign in former years and complete the five year program.

"I suppose if we'd all done our duty before,  
They would not have had to ask for more."

How can the \$600,000 be raised this year? "Impossible" some will say. But is it not entirely possible, if it is God's will, and who would doubt that God's will for our Church would not include our meeting the "Opportunity Unlimited" in our Southland, as this is presented in the concluding chapter of our Home Mission study book "Home Mission Investments?" Surely it is ours then, to so give ourselves to prayer that God may work through us to accomplish His will—first, to personal prayer for the great home mission program of the Church and for us to know God's will in our giving to help His work go forward in America; second, prayer in the family group that all members of the household may share in this forward move of the Gospel; and third, prayer with others in our Churches that corporately we may do our part in this most challenging part of our Assembly's program for the evangelization of our Southland. Prayer will make it possible for us to **"Finish with Faith"** the program so well begun.

To look at the past record of our giving will be discouraging, but with faces to the future this great financial goal is only a challenge that calls us to our best—to make the week one in which we will deny self some definite things in order to make a larger gift to the cause immediately before us, so close at hand, and which will make possible our Church's greater contribution to Christ's program for the building of a Christian world.

For some of us it will mean the giving of the price of a dress, or hat, or shoes we had hoped to wear; depriving ourselves the pleasure of some picture shows or ball games in order that we might add to the amount of our gift; the denying ourselves a Sunday or Company dinner, ice cream sodas, and other delicacies we had thought we'd enjoy in order to double the amount of our offering this year. If we sacrifice enough we can **"Finish**

**with Faith"** the Home Mission Emergency Campaign.

Dr. R. A. Lapsley, the author of "Home Mission Investments" says, "If our beloved Church (and this means you and I) will only invest in the Home Mission Emergency Fund the \$600,000 needed this year to make up the full \$1,250,000, which is the goal of the five year program, and if our Church will continue to enter these wide-open doors of opportunity on every hand, there is no reason why we should not have a million members in ten years, and no reason why our gifts to all benevolent causes of our Church should not be doubled." And in his words, "it will be nothing short of tragic" if we do not push ahead and **"Finish with Faith"** this great five year program designed to win the people of our Southland to Christ. This can be done if each person assumes his or her full share of the program of prayer and of self-denial giving.

"I am only one,  
But I am one.  
I cannot do everything,  
But I can do something.  
What I can do,  
I will do."

God give us grace to **"Finish with Faith"** the program He led us to undertake.

## The Home Mission Book Of The Month

Have you read the Home Mission Book of the Month, "Home Mission Investments," by Dr. Robert A. Lapsley? Of course you know that it has been designated as the special book for this Home Mission Season. If you have read it, you might enlist another reader, and if you haven't, make it a 'must' on your busy schedule.

It was my privilege to be in that meeting referred to by the author in Chapter I of his book. It was a never-to-be-forgotten experience, and, like Dr. Lapsley, I felt we were on "holy ground" and the Lord was clearly speaking to us, saying, "Launch out into the deep." We felt His Presence in a special way in that room, and as His commands have been followed since then, there has been a continuing sense of His Presence and Power. This book is a clear and convincing testimony to that fact.

Investments of time, service, money and prayer on the part of thousands of people in our Church have indeed yielded rich returns—souls won to Christ, people trained and set to work for Him, churches revived, new churches built. Truly this story of expansion in our Home Mission enterprise is one for which we are most grateful to God. Reading about it is an inspiration. Being a part of the story is an even greater thrill.

As the author says: "Any adequate grasp of the bare facts of this unprecedented situation should fire the imagination of our people to see the unmatched character of our present opportunity." Dr. Lapsley's book presents these facts graphically and in a most challenging way. The reader is stirred to a renewed investment in intercession and gifts for this most timely Home Mission movement.

—Janie W. McGaughey.



# Young Readers' Page

## The Lost Sheep

By Dorothy Dykhuizen

Every fall at Rehoboth Mission, Christian Zunis, Navahos, and white people hold a three-day Christian Harvest Festival during which Bible messages are brought by a guest speaker and native leaders.

This year the Rev. D. H. Walters, president of the Reformed Bible Institute, instructed us in the Word of God. As our hearts were stirred by his challenging messages and touched by the beauty of the musical numbers which he and others contributed, we felt as if we were being blessed with a foretaste of heaven.

The Friday night campfire meeting climaxed the festival. In the middle of Rehoboth campus a huge bonfire was built around which gathered groups of Indians in native dress and mission workers from the various posts on the reservation. A nearly-full moon looked down on the picturesque scene.

Traditionally, at this meeting the Indians tell of their faith in God and their Christian experiences. Dorothy Silversmith, a former Rehoboth student, related this story.

"When I started to school, I had two cousins who were interpreters for missionaries. My mother told me I must never be like them and believe in the God that the white man preached. I must be always true to the gods of my people. If I turned from my mother's gods and beliefs, then things would be sure to go hard with me.

"So I tried to do what she said. At school I would listen to the teachers, matrons, and other workers when they talked about God and the Bible, but I would just close my heart to it and refuse to accept any of it. This went on for a long time.

"Then one summer I was home taking care of the sheep. One day a little lamb got lost, and I had to go out alone in the night to look for it. I looked for a long time; then I remembered about God and praying to Him. So I asked Him to show me where the lamb was, and right away in my mind I could see the bush where I would find it. So I went to the bush, and there was the lamb.

"Now," I said, "you asked God to show you and He did. Are you going to say thank you?" So I knelt there with the lamb and prayed to God. First I thanked Him for showing me the lamb, but I couldn't stop there. The Holy Spirit had been working in my heart too long. The things I learned at school always kept coming back to me. I knew I was a sinner and Christ was the only one who could save me; so right there at that time and place I prayed for forgiveness and gave myself to God.

"I tried not to let my family know that I was a Christian, but of course they could see that I lived the Christian life. And right away the devil got busy, too. My people called me Eneshodi (the Navaho word for missionary) and made it hard for me.

"But for many years I have been a full-time Christian interpreter working for my Lord. My

father has confessed Him, too. That just shows what He does by the teaching of His Word."

Yes, that's the story we often hear on the mission field—the Word preached, rejected, resisted sometimes for years, but ultimately accomplishing that which God pleases. Powerful it is, and sharper than any two-edged sword. —The Banner.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "Q":

(1) Food, in the wilderness. (2) What Herodias had against John the Baptist. (3) How many children make a man happy? (4) What happened to the mountains when Jesus died? (5) Who was Vashti? (6) A Christian Paul mentions in Romans. (7) What we should not do to the Holy Spirit. (8) What the Holy Spirit does to us. (9) Said, "Happy are these thy servants." (10) One who recommended Daniel to King Belshazzar.

Answers: (1) Quail. (2) Quenched. (3) Quail. (4) Quenched. (5) Quail. (6) Quail. (7) Quail. (8) Quail. (9) Quail. (10) Quail.

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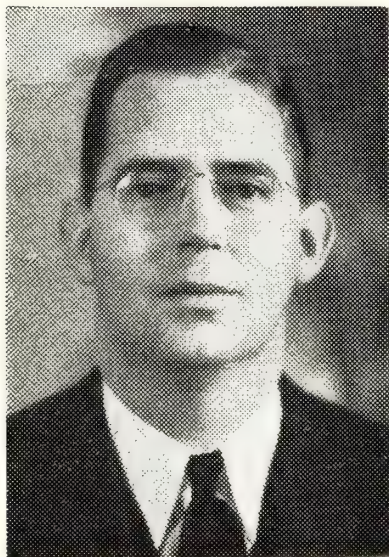
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# General Church News



**Dr. Walker B. Healy On The  
Presbyterian Hour**

Dr. Walker B. Healy, pastor of the First Presbyterian Church of Hot Springs, Ark., will be the speaker on The Presbyterian Hour on Sunday, November 3, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

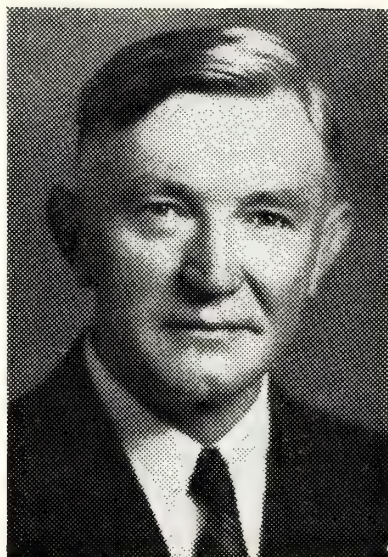
Dr. Healy was born in Lynchburg, Va., and took his college work at Lynchburg College. He was graduated from Union Theological Seminary, Richmond, Va., in 1935, and his first post was that of assistant pastor and director of Religious Education in the First Presbyterian Church of Houston, Tex. From there he went to the pastorate of the Presbyterian Church at Monticello, Ark., and a few years ago began his present work at Hot Springs.

The subject of Dr. Healy's address will be "Better Homes For A Better World."

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## BETHEL PRESBYTERY

The Presbytery of Bethel met in York, S. C., at the First Church, on October 8, 1946. The tail end of a tropical hurricane prevented the meeting being held at Piedmont Springs as planned. The sermon was preached by the retiring Moderator, Rev. F. A. Hopkins. Rev. T. K. Mowbray was elected Moderator. There were present 18 ministers and 22 ruling elders. Rev. John S. Steele, of Piedmont Presbytery, was received to become pastor of Shiloh and Bowling Green Churches; Rev. John C. Solomon, of Albermarle Presbytery, to become pastor of Great Falls Church. Presbytery approved the idea of an Executive Secretary for the Synod and took steps to raise the funds asked for. Rev. L. O. McCutchen, D.D., was nominated to be Moderator of the next meeting, which is to be held in Lancaster Presbyterian Church, Lancaster, S. C., on January 14, 1947. W. P. Nickell, Stated Clerk.



**Dr. John M. Walker On The  
Presbyterian Hour**

Dr. John M. Walker, pastor of the Steele Creek Presbyterian Church, near Charlotte, N. C., will be the speaker on The Presbyterian Hour on Sunday, November 10, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

Born in Burlington, N. C., Dr. Walker took his college education at Davidson, where he received his B.A. degree in 1907. He received his theological training in Union Seminary in Richmond, Va., and his first pastorate was of the Leaksville and Spray Churches in his native State. After that, Dr. Walker was pastor for six years in Marlinton, W. Va., and for the past twenty-six years has been leading the work of his present church, which is one of the outstanding country churches in the Southern Presbyterian Assembly.

The subject of Dr. Walker's address will be "Sustained Enthusiasm."

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## COLUMBIA SEMINARY RECEIVES GIFT

Columbia Theological Seminary announces the gift to that institution of \$3,500.00 to be used as the endowment fund of a memorial scholarship in honor of the late Miss Annie Newton Bennett of Columbus, Georgia, and of her great grandfather, Rev. John Newton. Miss Bennett's life work was that of a teacher and the influence for good which she exerted in the lives of those who were her pupils will abide as the truest memorial to her life and service. A devoted Christian, she was a worthy descendant of her great grandfather, Rev. John Newton, who was the first Presbyterian minister to serve in the state of Georgia. Mr. Newton organized Old Beth-Salem Church, now the Presbyterian Church in Lexington, Georgia, and was one



of the founders of Hopewell Presbytery in this state. He died on June 17, 1797, in his thirty-eighth year after a short but effective ministry and is buried in the Lexington, Georgia, church yard. His influence in Georgia and in the nation has been an abiding force for good not only through the work of the church in which he served but through the lives of many distinguished descendants. The scholarship which has been established as a memorial to Miss Annie Newton Bennett and to Rev. John Newton has been given in loving remembrance by Miss Bennett's sisters.

## Bulletin Dedicated To Rev. Chas. A. Raymond, D.D.

*Dr. C. A. Raymond, due to physical condition, has been forced to resign his pulpit of the First Presbyterian Church of Lakeland, Fla., and on September 26, 1946, was placed upon the retired roll by action of St. John's Presbytery.*

This issue of the Bulletin is dedicated to the Rev. Charles A. Raymond, D.D., for thirteen years the faithful and efficient Chairman of Home Missions of this Presbytery. No Presbytery in the entire Church has ever had a more zealous worker. With masterly efficiency he directed this work to the point now of financial security, rapid growth of new churches, and the most able corps of Home Mission workers in the Church.

Thirteen years ago St. John's had 55 churches, today it has 61; then it gave to Presbytery's Home Missions \$7,182.00, last year it gave \$27,148.00. Dr. Raymond was born in Holly Springs, Miss., on February 2, 1893, and is the son of Dr. and Mrs. T. W. Raymond. Dr. T. W. Raymond was one of the distinguished educators of the Church, serving for many years as President of the Mississippi Synodical College.

Charles Raymond was educated in the High School at Holly Springs, Davidson College, Southwestern University. He was ordained to the Presbyterian ministry in June, 1916, and his first pastorate was the Shelby-Benoit group of churches in the Mississippi Delta. During World War I he served in the Army Y.M.C.A., and in 1919 he accepted a call to the First Church of Newport, Ark., where he remained until 1925, when he became the pastor of the First Church of Lakeland, Fla. He was a Commissioner to the General Assembly in 1924, 1938 and 1946.

He has been active in the civic work of his city. In 1926 he was President of the Lakeland Civitan Club, and the following year State President. His interest in boys led him to devote time and energy to the Boy Scout Movement, and he has acted as Scoutmaster for 18 years. In 1927 he was sent to Washington, D. C., to the national convention. In 1930 he was President of the Lakeland Rotary Club. Rarely has he missed a meeting of the church courts and frequently they have called him to active service. In 1933 he was Moderator of the Presbytery; and in 1946 Moderator of the Synod of Florida. He has been a member of the Board of Trustees of Davidson College since 1932. That college in 1935 conferred on him the degree of Doctor of Divinity.

## Here's A Financial Plan That May Answer Your Problem Exactly

Our Annuity Gift Plan enables many people to secure a safe yet attractive income for their declining years, and also to leave a substantial gift to Foreign Missions.

Upon the gift to our Foreign Mission Work of any sum from \$100.00 up, we agree to pay the donor, or anyone else whom he may designate, a fixed sum every six months for life, the amount of payment being based on the recipient's age.

An attractive income is guaranteed, unaffected by depressions or other adversities that affect the yield of other investments. None of the gift is used for mission work until our lifetime obligation to the annuitant has been completed.

There are still other attractive features for you in these annuity gifts. Write today for a copy of our free booklet that gives you all the details. Please use coupon below.

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# 1946 HOME MISSION EMERGENCY FUND CAMPAIGN

OCTOBER 7 - NOVEMBER 3

Five Year Goal .....	\$1,250,000 IN NEW MONEY
Raised In Four Years .....	755,000 IN NEW MONEY
Necessary To Finish Task .....	515,000 IN NEW MONEY
	85,000 Self Denial Offering

DO WE NEED ... \$600,000?

There were 141 applications, totaling .....	\$583,000 in June
Self Denial Offering .....	85,000

Total ..... \$668,000

THAT WAS JUST THE BEGINNING

*Millions Could Be Used To Advantage*

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In 1918 he was married to Miss Dorothy Barr, of Meridian, Miss., and to Dr. and Mrs. Raymond have been born five children: Dorothy, Charles, Jr., Thomas W., George B., and Eugene.

Perhaps no man in the entire Presbytery is more beloved than Dr. Raymond. His kindly interest in his fellowmen, his consideration for others, his high sense of duty, and his indefatigable labors have endeared him not only to his people in Lakeland but to the entire Presbytery. His consecrated life of service has been an inspiration to the younger men of the Presbytery, and the workers in the committee have always known him as a sympathetic and understanding friend. To him in a large measure is due the credit for the rapid growth of the Church in St. John's, and it was with great regret to the Presbytery that he surrendered the chairmanship of the committee which he has so ably filled for the last thirteen years. During this time he has been also the treasurer of the committee, and his books and records have been perfect. The present committee, wishing to continue his active interest and helpful service, as well as his counsel in the ever-developing work of Home Missions in St. John's unanimously elected him treasurer, and while not now a member of the committee he continues to serve the cause he loves as treasurer of Presbytery's Committee.

This tribute of genuine worth is paid Dr. Raymond because he deserves it and the committee and the entire Presbytery owe him a great debt of gratitude for the long and faithful record he has made, and the notable service he has rendered the cause of Home Missions in this Presbytery.

Robert H. McCaslin, Chairman.

## Report Of The Meeting Of The Winston-Salem Presbytery

The Presbytery held its fifty-sixth stated meeting at the First Presbyterian Church, Lexington, N. C., on October 8, 1946. Present: 20 ministers, 16 ruling elders. Rev. Robert A. Potter, Pastor of the Waightown Presbyterian Church, Winston-Salem, N. C., was elected Moderator. The following were dismissed: Rev. Clyde H. DuBose to Presbytery of New Brunswick, U.S.A. The pastoral relation between Rev. Fulton C. Lytle and the First Presbyterian Church of Mount Airy, N. C., was dissolved and Mr. Lytle was granted a letter of dismissal to Atlanta Presbytery. Rev. Robert King, D.D., for the past year Stated Supply of the Mocksville Presbyterian Church, was granted a letter of dismissal to Asheville Presbytery. The next regular meeting will be the mid-winter adjourned, on January 14, 1947, at the First Presbyterian Church, Winston-Salem, N. C. J. Harry Whitmore, Stated Clerk.

## Moody Bible Institute

Moody Bible Institute ushers out its sixtieth year in Chicago, Ill., with commencement exercises in Torrey-Gray Auditorium on December 19, at 7:45 P.M., for 69 students.

Special speaker for the occasion will be the Rev. Robert R. Fritsch, D.D., professor emeritus of English Bible at Muhlenberg College, Allentown, Pa.

With 200 veterans swelling fall registration, the Institute now has approximately 1,000 students enrolled in Day School, with an equal number in Evening School.



## BOOK REVIEWS

### SOME VITAL QUESTIONS

By George W. Truett, D.D. Published by William B. Eerdmans' Publishing Company, Grand Rapids, Mich. Price \$2.00.

In John Henry Newman's magnificent lecture on "University Preaching" he stated that earnestness should be in the foremost place, even in a university pulpit. He put earnestness ahead of talent, logic, learning, words, manner, voice, and actions. He stated that if a preacher is to have any influence over his hearers and do his hearers any real good, he must be tremendously in earnest. Having heard Dr. Truett and read this volume of homilies, it is obvious that the magnetism of this pulpiteer was largely due to the fact that he had the quality of earnestness so earnestly recommended by Newman. He kept before his eyes the vision of the lost soul, the vision of the redeemed soul, and the vision of the supernatural Christ.

The messages in this volume are not exceptional in literary quality or originality. They excel in evangelistic fervor. They are distinguished by the fact that the author invariably holds before his congregation a great Saviour. He believed that Christianity stands or falls with the person of Christ. To express it in his own words, he wrote: "Historic, apostolic, supernatural Christianity stands or falls with the person of Christ. Fearlessly we take our stand and declare that human nature did not and could not produce Christ. If mere human nature could produce one Christ, pray why has it not in all its amazing progress produced another One in this two thousand years since Christ first came? The answer is that the task is too stupendous for poor human nature to accomplish: for Christ was both God and Man in one personality, the God Man in one personality." This is the kind of preaching which God is delighted to bless.

—John R. Richardson.

### CHARIOTEER

By Gertrude Eberle. Wm. B. Eerdmans' Publishing Company, Grand Rapids, Mich. Price \$2.50.

Another "Joseph In Egypt" story. Now that the religious novel is coming into its own, it is encouraging to know that such able craftsmanship and thorough preparation has gone into the making of the volume, "Charioteer," by Gertrude Eberle. This gifted writer has had first-hand experience with the scenes she so vividly describes, having travelled throughout Syria, Sinai, and the road of the Midianite Treden. The description of the Caravan enroute to Egypt (into which Joseph was sold) is magnificent. The companion to "the dragon" is a remarkable work of poetic imagination. The trials and the ultimate victories of Raanah, the leading character of the story, is especially well done. His struggle with the Pagan deities and his embracing the faith of Israel is the message of the book. It is Joseph who leads him into this faith, even as he impresses Bashia, the betrothed of Raanah, with a faith in God strong enough to impress the tortured soul of the horse guard captain. These are passages of scintillating beauty. The description of nomadic life, Egyptian charm and mystery, climaxing with the breathtaking chariot race—which are masterful. Two elements mar, what would otherwise make a perfect

### "Is It Everywhere The Same, Mummy?"

"You call me sister in your letter," writes a Hebrew Christian from Warsaw, Poland, "and I shall never forget that. It is a long time, very long indeed, since anybody has called me so. For years under the Nazi rule, I was like an outlaw, hunted like a leprous dog. And now this goodness of people I do not know personally, but who are mine through the bonds of a common Saviour, is overwhelming. I feel again that I am a human being.

"I simply feel crushed by all your kindness, and I want to thank you and the other friends of this Christian Society for all your great help.

"Your two parcels arrived. They contained such wonderful food, some dresses for me, and shirts and underwear for my 11-year-old son, Andrew Gabriel. Now we are rich!

"I sometimes wondered, does God still love me? But now I know that He does, and I accept the sufferings as a badge of honor. It was He who helped me to become acquainted with you. I do not deserve all this help.

"My little boy asked me to thank you and all the good ladies of your Society for their help and interest in us. He is so happy that there are some Hebrew Christians in this world. I had to take him out of school, and I am very sorry. He was persecuted by the other boys, who called him 'Jew,' and kept throwing stones at him.

"Is it everywhere the same, Mummy?" my boy asks me. What shall I answer him?"

Will you give him the answer—him and thousands of his little hungry, sick and persecuted brothers and sisters, and their weary and broken mummies and daddies?

Let your deeds of love give them the right answer—that God is love and that those who are His own, love the suffering brethren of our Saviour, and that in Him there is peace and abundant salvation.

Remembering at this **Thanksgiving Season** the Lord's abundant goodness to us, will you please send us your generous gifts in order that we may help our so terribly distressed brethren in Europe.

### THE FRIENDS OF ISRAEL MISSIONARY AND RELIEF SOCIETY, INC.

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Principal of Alma College

St. Thomas, Ontario, Canada

Our Quarterly Bulletin, **Israel My Glory**, sent to all contributors and also on request.

story: The occidental, trite remarks, and well worn platitudes of western speech put into an oriental setting jar one's sensitivities. The descriptions of Bashia, the slave girl, take sudden turns for the worse—marring an otherwise beautiful romance. All in all, a great book.

—Oscar E. Sanden.

### YOU OWE IT TO YOUR CHILD

By G. Mahler. Published by the Concordia Publishing House, St. Louis, Mo. Price 10c.

### ETERNAL LIFE INSURANCE

By G. Mahler. Published by the Concordia Publishing House, St. Louis, Mo. Price 10c.

### WE BELIEVE

By G. Mahler. Published by the Concordia Publishing House, St. Louis, Mo. Price 10c.

### TO DANCE OR NOT TO DANCE

By G. Mahler. Published by the Concordia Publishing House, St. Louis, Mo. Price 10c.

"You Owe It To Your Child" is a message on the place of infants in Christianity. It is an excellent plea for the baptism of covenant children.

"Eternal Life Insurance" may be termed an evangelical message that urges us to possess the assurance that comes from being in a right relationship with Christ.

"We Believe" is a tract that deals with various aspects of the Christian life.

"To Dance Or Not To Dance" is another tract that discusses the modern dance. It deals with this problem in a sane and Scriptural manner. It closes with this thought: "Christian young people do not need to join the world to live out their youth in God-pleasing mirthfulness and friendship."

—John R. Richardson.

### JESUS CHRIST OUR HOPE

By Dr. Walter A. Maier. Published by the Concordia Publishing House, St. Louis, Mo. Price \$1.75.

After reading these radio messages by Dr. Maier which travelled from coast to coast and also beyond our continental borders we thought of a pertinent statement once made by Joseph Parker. Dr. Parker declared: "In the past 33 years I have seen enough dead theories, exploded nightmares and discarded hypotheses to fill a good size cemetery. They have all gone the way of the earth—dust to dust. They flamboyantly entered the world like an amateur military band, with much noise and swagger, and coughed their way out of it like a squad of consumptive tramps. Wherever a preacher is parading a new and sparkling theory in religion, I know the first nail in his coffin has been driven and clinched. The one thing that is forever new and fresh is the old Christian evangel, which is in fact from everlasting to everlasting."

Dr. Maier throughout this volume stresses the fact that only in the atoning Son of God can there be any hope for a war-torn world. He has piercing insight into human nature. He understands the issues of our day and believes with all of his heart that Jesus Christ is Heaven's answer to the tragic and crushing heartaches of our day. He pins his faith, as Parker put it, "in the old Christian evangel, which is from everlasting to everlasting."

Each sermon in this series is fluent, challenging and Christ-glorifying. Like former volumes, this one gives some of the testimonies of many who have been won to the Saviour through the preaching of this mighty servant of Christ. This demonstrates to us that the Holy Spirit still blesses His Word and "the Gospel of the crucified Saviour slain for the sins of an evil world has not been proclaimed in vain." —John R. Richardson.

### ORDAINED OF THE LORD

H. A. Ironside

By E. Schuyler English. Published by Zondervan Publishing House. Price \$2.50.

"Ordained Of The Lord" is a true verdict upon the life and ministry of Dr. Harry A. Ironside, well known and greatly beloved pastor of the Moody Memorial Church. Anyone who comes within the presence of Dr. Ironside senses the peculiar power of godliness that radiates from his consecrated personality. Of this man of God it might most fittingly be said that "he is a man of one Book." For it is as Bible expositor, rather than as popular preacher, that the name and writings of Dr. Ironside have gone round the world. In the biography, the author, Dr. E. Schuyler English, has sought to give a faithful account of his friend, setting forth his great admiration for him, as well as describing what may appear to many as the limitations of a great man. One might well have wished, upon reading this volume, that less emphasis had been given to Dr. Ironside's differences of opinion with regard to his early association, as in the doctrine of the Salvation Army and the polity of the Brethren. For we know of none other among the leading ministers of America who has more truly symbolized the spirit of devotion that the Salvation Army has exemplified, than does Dr. Ironside; nor has any one gone beyond him in manifesting the Spirit of a true brother to all God's people. One could also wish that more discrimination had been practised in the selection of photographs which profusely illustrate the book.

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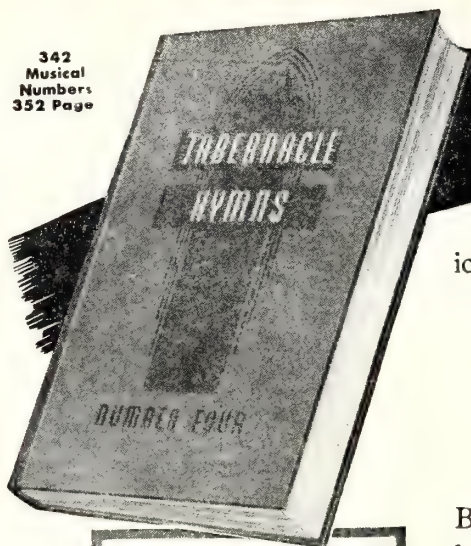


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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 14

NOVEMBER 15, 1946

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIAL

### The Echo Too Rarely Heard

All of us can remember how fascinated we were as children by an echo. When we shouted down a deep well, or in a tunnel, or under some high dome, we heard our voice back again. Again, when we were out in the country and a train whistled, we heard the echo go ringing through the hills.

It seems that nature's response is more faithful than man's. Every time that God speaks blessing to us on earth, there should be an answering response of thanksgiving going to Heaven. This echo is too feeble and infrequent even from Christian hearts.

In Ephesians 1:3 Paul gives his grateful echo: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Psalm 103 sounds the believer's thankful response to God's goodness in organ tones: "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits."

We are too moody. We should realize that Christian gratitude and joy go deeper than surface feeling. It is possible to give thanks when we feel tired or sick or sorrowful. We have never caught up with God thanksgiving. He is always ahead of us pouring out His blessings.

We should remember, too, that while God delights in the direct praises of the lips of His saints, He finds obedience to His will the sweetest echo that mortal beings can give. At this place of national history when greed and self-seeking and lust for pleasure and drunkenness sweep the land, He longs for the praise of a humble, pure and loving Christian life. Let our thanksgiving season prayer be:

"Teach me, my God and King,  
In all things Thee to see,  
And what I do in everything,  
To do it as to Thee."

—C. N. W., III.

### A Strange Quirk Of The Human Mind

All students of human psychology are forced to recognize certain propensities toward queer and abnormal modes of thought. Among our abnormal quirks is found the tendency to refuse to accept truth at face value and instead, concoct false explanations.

Randolph Churchill had this thought in mind when he wrote in his column a few days ago, "The trouble is that most people prefer to accept any explanation, however improbable, rather than accept the truth which stares us all in the face. It was just the same with Hitler's Germany before the War. Those few who proclaimed the danger of Hitler were denounced as irresponsible warmongers." Churchill of course was thinking of this quirk in terms of international relationships. We may also think of it in the matter of interpreting the Christian Faith.

The Bible and also our confessional standards are written in good, simple, and straightforward language. For centuries readers accepted them at face value or rejected them. Today there is a growing tendency to not categorically reject these truths but to adopt ingenious explanations which explain away obvious truths and substitute false explanations.

This quirk is evident especially in many church colleges where courses in English Bible are offered. In a recent conversation with two young men attending a Church-supported college they deplored this tendency on the part of some of the faculty members. One pointed out that the professor of English Bible spent the larger part of the hour giving improbable explanations for the plain truths of Genesis. The other lamented the fact that his professor of sociology spent most of the hour trying to make out a case for the evolution of man rather than accept the affirmations of Scripture.

This quirk of the mind is another evidence of the perverseness and darkness of the unregenerate mind. It is also a confirmation of the fact that no matter how much secular education one may have the human mind is untrustworthy apart from the regeneration and enlightenment of the Holy Spirit.

—J.R.R.



## "Revive Us Again?"

"Wilt thou not revive us again; that thy people may rejoice in thee?" Ps. 85:6.

Let us start at the end of our question. The world is in a most unhappy condition, to put it very mildly. For many nations and peoples it is a time of unparalleled sorrow. Our nation is far from happy. Although victorious in a great war, and escaping the destruction which even other victorious nations have felt, we are miserable. With plenty of money, we are restless, quarrelsome, divided; with all our boasted brain power, we are at our wit's end as we face our domestic and foreign problems. We seem to be in a state of "confusion worse confounded." The Church is unhappy. Whatever the cause there is little heart-felt rejoicing among God's people.

"Thy people:" this is where a revival must start. There is no hope for happiness in the world until God's people are first thrilled through and through with genuine joy. The early church had this, even when they had little else. In spite of hardship and persecution, often when death stared them in the face, they "rejoiced that they were counted worthy to suffer for His name." There was "great joy in their hearts, their homes, their cities."

"Again:" Israel had to be revived again and again. Their faith failed; sin came; defeat followed, with suffering, heart-aches, tears. But over and over again the patient, long-suffering God, in answer to repentance and prayer put new life, new hope, new joy into their hearts. We have had gracious revivals in America. We have also had our periods of barrenness and depression. We are in the midst of one now. Should we not beseech our Gracious Heavenly Father to "again" visit His vine and in His mercy send showers of blessing?

"Revive us": new life—a revival—is what we need. We are so cold and dead. We are not witnessing for our Master and Savior nor reaching the unsaved masses of men around us. We are over-loaded with non-essentials—with an outward appearance of growth and greatness—and devoid of real power. Unbelief and worldliness have sapped our vitality.

"Thou": revival must start with God. No man-made, man-started movement will do us or the world any good. It must come down from above. Only the Lord of the harvest can make the fields ripe for the harvest; only He can send forth laborers into the fields white for harvest. "Wilt thou"? Was God ever unwilling? Why does not the revival come?

He waits for faith, prayer, preparation. Are we prepared for a revival? Would we welcome one if it came? Are we so joined to our idols that we wish to be let alone? A real revival would cut deep; it would shatter our idols, and root out our pet and secret sins. Are we really in earnest about wanting a revival? Do we wish the Lord to rend the heavens and come down? We often sing, "Revive us again." Would there not be some surprise and consternation if our prayer and song were answered. When enough of God's people pray this prayer in dead earnest, then God will hear and answer and there will be great rejoicing in Him.

—J. K. P.

## The Federal Council And National Policy

Following World War I, some of our highest military and naval leaders stated that the activities of the Federal Council greatly hampered their efforts to maintain an adequate Army and Navy for defense. Speaking for "most of the great Protestant denominations" a small group of leaders in the Council again and again took positions not authorized by the constituent members of the Council.

Pearl Harbor, scores of thousands killed and wounded, and the multiplied tragedies of this last war and its aftermath do not seem to have taught some people a lesson.

Now the Federal Council comes up with a new pronouncement,—a suggestion that the United States renounce distant military bases; won at such cost in blood and money; which might be distasteful to Soviet Russia.

We believe war with Soviet Russia can be avoided, but we do not believe it can be obviated in that way. Certainly we resent this pronouncement of the Federal Council because we do not believe the men making it were representing the opinion of the majority of Protestants in America. In fact, the Federal Council leadership represents extreme liberalism; a far cry from evangelical Protestantism which has done so much for America and for the world.

It is, we believe, such actions which help bring discredit to the Church and lessen her influence and spiritual power. This is doubly tragic when such influence and power are needed now as never before.

—L.N.B.

## The Greatest Need Of All

Christian fellowship is the sweetest thing this side of heaven. Church politics does not come in the same category.

After three editorials in this one issue, dealing with unpleasant matters, one has a deep feeling of depression. Controversy is certainly unpleasant but we are constrained to believe that the Church which ceases to have voices of dissent raised against unwise and dangerous trends is a Church which will eventually lose its usefulness.

Raising such a voice does not imply a corner on wisdom or piety. But, the history, standards and work of a Church are very precious, and tendencies away from God-blessed paths should be stated by all who think they see them.

However, without controversy, we all can certainly agree that **our great need is a heaven-sent revival**. We would appeal to all within our Church: let us covenant to pray for such a revival. When this revival comes we will find ourselves drawn to each other because we are closer to Him. We will also view our differences in the light of a deeper spiritual experience.

Fathers, brethren, women, young people of our Church: Let us pray that God will send this revival, "And let it begin in me."

—L.N.B.



## God—Or Man's Idea Of "God?"

When an educator writes that "No God is greater than his man, and no man is greater than his God," he is obviously using the word "god" to describe not the living and true GOD, but merely the conception which differing men hold of God—men's ideas of "god". The same may be said of a recent caption in the *British Weekly*: "A God several sizes too small." In teaching courses in the history of philosophy, one deals with the varying conceptions of the different philosophers. Similarly courses in the history of religions use the term god to describe conception ranging all the way from the little cozy friendly gods of Shintoism, to the pantheism of Brahmanism, or the absolute Allah of Mohammed. Some people are insisting that one believe in the god of science. But the word "science" means man's unified knowledge concerning a certain field of interest and investigation. Before we agree to believe in "the God of Science," we want to know whose science. Kuyper points out that there are at least two sciences: (1) the science of the naturalist or normalist or positivist who holds that everything has naturally evolved without any breach of continuity, rejecting such doctrines as the Fall, or the miraculous Incarnation, and (2) the science of the Christian believer who accepts the Bible as the Word of God, who acknowledges sin and guilt, who looks to Christ for salvation. Long ago Calvin taught us to start with the Bible and using it as spectacles look out through it upon God's works of creation and providence if we would read these marvels of His wisdom and power aright. And today Calvin's position has been reaffirmed by such recent thinkers as H. R. Mackintosh and Franz Hildebrand.

Now there is no way to avoid using the word "god" in discussing the views of philosophers, scientists, comparative religionists. Only when we so use the word we ought to make clear to ourselves and to our hearers or readers that we are using the term of man's sundry ideas or conceptions of God. And we ought carefully to distinguish such usage from the Christian apprehension of the one only, living and true, GOD. When we speak in the Church, or write in her papers we ought to limit our use of the word GOD to this sacred sense. When we are dealing with the things of the Christian faith let us be sure that we take not THE NAME OF JEHOVAH in vain.

When we use the word GOD in the Christian sense we are speaking of THE LIVING ONE who made the heavens and the earth and all things therein, who upholds all things by the word of His power, who rules in the armies of heaven and among men, who bowed the heavens and came down in Christ for us men and for our salvation, who translated us from the kingdom of darkness into the Kingdom of the Son of His love by the power of the Holy Spirit. He is the high and lofty ONE that inhabiteth eternity, whose NAME is holy. He is glorious in holiness, fearful in praises, doing wonders. His NAME is Jehovah gracious and merciful, slow to anger and plenteous in loving kindness and truth, forgiving iniquity and transgressions and sin, but who will by no means clear the guilty. God is a Spirit. God is light and in Him there is not one bit of darkness. God is love. He is a just God at the same time as He is a Saviour. He commendeth His love for us in that we

were yet sinners Christ died for us. And we are justified freely by His grace through the redemption that is in Christ Jesus whom God set forth a propitiation to declare His righteousness or justice in the passing over of sins. We worship Him in the NAME of the Father, and of the Son, and of the Holy Ghost.

Let us get Bible thoughts about God and then the real question will no longer be, what do I think of God?, but what does God think of me? May none of us get the sophisticated notion that in my fancied pomposity I confer a favor on the universe when I see fit to allow that God is, or even that He is love. Nor let me fool myself by boldly proclaiming that I cannot use the conception of the sovereignty or the justice or the wrath of God. Neither the affirmations nor the denials of such a man change GOD, at most they only change the man who makes them a worshipper of the one only, living and true GOD to an idolater who worships a figment of his own imagination. The objective reality of GOD in his massive being was never a question with Luther. The Reformer was concerned about what GOD thought of him. His soul was tortured with this query, "How can I know that God is gracious to me?" Calvin tells us that the mind of man is a perpetual manufactory of idols.

When Professor Hengstenberg taught at Bonn he was a very brilliant and decided rationalist. He set forth his unbelief in a series of theses. But GOD touched his heart in a Moravian service and led him by a simple study of the Bible to become a firm believer in the Gospel. Accordingly, in his first lecture as Professor of Oriental Languages at Berlin, Hengstenberg declared:

"It matters not whether we make a god out of stone or out of our own understanding, it is still a false god. There is but one living GOD, the GOD of the Bible."  
—Wm. C. R.

## Spontaneous?

An overture from a lower to a higher court in the Church is a democratic process which we Presbyterians value and guard carefully.

However, the recent wave of overtures from the various Synods, all calling for an investigation of Montreat, present a picture which should be carefully studied.

It would be a naive individual indeed who regarded these overtures as spontaneous and who did not attribute them to a central source.

The "Presbyterian Outlook" published two editorials which gave an inaccurate report regarding the August meeting of the Board of Trustees of the Mountain Retreat Association. The first may have been based on a lack of knowledge but the second was published after the editor had been advised as to what actually transpired.

On this basis a hue and cry was made to have an investigation of the ownership and control of Montreat.

Later, when it was clear that the original editorials had been based on inaccurate data, instead of admitting this fact the plea was changed to one for an investigation of administrative methods and conditions. But, instead of directing



this to those who are responsible before the Church for the conduct of affairs at Montreat, the Board of Directors, a campaign of innuendo has been carried on through picked men in various Synods.

One Synod was asked to vote for an investigation without having presented to it the reason for the investigation; questioners being asked to secure this information privately after the meeting.

In at least two Synods the majority voted against the matter when they learned what was being engineered.

The writer is not against investigations. At times they have a most salutary effect. For instance, we believe a thorough investigation of the Bible Departments of every College and Seminary in our Church would be wise; an investigation which would disclose those teachers who are loyal to the Bible and the Standards of our Church and also those who are teaching a theory of inspiration thoroughly at variance with both the Bible and our Standards.

But, while we believe investigations can be wise and beneficial, we certainly deplore a centrally engineered epidemic of overtures, first based on mis-information as to what transpired at a meeting, and then continued, despite knowledge to the contrary.

We are not defending Montreat or any other institution in our Church. But, we deplored a method of procedure by certain individuals which not only is un-Presbyterian—but which is unworthy of use anywhere. —L.N.B.

## A Commission

The Commission on the Minister and His Work was established to promote a freer exchange of ministers, particularly those men who after a long pastorate in one place feel it wise and desirable to make a change.

This Commission is also expected to **advise** those churches which found it difficult to secure a pastor, also to **advise** as to the fitness of proposed candidates.

When limited to an advisory capacity, as it is by Assembly action, and functioning to aid the ministers and churches in their problems, as originally contemplated, this Commission has been a blessing.

But, when the Commission is used, as it is now being used in some instances, to place the "right men" in "key" churches and Presbyteries, we find we have a type of political machine which is most undesirable.

We have recently heard of three separate instances where Commissions have thwarted the desire of individual congregations in the calling of a pastor; assuming powers which they did not possess in the matter.

It would be wise for members of these various Commissions to familiarize themselves with just what their function is. It will also be best if congregations understand that where their Presbyterian prerogative to call a pastor of their own choosing is being blocked it is being done so contrary to our book of Church Order. —L.N.B.

## Cullings From Current Theology

"When the judgment of God shatters our complacency; when the forgiving grace of God meets human sin; when His redemption restores the lost dignity of the human soul; when His peace quiets the deep anxieties of man; when God's Sovereignty becomes the guarantee of human freedom; then no questions will be raised about the relevance of a theological Seminary." President Harry Cotton, of McCormick Theological Seminary, at the inauguration of Rev. D. L. Stitt, President of Austin.

"In a world where sin could only be vanquished by the death of God's Eternal Son—where only Deity could break its power—no merely human schemes can inaugurate perfection. The Kingdom of God is a Kingdom which has both come and is to come, but its coming again will be by the act of God alone, in the perfect day of Jesus Christ . . . This is where the New Testament hope truly resides, in the final act of God's redemption. I confess to feeling that to feed the people with hopes of a perfect society on earth produced by human action is to feed them on delusions. The tragedies of recent years should teach us better. The Perfect Society will come only by the Revelation of the Lord from Heaven." Inaugural Address of Prof. D. W. Hay on taking the Chair of Systematic Theology in Knox College.

"This New Testament Church is therefore strictly the creature of the Incarnation—of that supreme creative and therefore miraculous Act by which God purposed to redeem this world. In this sense the Church is from **above** . . . The solemn seriousness with which the Early Church viewed itself may be gleaned from a two-fold emphasis in the New Testament; on the one hand, an emphasis on the Death of Christ, on the other hand, an emphasis on the Resurrection of Christ, these representing the Gospel of salvation by grace alone.

"Such sharp antitheses, as I have endeavored to make between the Church and the world may be considered as narrow-mindedness; but it may be that the Church today is being called upon again to bear the stigma of narrow-mindedness to safeguard the true interests of this world. G. K. Chesterton once wrote: 'The Church of the second century almost died of broad-mindedness,' and he was undoubtedly right. Our age is gravely menaced by the same dread malady." Inaugural Address of Dr. W. W. Bryden as Principal of Knox College. —Wm. C. R.

## THE CHRISTIAN IS A NEW CREATION

"The Christian man is not the product of the regenerative forces of nature however divine a direction; he is not an 'evolution' out of the natural man; he is a new creation. He has not made himself by however wary a walk, letting the ape and tiger die and cherishing his higher ideals until they become dominant in his life; he is not merely the old man improved; he is a new man, recreated in Christ Jesus by the almighty power of the Holy Spirit—by a power comparable only to that by which God raised Jesus Christ from the dead . . . We confess that it was God who made us men; let us confess with equal heartiness that it is God who makes us Christians." —Benjamin B. Warfield.

# Need And Means Of Revival

*Sermon preached by the Rev. J. Moody McNair, retiring Moderator of the Synod of West Virginia, at its recent meeting in the First Presbyterian Church, Charleston, W. Va.*

Habakkuk 3:2: "O Lord, I have heard Thy speech, and was afraid: O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

We too "have heard God's speech, and are afraid." We have heard His speech in his providential rebukes, in his deranging the world, in His scattering the people, even in His sweeping away, at a stroke, much of the mission property which our stinted contributions had given, and threatening to take our candlestick out of his place if we repent not. Yea, "we have heard His speech, and we are afraid." How should we tremble, if the springtime did not succeed to the dreary winter, and if no soft breath of God should breathe upon the ice-bound earth and rivers, to melt away the frozen bands, as no fires of our kindling could ever do? Therefore we pray: "O Lord, revive Thy work." This is the great burden of our cry—for a revival of God's work. We pray, that "in the midst of the years," after so long an interval, God would make known—in the midst of the years of declension, and in the years of rebuke, and the years of revival in the work of Satan—God would make known his power and grace for men's salvation; and, "in wrath, remember mercy."

We need not remind you that a revival of God's work among any people, implies a work of God which has declined; that a revival of religion presupposes some life of religion to be revived. First of all, then, let each minister and ruling elder, each church and each member, ask anxiously before God, whether there be in him any vitality of religion at all; whether God's work—His regenerating and sanctifying work—has really been begun at all in his heart.

We seek for a revival which shall impart a new spiritual animation and vigor to the living, and which shall also give life to the dead; that it may occur again as on the day of Pentecost, "when fear came upon every soul," and "the Lord added to the Church daily such as should be saved." We would not dictate to the Holy Spirit, nor limit the sphere or manner of His blessed agency. He worketh when, where and how he pleaseth. Yet if he comes sometimes as the dew on the grass, He comes also as showers that water the earth, and as floods on the dry ground. He has bidden us to look for "times of refreshing from the presence of the Lord."

## I. Revivals of Other Times

Such a reviving there was in the time of Seth, when men began to call upon the name of the Lord; in the days of Joshua, when he read all the words of the law to all the congregation, and when the people came forward, as one man, in the spirit of a most lively zeal for God's service. Such a season there was, also, in the time of pious King Josiah,

when a great national reformation followed the faithful reading of God's covenant, and the solemn vow of the people to be the Lord's. So also under King Asa, and King Hezekiah, and in the times of Nehemiah and Ezra. And so it has been in the whole history of the Church, under both dispensations. At Pentecost, 3,000 were converted under a single discourse. The great Protestant Reformation, in the 16th century, was such a revival of the true religion, when the word of God was unbound in Germany, Switzerland, England and Scotland, and its fruits are still filling the earth. In 1630, at the Kirk of Shotts, about 500 persons were converted, chiefly by means of a single sermon of John Livingstone. And, blessed be God, the great revivals in our land, under the ministry of Whitefield, President Edwards, and David Brainerd, are on record as the mighty demonstrations of God, the Holy Spirit, and as proofs that Jesus lives on high to shed down such things, which we may see and hear. But why need we go back with you to ancient days? There have been times in our own ministry when a great awakening was coming, but we hush-hushed it back to sleep, for we thought it was **too emotional for our time** and for **our church**, and quietly quenched the Spirit for the sake of formality and dignity.

## II. Need for a Revival

We are in pressing need of a revival.

(a) For the honor of Christ's cause, which suffers, alas, so much reproach in its ministry, and eldership, and membership.

(b) For the maintenance of His truth, which is slighted, and its authority undervalued, and its purity corrupted.

(c) For the sake of our own souls, that while we preach to others we be not castaways—for the sake of these worldly families which will perish, both parents and children, if God come not speedily.

(d) For the sake of our own baptized sons and daughters, who must grow up in sin, and be lost, if the Holy Spirit come not for their regeneration.

(e) For the sake of the whole community, who are hardening in worldliness, and becoming more unbelieving on account of the deadness of religion in the church.

(f) For the sake of our schools, Colleges and Theological Seminaries, that the ministry may be adequately reinforced, and that the ministry may be kept pure, while increasing bands of our young men shall go forth in the true Spirit of the Master. Brethren, are you sensible to this urgent necessity for a revival of religion in our midst? Contemplate, we pray you, the awful consequences of continuing longer in this declining state.



### III. Hinderances to a Revival

There are serious hinderances in the way of this work. How far have we fallen into a dull routine, both ministers and members, keeping up a round of outward services, and satisfied with the form of godliness without the power, until, as with the ancient Jewish Church, God cries out, "To what purpose is the multitude of your sacrifices unto me? Bring no more vain oblations." Thus He blows upon our preaching, and our praying, and our giving, and at the moment when we think we have done well in our routine offerings to home and foreign missions, with no adequate care for the work, with no earnest prayer for it, He sweeps it away at a stroke, and asks, "To what purpose is your offering to me—your property—offered as a dull ritual?" "I am weary to bear them. Will I eat the flesh of bulls, or drink the blood of goats, or be beholden to you for mere money?" "Sacrifice unto God thansgiving, and pay your vows, your covenant vows—unto the most High, and call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me!"

If only there could be aroused among us such an intense anxiety for this reviving, as now exists for a revival of commerce and trade; if only the whole community could be moved for our spiritual declensions as they are for world political maneuvers; if there could be any such lively zeal to overcome the embarrassments and to restore the former prosperity in our Zion; if there could be equal interest in the first symptoms of reviving religion as in the indications reviving trade—how speedily and gloriously the blessing would come.

There are hinderances to this work of God from ministerial unfaithfulness. We confess our deadness; our lack in the measures of personal piety; our frequent neglect in pastoral visitation; in catechetical instruction; in personal labors with the wandering and careless; in ministerial intercessions; in plain, earnest, direct, faithful preaching of the word of God; and in a fearless Church discipline. We confess our temptations to ambition; to self-seeking; to secularity and love of ease. We have sinned in that we have not properly been examples to the flock over which the Holy Spirit hath made us overseers. We have not shown our devoted love to the Master, by feeding his lambs, and shepherding His sheep as we ought. We that are ruling elders, take confusion of face to ourselves, that we have not properly watched over the flock, and aided the pastor in his work; that we have not faithfully visited the sick, and sought to reclaim the erring whom we have met in our walks of life. Brethren, pray for us, that the Great Head of the Church may purify the sons of Levi, and purge them as silver is purged.

Again there are hinderances from the Church membership. Have we not sought popular preaching most of all to fill our houses, and pay off our church debts? Have we not been carried away with the flood of worldliness, so that cupidity, and grasping and unholy greed of gain have characterized us? Have we not thus withheld from God's treasury, what he has justly claimed, until he has smitten our idols of silver and gold before our eyes? Have we not sadly conformed to the world—loved its pleasures, followed its examples, adopted its maxims in our business, in our families, and in our private living? Have we habitually recognized God's claim to all we have and are? Are we cultivating personal piety? Are we faithful in family religion? Do we seek for our sons the honor of preaching Christ,

and of serving Him in the Gospel ministry, as far superior to the highest honors of the world? Are we educating our daughters under Christian influence? Are we training them according to our baptismal covenant? Has our prayer life been a witness to our zeal for souls? Does the secret closet find us, as one of the true Israel, wrestling with God? If the minister has seemed to have become secular, how far is it due to our inadequate provision for his wants?

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Know ye not, that the friendship of the world is enmity with God." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there should not be room to receive it."

### IV. Means for a Revival

And now, brethren, let us look at the Scriptural means that are more especially requisite for securing a revival of God's work. As we have sinned, and as God could not do many mighty-works among us because of our unbelief, our first business is to return to our God with penitence, and with praying, and with weeping. The Lord's hand is not shortened, that he cannot save, neither the ear heavy, that he cannot hear; but our iniquities have separated between us and our God. Let us come with a lively faith in our Lord Jesus Christ, and in the all sufficient power of the Holy Spirit; for it is "not by might nor by power, but by my Spirit, saith the Lord." We propose to you no new means, but an earnest believing resort to the scriptural methods, God is the same God, and His word is the same, as when thousands were born to Him in a day.

(1) Individual self-inspection as to the state of piety in our own hearts; the nature and cause of our declension; the sins which so easily beset us. No one of us can do this for his brother. We can only say that the great business lies between our own soul and the living God. There must be deep, honest, earnest heart-searchings, by pastors and people. There must come a reviving of the spirit of grace and deep humility. We must have the personal, inward preparations for the Holy Spirit's mighty coming among us.

(2) There must be, at the threshold of this great work, a wrestling with God in secret prayer. No public services ought to overshadow this great, first, essential requisite. As it is God's own work—as he is to be supplicated—each pastor, and ruling elder, and member, must come up to his work of private, individual prayer to God. Ask as of a living, personal being; as a sinner asketh of the great Saviour—"and ye shall receive." Seek, as for some definite thing. Seek earnestly, as for this great thing, "and ye shall find." Knock as at a door or entrance, according to the appointed way, coming by Him who is Himself the way, "and it shall be opened to you."

(3) Let us hasten to put all hinderances out of the way. If there be bickerings and alienations among the members; if there be coolness and distance toward the ministers or ruling elders; if there be habitual absence from the prayer meeting and the closet; if there be a lack of family religion; if there be formality in prayer; if there be grievous withholding of means or labors from Christ's cause; if there be a dull routine; work among us in the ministry and especially if we have failed to come



together, pastors, elders, deacons, and people, in a lively sympathy; going from house to house, and speaking often one to another, watching for souls as they that must give account; let us hasten at the outset to put away all these stumbling blocks. Let us not grieve, nor quench the Holy Spirit.

It is my judgment that an important means, not duly estimated by the ministry, nor by many of the people, is a greater acquaintance with the word of God. If a revival of religion comes, it will come because there has been a revival of Bible reading and Bible preaching. In short, we ministers should revive Expository Preaching. If the hearers have become fond of orations from a text; or elaborate essays, with a passage of God's word for a motto, there is all the greater need of returning to the more scriptural method. Though our blessed Lord once preached from a single text, His more common practice was to "expound unto them in all the Scriptures the things concerning Himself, beginning at Moses and all the prophets." And it was the talking by the way, and "opening to them the Scriptures," that made their hearts burn within them. Peter, at Pentecost, gave a simple, pungent exposition of a whole paragraph in Joel's prophecy, and behold the result. Paul, "as his manner was, went in into the Jewish synagogue, and three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered. If it seems not so popular in any quarter, or if it appears to any to trammel the oratory of the speaker, yet we must all the more earnestly look to God to bless His own word, as He has promised. And so far from exposition being inconsistent with eloquence, the true pulpit eloquence is the earnest and adequate opening of these lively oracles. Apollos was "an eloquent man, and mighty in the Scriptures." Our business with the people is to preach the word, "rightly dividing," (with surgical exactness) "the word of truth"—"bringing out of the treasure, things new and old"; if any novelties, yet always scriptural novelties. We solemnly exhort you to this practice of expository preaching, as, in our judgment, a great want of the times, and an important means for a revival of true religion among us.

And closely connected with this, as a scriptural means for revival, is the work of Catechetical instruction. "Lovest thou Me?" saith the Master, Then the first charge, and also the leading test of ministerial fidelity to the flock is "Feed My Lambs." We cannot afford longer to neglect this command. A training in the Westminster Catechism is the high privilege of the children of our beloved Church—their Christian birthright. Alas for the families and the churches where it is not vigorously prosecuted; where any other Sabbath school literature crowds out these precious formularies of doctrine, and where any miscellaneous teaching dispenses with these scriptural rudiments. Luke professed, in his Gospel narrative, only to assure Theophilus of those things wherein he had been already catechized. Has not this practice of our forefathers, that made such stalwart Christians, fallen into disrepute and disuse among us, and given us the form of godliness, without the power thereof. Let us return to it with keen relish. Is not this neglect a reason why they, who, for the time they have lived in our Church, ought to be teachers, "have need that one teach them again which be the first principles of the oracles of God," and are unskillful in the doctrine of justification.

We recommend most earnestly, for ourselves and for the churches, whatever measures shall bring us

to special, private and social supplication for this great blessing. Let us search the Scriptures. Let us examine the warrants. Let us look well to all the precedents in the word of God, and in our own history. Let us remember the precious times of reviving through which we have passed, and in which some of us were converted to God. Consider the infinite worth of the immortal soul, and the cost of its redemption. Let us put supreme honor upon the blessed Spirit, as the glorious Third Person of the Trinity, and let the whole people come together, as in the days of Joshua, and as at Pentecost, "with one accord."

We beseech you to wait upon God. Let not this great work terminate in some special occasion. Pray, and pray again. Pray and faint not. Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Ask Him Who said that He is more willing to give the Holy Spirit to them—that ask Him, than parents are to give good gifts to their children. Shall not God avenge His own elect, who cry day and night unto Him, though He bear long with them?

We tell you that he will avenge them speedily. Yet the great personal question with each one of us is, when the Son of man is ready, and is just waiting to come, shall He find faith on the earth?

Dearly beloved brethren, let us "confess our faults one to another, and pray one for another, that we may be healed." "Sanctify a Fast, call a solemn assembly, gather the elders, gather the people, sanctify the congregation, gather the children. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, "Spare Thy people, O Lord, and give not Thine heritage to reproach." Can we promise on our part a greater fidelity to the souls of the multitude, to say, God helping us, to speak plainly and tenderly, to tell them the whole truth, the whole counsel of God, whether they will hear, or whether they will forbear.

#### V. Encouragement to Expect a Revival

We have ample encouragement to wait for this blessing. (a) Because it is the Lord's work; (b) because He has instituted the ministry and all the means of grace for this very end; (c) because He has predicted and promised immense outpourings of the Spirit upon all flesh; (d) because He has carried the Church thus far through perils and trials, and will not desert her now; (e) because the Saviour has his reward secured to Him for the travail of His soul; (f) because His intercessions are prevalent; (g) because God loves the souls of men infinitely more than we can think; (h) because He is sovereign, and can do as He pleases beyond the power of Satan to hinder, and because He will do as He said; therefore, this work is the chief, dear, inalienable work of the Godhead. He will not give it up though we be faithless; He will only carry it on by other instruments, and after we have fallen in the wilderness. Therefore we may use these pleas—"For thine own name's sake," to make good the word, to glorify thy name, to gladden thine own heart, to gather jewels for the Redeemer's crown, to accomplish thine own proper work beyond the glories of the old creation and according to a covenant with David, thy servant, greater and better than the covenant with the day and night. Consider brethren, what would be the blessedness of a mighty outpouring, in this whole Synod. The proper power of the church would be brought out



to confront a scorning world. The avarice and cupidity of her members would relax its grasp upon gold and our committees would be speedily supplied in their present pressing emergencies, and the glorious cause of Christ would go forward.

How blessed would it be if pastors and people should be found moved by a fervent desire to see the lost souls saved, and the churches should be humbled before God, and the careless professors should be aroused, and the backsliding should be found coming back with heart-smittings and confessions; if the poor prodigal sons among us should rise and return to Our Father; if parents and children together should break out in rejoicings at having salvation come to their house; if aged sin-

ners should be brought to bow their hoary heads in the first acts of penitence and prayer, and if our own dear children and youth should come to us, asking us, "Father, Mother, what shall I do to be saved? O, brethren, would not this be blessed indeed? Would there not be great joy in our cities and in our communities? Would not heaven and earth rejoice together, at new-born souls flying as a cloud, and as doves to their windows? Then would come the blessing that is yet waiting to be bestowed, when our sons and our daughters shall prophesy, our young men shall see visions, and our old men shall dream dreams, and when upon the servants and housemaids, God will pour out His Spirit, and they shall prophesy, and in Mount Zion there shall be deliverance, as the Lord hath said.

## Seven Topflight Books For Such A Time As This

By John R. Richardson, D.D.

*All Of The Books Reviewed In This Article May Be Ordered Through  
THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY  
Weaverville . North Carolina*

The motto of Michael Angelo was "Ancora Impara." This motto may be interpreted "Still Learning." To his dying day Michael Angelo continued to read and study. It was the life habit embodied in this motto that lured him on to the heights of artistic greatness.

Christianity is so great that it is impossible for us to ever come to the place in life where we can claim that our finite minds have grasped this marvelous system of truth in its entirety. We have not yet attained. We press on. Because of this the motto of Michael Angelo is appropriate for every Christian.

At the request of the Editor of *The Southern Presbyterian Journal* I am submitting to our readers Seven Topflight Books that will appeal to all who will adopt Michael Angelo's motto, "Still Learning." Each of these books has the power to increase our learning, and enlarge our ideas of various parts of the Christian faith. Each volume is written by an author of constructive talent endowed with the ability to set forth Christian truth clearly and memorably before our minds. From their torches we may light our own torches.

### CHRISTIANITY AND LIBERALISM

By J. Gresham Machen. Eerdmann Publishing Company, Grand Rapids, Mich. Price \$2.50.

When this book was first published in 1925 the Modernists received a staggering blow. They have never been able to answer it. Our readers will recall that Walter Lipmann, who is a Humanist and therefore would not share Dr. Machen's views, wrote in his book, "A Preface To Morals," some very complimentary things regarding it. He referred to Dr. Machen as "both a scholar and a

gentleman," and then added: "It is an admirable book. For its acumen, for its saliency, and for its wit, this cool and stringent defense of orthodox protestantism is I think the best popular argument produced by either side in the current controversy. We shall do well to listen to Dr. Machen."

"We shall do well to listen to Dr. Machen" is still salutary counsel. Now that he has passed from the arena and one can appraise his work objectively and dispassionately, it still looms as one of the greatest books of our generation. To quote Mr. Lipmann again, he wrote: "There is a reasoned case against the Modernist. Fortunately this case has been stated in a little book called 'Christianity And Liberalism.'" When a writer like Lipmann recognizes the strength of Dr. Machen's case it must be strong indeed. In this connection we should also recall a statement made by H. L. Mencken, who despises Christianity, yet wrote in *The American Mercury*: "Thinking of theological doctrine called 'Fundamentalism' one is apt to think at once of the Rev. Aimee Semple McPherson. It is also as if one thought of Lydia Pinkham and Dr. Munyon in thinking of physicians. Such clowns are high in human interest, but one must remember always that they do not fairly represent the body of ideas that they presume to voice and that other ideas have much better spokesmen. I point for example to J. Gresham Machen, D.D., LL.D., Professor of New Testament in Westminster Theological Seminary in Philadelphia, Pa. He is a man of dignity and great learning, the author of valuable books and a member of numerous societies of savants. I confess frankly that I can find no defect in his defense of his position. Is Christianity actually revealed religion as the Bible declares? If not, then it is nothing. Dr. Machen answers questions very simply and very convincingly. Given his faith, his position is completely

impregnable. There is absolutely no flaw in the argument with which he supports it. His moral advantage over modernistic adversaries like his logical advantage is immense and obvious."

There are very few things which I hold in common with either Lipmann or Mencken but I certainly agree with these two statements. I affirm with Mencken: "I confess frankly that I can find no defect in his defense of his position."

In order to whet the appetite of any who have not read this monumental book I want to give a brief statement regarding its contents. Dr. Machen offers an introduction in which he presents the issues in the theological world sharply and clearly, in order that the reader may be aided in deciding these issues for himself. He reminds us here that the movement designated as "liberalism" is regarded as "liberal" only by its friends. To its opponents it seems to involve a narrow ignoring of many relevant facts. Dr. Machen further criticizes modern liberalism on two counts. First, he states that it is unchristian. Second, he affirms that it is unscientific.

The second chapter discusses the importance of doctrine in the Christian Faith. He is not ashamed of doctrine and writes: "Few desires on the part of religious teachers have been more harmfully exaggerated than the desire to 'avoid giving offense.' Only too often that desire has come perilously near dishonesty. The religious teacher in his heart of hearts is well aware of the radicalism of his views but is unwilling to relinquish his place in the hallowed atmosphere of the Church by speaking his own mind. In answering all such policy of concealment or palliation our sympathies are altogether with those men whether radicals or conservatives who have a passion for light." Dr. Machen further points out that in reality Modernists do not object so much to doctrine as they do to certain particular doctrines. Modernism must have its own doctrines such as the Universal Fatherhood of God and the Universal Brotherhood of Man.

In succeeding chapters Dr. Machen discusses views of Liberalism compared with historic Christianity as relating to God and man, the Bible, Christ, Salvation, and the Church. It is truly refreshing to read a book of this kind where clear-cut distinctions are made and the author has a burning passion for Light and Truth.

### THE VIRGIN BIRTH OF CHRIST

By J. Gresham Machen. Harper & Brothers Publishing Company, 49 East Thirty-Third Street, New York, N. Y. Price \$3.00.

**The Virgin Birth Of Christ** exhibits consummate skill in the realm of exact scholarship. The author has surveyed all the relevant materials on this subject with his characteristic thoroughness.

One of the most remarkable things about this monograph is that it deals with the subject with such amazing scholarship and at the same time in such simple and lucid style. One does not have to be a technical scholar to understand Dr. Machen's arguments. For this reason this book has been appreciated not only by scholars but by intelligent Bible teachers as well.

After weighing every proposition germane to the subject Dr. Machen came to the conclusion that the Church of Christ has been justified in vigor-

ously maintaining the historic belief that Jesus Christ was born without human father and was conceived by the Holy Ghost in the womb of the Virgin Mary.

This work will undoubtedly be a standard book on the subject for years to come. So far as I know, in the English-speaking world it has not an equal. No matter how tenaciously we cling to the Christian belief in the Virgin Birth this book will certainly strengthen this conviction. It might also be pointed out that this book will surely explode the mythical idea that no one can be a real scholar and believe in this integral part of the Christian Faith. No fair-minded person can read this book and then entertain the idea that it is necessary for a Christian to apologize for this article of our faith. On the contrary, we shall feel that it is a glorious truth necessary to Christianity, and the Church that bears His Name should bear witness to it without equivocation.

### WHAT IS FAITH?

By J. Gresham Machen. William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$2.50.

"What Is Faith?" was first published in 1925. The publication of this volume gave Dr. Machen high standing throughout the English-speaking world. **The British Weekly** featured this work and introduced him to the scholars of Great Britain. Although Dr. Machen received a large amount of personal abuse from the Modernists of America, thoughtful scholars of Great Britain recognized his sterling worth. In 1928 I was a student in the University of Edinburgh and discussed this book with the late Hugh Ross Mackintosh, the distinguished Professor of Theology in New College. Dr. Mackintosh was enthusiastic about this book and declared: "It is the most intellectual product that has come out of America since the days of Jonathan Edwards." He then added: "This is the kind of book that good Scotsmen can best describe by saying, 'All the whey has been pressed out of it before publication.'"

The introduction to this book is worth its price. Here Dr. Machen points out the tendency to disparage the intellectual aspect of the religious life and its consequent danger. He also stresses the fact that the temper of the modern mind is in hostility to precise definitions. He rightly insists that nothing can be settled in our controversies without a definition of terms. We find in this volume discourses on such important subjects as Faith and God, Faith and Christ, Faith Born of Need, Faith and the Gospel, Faith and Salvation, and Faith and Hope. Dr. Machen takes the greatest of theological themes and writes in simple terms regarding them. For example, writing of Saving Faith he states: "Saving Faith means putting one's trust once for all in Christ. He will never desert those who are committed to Him, but will keep them safe both in this world and in that which is to come." Another impressive thing in this book is Dr. Machen's insistence upon our sense of need. In this connection he wrote: "The man who has come to discern the sin of his own soul, who has stripped aside the miserable convenient excuses for sin and seen himself as God sees him, is a man who, like a drowning person will snatch at a plank that may save him from the abyss. Without the sense of dire need the stupendous, miraculous events of Jesus'



coming and Jesus' Resurrection are unbelievable because they are out of the usual order. The man who is under the conviction of sin can accept the supernatural for he knows that there is occasion for its entrance into the course of this world. Bring even modern men to a real sense of sin and despite all the prejudice against the Gospel Story they will be ready to cry at least: 'Lord, I believe, help Thou my unbelief.'"

### THE BASIS OF CHRISTIAN FAITH

By Floyd E. Hamilton. Harper & Brothers Publishing Company, 49 East Thirty-Third Street, New York, N. Y. Price \$2.50.

There is a biographical background in connection with this book that adds special significance to it. During Mr. Hamilton's university career he lost his faith in the Bible, in Christ, and in a personal God. With the eclipse of his faith, life had no objectives and he drifted aimlessly with the current of life. Later he came in contact with a man of God who led him through a chain of reasoning which resulted in the three most important convictions in life, that God **did** live, that Jesus Christ **was** the eternal Son of God, and that the Bible **is** God's Word.

Having retrieved these three convictions, the author yielded his heart to Christ and dedicated his life to missionary service. Out of this personal experience Mr. Hamilton has written this powerful work on Christian apologetics. To put it in his own words, this book "has been an attempt to present argument which the author feels would have been convincing to him during the time when the foundations of his faith were crumbling away." Another reason for the publication of this book was that later in life the author became a Professor of Bible in the Union Christian College and found that there was no suitable book of this nature for use in the college classroom. As a result of this need he prepared this book to be used in the classroom and also by the general public. Mr. Hamilton has succeeded in presenting an intellectual defense of Christianity in non-technical language. It is an invaluable volume with which to meet modern doubt.

The author discusses in this volume such vital subjects as the place of human reason in the understanding of Christianity, the reasons why we must believe in God, the origin of the world, the trustworthiness and integrity of the Bible, the Resurrection of Christ, and the fulfillment of prophecy. The final argument discusses the validity of Christianity based on Christian experience. Writes Mr. Hamilton: "But in the last analysis the only way in which we can become truly convinced of the truth of Christianity is to accept Christ as our Saviour and undergo the experience of the Christian life for one's self. We can know all the convincing proofs of Christianity that are in the world and be intellectually convinced that they are true and yet not be Christians. There must be an assent of the will as well as of the intellect before we can become true Christians. This means that we must be **willing** to be convinced or we will never reach conviction of the truth of Christianity that will really change our lives. On God's side this means that the Holy Spirit must change our hearts before it is possible for us to believe. But viewed from our angle it means that there must be a surrender of the will before there can be a conviction

of the truth of Christianity. This is a law of the Christian life." Once more he writes: "But for anyone who is willing to make this venture of faith and to taste and see for himself whether or not the waters and rivers of life are sweet or bitter, there is a promise that he shall **know** whether the doctrine is of God or of man. Those of us who have drunk of the water from that River and eaten of the Bread that Christ gives would not exchange that new life for anything in the whole world."

After the most cogent of human reasoning, the author arrives at this conclusion: "And then as peace and joy steal into our souls, and as we bask in the sunlight of His smile there comes a new light to our minds throwing the brilliant searchlight of knowledge over the cold facts and arguments that before seemed to be lifeless and un-moving and there comes to our hearts the conviction that can never be shaken that God **hath** spoken, that the Bible **is** the Word of God, and that Christianity **is** the only true religion, and we cry out with the Samaritans who came with the woman of Samaria to Jesus at the well: 'Now we believe not because of thy speaking, for we have heard for ourselves and **know** that this is indeed the Saviour of the world!'"

### THE REFORMED DOCTRINE OF JUSTIFICATION

By Dr. Edward Boehl. Eerdman's Publishing Company, Grand Rapids, Mich. Price \$3.00.

According to the Reformed Faith there is no more important doctrine, nor more distinguished blessing in all the Christian system than Justification. If this conviction is true, then all Christians should strive to know more about the nature of this judicial act of God predicted upon the Righteousness of Christ. Luther was not the only person who has been able to say that nothing is more important to our souls than to know their standing in the sight of God. It must be said to the credit of Reformed theologians that they have given much thought to this significant subject.

This book is an English translation from the Dutch of one of the masterful presentations of this Christian doctrine. In the preface to this book Professor Louis Berkhof has pointed out that at some points the author deviated from the Reformed Faith, but nevertheless this work is the result of real scholarship from one who is a staunch defender of the authority of the Word of God. Dr. Berkhof states that while regretting his errors, Dr. Boehl has rendered a valuable service in the field of Reformed Dogmatics. This book is a real contribution to this doctrine, and one who reads it carefully will have a high appreciation of the free Grace of God. Although Dr. Boehl was trained as a Lutheran in his youth he saw the superiority of the Reformed theology to the Lutheran. The author's loyalty to the Reformed Faith was so strong that in 1880 Dr. Abraham Kuyper invited him to become connected with the Free University of Amsterdam. If anyone has any doubts about Justification as an act of God by which He declares a sinner to be just purely on the basis of the merits of Christ he should read this book.

In our day of emphasis upon ethical matters which undoubtedly have a place of importance in the Christian system, such a doctrine as Justification by Faith is in danger of being eclipsed.



It is also noteworthy in this volume that Justification by Faith is presented, not merely as an isolated doctrine, but integrated with the other doctrines of Reformed Theology. In addition to this, the author devotes three chapters to the historical background of Justification, including the views held prior to the time of Melancthon. No one whose hobby is reading fairy stories will be entranced by this volume, but all who are eager to know more about how a sinner can be justified before his Maker will certainly receive a blessing from a careful study of this monograph.

### REMAKING THE MODERN MIND

By Carl F. H. Henry, Ph.D. William B. Eerdman's Publishing Company, Grand Rapids, Mich. Price \$3.00.

The author of this new volume is Professor of Philosophy of Religion at Northern Baptist Theological Seminary at Chicago, Ill. Having made a thorough study of both philosophy and religion Dr. Henry has set forth the thesis that contemporary philosophy has come to frustration because of an inability to deal with certain persistent problems. These problems which baffled contemporary philosophy find a lucid and compelling answer in Revelational Theism. The major thrust of the entire volume is the adequacy of Biblical Theism to answer the cardinal problems of God, Man, and the Universe. In this connection he writes: "Contemporary philosophy's extremity is historic Christianity's opportunity."

Replying to Dr. Edgar S. Brightman's statement concerning "the maturing of the modern mind," the author says: "My own conviction is that the modern mind will come to maturity only when its contemporary reversals are transmuted into a return to that Christian Theism which makes intelligible the scene of human activity."

Professor Gordon H. Clark, of the Department of Philosophy of Butler University, has written an interesting introduction to this volume. Here Dr. Clark points out the inadequacy of the prevailing philosophies of today. He believes that Idealism may be considered as a somewhat disguised and somewhat inconsistent form of Humanism. Dr. Clark is of the opinion that Modernism cannot meet the onslaught of Humanism, "because Modernism has abandoned the idea of an authoritative Revelation; it has changed theology from the Science of God into the philosophy of religious experience. When experience is substituted for God, the logical outcome is godless philosophy. Therefore, until the Modernists reject their fundamental tenet and return to Revelation for the knowledge of God they will aid more than they will obstruct the progress of Humanism." Dr. Clark further declares that another great weakness of Modernism is the exaggerated opinion of man's goodness. He believes that World War II gave an answer to this false assumption of Modernists written in blood. He also believes that this book by Dr. Henry gives a philosophical answer written in ink, and concludes: "Both blood and ink, history and argument, warns against a man-centered religion and a humanistic secularism. Mankind today, as always, needs God."

This volume presents ten thought-provoking chapters. They discuss and evaluate contemporary thought from "The Birth Of A New World Mind"

to "Remaking The Modern Mind." One of the greatest chapters is entitled, "The Reasonableness Of Christianity." Concerning this point the author declares: "This century is not the first to invite Christianity before the judgment bar of philosophy to dispute the presuppositions upon which so much of its solidarity and potency turns. Nor has the Christian Theistic view when so pressed hesitated to appear. For, from the very first Christianity appealed to the intellect. Revelational Theism has never offered itself as an escape from rationality; rather, it has insisted on the sub-rationality or irrationality of all other views of reality."

Dr. Henry stresses the fact that Christian apologists do not share the views of contemporary philosophic irrationalism because Christians are able to find meaning in the universe. While recognizing the importance of reason, the author makes it clear that reason should not be viewed as a source of knowledge and contrasted with Revelation, but rather as a means of comprehending Revelation. The function of reason is illustrated in the thinking of Augustine. The author affirms: "Augustine started from Revelation and went on to a fully informed reason, something that no Greek philosopher could ever have done because God had not delivered special revelation to the Greeks. But where God has spoken, revealed Truth becomes a starting point of consistent knowledge; Revelation is the test of Truth, furnishes the framework and corrective for natural reason, introduces consistency into fragmentary human knowledge. Hence one who believes God subsequently understands, because acceptance of Divine Revelation is the precondition for understanding."

Once more, Professor Henry states that it is not surprising that modern rationalists and naturalists do not assent to the Christian premises. Their rejection would not astonish Paul, Augustine, Anselm, Luther or Calvin because all Christian thinkers have realized that such a denial is a "mere repetition of the Scriptural declaration that the natural man does not know the things of the Spirit of God, nor can he know God unless he first believes that He is. When modern thinkers affirm that within the realm of finite reason alone it is impossible to get to God that is just what the Augustinian school has always affirmed. It is when Revelational Truth is considered within its own framework that it is agreeable to a reason that does not insist on paring away first one implicate and then another to satisfy nonrevelational prejudices."

The thoughtful minister or intelligent Christian layman who reads this new publication will be rewarded with an exhilarating experience. There has been a tremendous need for books of this kind and we rejoice in the publication of this powerful defense of Revelational Truth. It is an important contribution to Christian thought.

### BREAKFAST TABLE AUTOCRAT

The Life Story of Henry Parsons Crowell. By Richard Elsworth Day. Moody Press, Chicago, Ill. Price \$3.00.

Henry P. Crowell is recognized as one of the most distinguished Christian business men of our generation. He was the guiding genius behind the Quaker Oats Company, the Perfection Stove Company, the Wyoming Hereford Ranch. He was



equally distinguished as a consecrated Christian and his talents were dedicated to the Moody Bible Institute and other Christian enterprises.

Mr. Crowell was blessed with remarkable spiritual discernment. In the chapter, "The Leaven of the Sadducees," this quality is exhibited. Biographer Day stated that Mr. Crowell was familiar with all the liberal and critical trends of unbelief, but saw their weaknesses and chose to stand fast upon the impregnable Rock of Holy Scripture. He knew how the leaven of the Sadducees worked and therefore was never deceived by it. As a specimen of this Dr. Day quotes a letter written by a member high in the Sanhedrin who wanted Mr. Crowell to think that he was "sound." This is the letter. (Page 264):

"My dear So and So:

"A mutual friend has written me a letter which has filled me with great sorrow ... It is to the effect that ... I am not sound!

"Of course, I do not know exactly what they mean by 'sound.' If they mean that I believe the Bible to be the Word of God, and the supreme rule of faith and life; that I believe in Jesus Christ; that God's Word became flesh and dwelt among us; that He is God manifest in the flesh; that He died for our sins according to the Scriptures; that He rose again ... then I am sure that I am sound!

"Affectionately yours,

"Such N. Such."

Many would have been taken in by this kind of equivocation, but not Mr. Crowell. His spiritual discernment was too keen to be misled by such "verbal thimble-rigging."

Mr. Crowell was also aware of how modernists use every means possible to take over colleges and theological institutions originally endowed by conservatives. He knew that many were not concerned about teachers being great believers and thought

only of them being great scholars. He realized also that all attacks on the Christian faith were essentially the same—the discrediting of the Bible as the inerrant and perfect Revelation of Truth and the will of God. He stressed the fact that men of the Christian faith should not only select workers and leaders who are Bible believers, but these workers and leaders themselves must be intolerant of unbelievers in office. He saw that if they were tolerant it could bring defeat just as effectively as if they themselves were infidels. Therefore he adopted this principle. (Page 269).

Mr. Crowell recognized that the battle against the leaven of the Sadducees was being lost in Christendom by tolerance toward believers who were tolerant toward unbelievers. In order to safeguard his funds from being captured for the support of the Sadducees he spent much time working out a system to protect his own fortune from the thefts of the Sadducees after his death. As a man endowed with a sense of justice he saw that the courts had been dishonest in ruling that Christian properties could be taken away from those who had made investments to secure these properties.

Space does not permit us to point out further instances of Mr. Crowell's spiritual discernment, but we hope that our readers will purchase this great biography and read it carefully. It will certainly make a wonderful Christmas gift for a Christian business man. It will furnish Christian business men with a contemporary example of one who was eminently successful in business and had such noble character that the speaker at his funeral could say: "Henry P. Crowell was the most Christ-like man I have ever met."

Every Christian should praise God for these Seven Topflight Books. They have been good for my own needy soul. I am grateful to God for this opportunity to commend them to all who want to understand the way of God more perfectly and have a consuming passion to bring every thought into captivity to Christ.

**All The Books Reviewed In The Above Article May Be Ordered Through  
THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY  
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## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For December 1: A Letter On Christian Living

Scripture: Acts 19:1 - 20:1; Ephesians. Devotional Reading: Ephesians 3:14-21.

In our chapter from Acts the Christian Life is called, "The Way." The way of the Christian is so different from the way of the world that it always arouses opposition. We find this opposition taking various forms. Before we come to the Letter Paul wrote to the Church at Ephesus let us glance at the experiences he had in that city.

#### "THE WAY" AT EPHESUS

"The Way" Explained: Acts 19:1-7 - 20:1. When Paul came to Ephesus he found some disciples and asked them the question, "Did you receive the

Holy Spirit when you believed?" They replied that they had never even heard of the Holy Spirit, but had been baptized with John's baptism. He explained the matter to them and they were baptized in the name of the Lord Jesus and were filled with the Holy Spirit. Do we have some in our churches today who are ignorant of the work of the Holy Spirit both in regenerating us and in filling us and fitting us for service? Are we stressing the fact of the Spirit's part and power in our lives? We are living in the dispensation of the Spirit and the whole church must be baptized with His presence and power before we can accomplish our work of witnessing and proclaiming the Gospel in all the world. Are we faithfully preaching about the great and necessary work of the third Person of the Trinity? Are we warning our people

about the danger of grieving the Holy Spirit of God by Whom we are sealed unto the day of Redemption?

**"The Way" spoken against:** 8-10. Stubborn and unbelieving people still speak evil of the way, as they did at Ephesus. They ridicule the Christ-like life and poke all manner of fun at real Christians, calling them various names. They also criticize "The Way" and find fault with it. We may expect this sort of opposition.

**"The Way" counterfeited:** 11-16. Many miracles were wrought by Paul attesting "The Way." There were some "itinerant Jewish exorcists" who tried to imitate his authority in regard to casting out evil spirits. "But the evil spirit answered them, 'Jesus I know, and Paul I know; but who are you?'" We may fool men by false religions and a counterfeit Gospel, but we do not fool evil spirits. They know the truth when they hear it or meet it, and fear it, but neither the devil or demons are afraid of sham religions, but only of Christ, and His accredited messengers.

**"The Way" prevailing.** 17-20. After the "exorcists" had been overpowered by the evil spirit, great fear fell upon the people and the name of the Lord Jesus was extolled. If we can get false religions and false teachers discredited, the Way will shine out resplendantly.

There followed a great confessing of sin and bringing of bad books to be burned. "The Word of the Lord grew and prevailed mightily." Would that we could have some bonfires in all our towns and cities where half of the modern books could be burned! Where God's Word prevails, vile, unclean books are destroyed.

**"The Way" in conflict with bad business:** 23-41. "There arose no little stir concerning the Way." Why? Because the Way was interfering with a combination of bad business and false religion. The Ephesians worshipped Diana and the silversmiths made shrines which they got rich by selling to the worshippers. When the Way began to spread and prevail the business of the silversmiths and the worship of Diana were both hard hit. The result, as usual, was a riot which this time was put down by the "town clerk" who seemed to be unusually successful, for he dismissed the assembly. Someone has well said that there was a riot or a revival, or both, wherever Paul preached.

## "THE WAY" IN EPHESIANS

### Letter to the Ephesians

This letter to the church at Ephesus has been called the most profound epistle in the Bible. It is so rich that it resembles a gold mine where every sentence is a rich vein of precious ore, or a treasure-house where the vaults are bursting with countless wealth, or a jewelry-store in which all the rooms and show cases are stocked with diamonds, rubies, and pearls of priceless value: it is "full of the unsearchable, unfathomable, unexplorable, inexhaustible riches of Christ."

May we explore just a bit this marvellous letter, praying that the Holy Spirit will open our eyes and hearts to its message! For convenience we will divide it as follows: "The Way," as demonstrated and illustrated (1) By Glorious Doctrines, (2) By Heart-felt Communion, (3) By Daily practice.

**1. Some Glorious Doctrines.** Paul always bases his letters upon great doctrines. Let us see some of these treasures.

First, there is the teaching about God's electing love—"even as He chose us in Him before the foundation of the world." "He destined us in love to be His sons through Jesus Christ." Our salvation is no haphazard affair, but according to the plan of a loving and merciful God. It is "a plan for the fullness of time." It is "God's way out" for a fallen, sinful race.

Then, it is for "the praise of His glory." Everything in the world contributes to the glory of God—the heavens, the earth, and all that are in them—but the crown of God's glory is the Gospel Plan of salvation.

Third, "the immeasurable riches of His grace" (2:7). Who can measure the grace of God as shown in Christ, or the grace of Christ as He became our Savior from sin? Grace saves us, grace fills us, grace rewards us with heavenly places in Christ Jesus—an inheritance among the saints.

Fourth, "made nigh by the blood of Jesus Christ." Here we have the infinite price of our redemption. The chasm which sin caused has been bridged. We are no longer aliens, but citizens; no longer far off, but near, brought into the family and filled with the peace which His blood whispers to our souls. Not only one race—the Jews—but the Gentiles as well are heirs of the purchased possession. All men can be partakers of this redemption.

**2. Heart-felt Communion:** Two Great Prayers. 1:15-23; 3:14-19. Paul was a great Prayerer, and his two prayers in this epistle are beautiful examples of real prayer.

His approach to God is one of adoration, reverence, thanksgiving, and praise. I do not cease to give thanks—"the Father of Glory"—"I bow my knees before the Father"—"riches of His glory."

These are Intercessory Prayers and Paul is asking God to grant to these Christians the biggest gifts of His grace and love: (1) Spirit of wisdom and knowledge of Him—that you may know what is the hope to which He has called them, (2) "Strengthened with might through His Spirit in the inner man" (3) Christ may dwell in your hearts by faith, (4) be rooted and grounded in love, (5) power to comprehend the breadth, length, height, and depth, and know the love of Christ which passeth knowledge, (6) be filled with all the fullness of God.

Suppose we prayed for each other as Paul prayed for the Ephesians? What if we earnestly sought for ourselves and our fellow Christians what he seeks for them? Would we not be rich indeed? Would not the whole church be blessed with the immeasurable riches of His grace?

**3. Daily Practice.** Paul never leaves out the "practice part"—"I beg you to lead a life worthy of the calling."

There should be a unity of the Spirit in the bond of peace. This is the union upon which we can all agree, and the union for which Our Savior prayed in the seventeenth chapter of John.

All our gifts are to be used for the building up of the body of Christ. We are to "put off" the old nature and "put on" the new. We are to "walk in love," be subject to one another, be strong in the Lord, putting on the whole armor of God.



We are to pray and keep alert. How beautiful is "The Way" when practiced in our Homes and Hearts!

### Lesson For December 8: Paul Admonishes The Churches (Temperance Lesson)

Scripture: I Corinthians 6:9a-10; 11:17-27; Romans 13:13-14; Ephesians 5:18-21. Devotional Reading: Ephesians 6:11-20.

"The care of all the churches" rested on Paul. As their founder and spiritual father he was burdened with a sense of his responsibility. So he writes to them and admonishes them.

"Put on the whole armor of God." This sentence from our Devotional Reading forms a splendid background for our lesson. These early Christians, (and modern ones too), had a battle before them. A three-fold enemy was threatening their welfare and very existence: (1) the World—a world full of sin—an alluring, tempting world, (2) the Flesh—their old sinful nature—the "old man" of which Paul speaks so often, (3) the Devil—a real, personal, devil—"the wiles of the devil."

He gives a graphic description of this armor—truth, righteousness, peace, faith, salvation, word of God, sword of the Spirit. Here is protection for all the vital parts of our bodies; here is both offensive and defensive armor. He tells where each piece is to be worn. It is not enough to see the armor, and to know its use. He tells them to "put it on." The armor is there; it is God's armor; it fits every part of the body; but it is useless unless we "put it on."

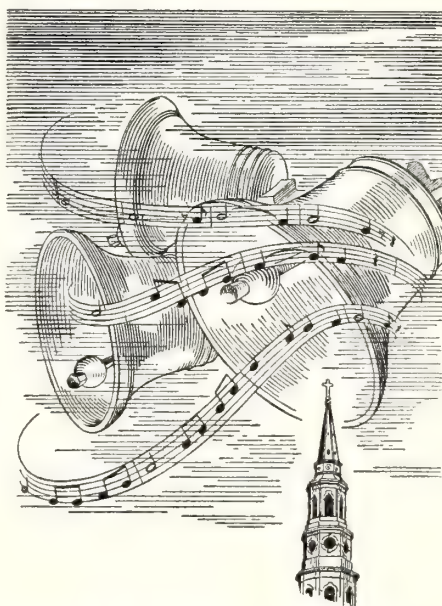
"Each piece put on with prayer"—so the hymn says—and Paul says, "with all prayer and supplication." We need soul preparation.

"Keep alert"; even a man clothed in armor, even a man prepared by prayer, needs to "watch."

As we study our lesson let us keep this picture of the Christian soldier in mind.

Our lesson is taken from Paul's letters to three of his churches—three churches in three wicked cities. Sin thrives in cities. There it finds multitudes of people upon whom it can work; there it develops, permeates, and poisons all social life. The very atmosphere becomes contaminated and sin takes on epidemic proportions. How these sin-cursed cities blot the world like small-pox scars! Paul had them in his day; we have them in our day.

These early Christians had been saved from sin, but they were surrounded by sin; the old life with its old habits and associates and enticements was always present. There were no Christian homes with their influences and sacred memories; no society modified and partly reformed by the church. We marvel sometimes at the grossness of their sins and the sharp admonitions of Paul as he writes these letters. Suppose we put ourselves in their places. Consider the pit and mire from which they had been taken, think of the severe temptation to go back to the old life. It is not easy to be a "saint" today with the heritage of Christian homes, a society influenced by the purity of the Christian religion for hundreds of years, and a church on nearly every street corner. Let us not marvel at



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the imperfections and failings of these early "saints," but rather marvel that there were any saints. To be a saint in Caesar's household; to be a saint in the city of Corinth; to be a saint at Ephesus was no easy matter; it took all the grace and power of God.

**What does Paul have to say to The Church at Corinth?** I Corinthians 6:9a-10; 11:17-27. "Foul sins"—"Such were some of you." 6:9a-10. The church at Corinth was made up of saved sinners, as all churches are, but some of them sinners sunk in what we call the "grosser" sins—immorality, idolatry, adultery, uncleanness; they had been thieves, greedy, drunkards, revilers and robbers. Such people could not enter the Kingdom of God. But they had been washed, consecrated (sanctified), justified, in the name of Christ and in the Spirit of God. The very scum of the earth, the blackest and foulest, they had been made clean. Paul admonished them to "keep clean." They must not let these ugly, foul sins take hold again upon their lives.

**Sins even at the Lord's Supper.** 11:17-27. They were desecrating the Lord's Table. They were turning this sacred supper into a drunken carousal where there was strife and pride and confusion. There were divisions, factions, drunkenness, gluttony, even in this place. They were keeping the Lord's Supper in an unworthy and unseemly manner and were guilty of the body and blood of the Lord. They were being severely punished and chastened for this sin.

**The Church at Rome:** Romans 13:13-14. "Let us then cast off the works of darkness and put on the armor of light," (verse 12) What are these "works of darkness"? Revelling, drunkenness, debauchery, licentiousness, quarrelling, jealousy. What a list! These were evidently the sort of "works" which many of these Christians had been doing before they were converted. These were the works so prevalent in Rome, the capital of the world, a city of enlightenment and culture. Think of the "night clubs" in our "cultured" cities today!

What was the cure? "But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." The cure has to go further than merely putting off sin; it must include the putting on of Christ. Is not much of our failure due to the fact that we go only half way?

**The Church at Ephesus:** Ephesians 5:18-21. The Christians at Ephesus were to look carefully how they walked, not walking as unwise, but as wise, for the days were evil. They were to make the most of their time, buy up every opportunity. Evil times are times of opportunity as well as danger. A wicked city is a dangerous place, but it is also a place where duty calls, for in the cities are the great masses of men and women and children, to be reached by the Gospel. If the will of the Lord has cast our lot in the city, or has called us to the city, as Paul was called, then we can use our golden opportunities. It is one thing to pitch our tent toward a wicked Sodom because we wish to get rich; it is an altogether different thing if we use the city as a place to witness for the Lord. But we must be a better witness than Lot was; to be "vexed" with the wickedness of a city is not enough. We must strive to win souls.

"Do not get drunk with wine, for that is debauchery." One of the curses of the city today

is the saloon. Where we have a hundred churches, we will probably have two hundred saloons, or liquor stores. The debauchery of our modern cities is an abomination to the Lord.

"Be filled with the Spirit." Wine will debauch; the Spirit will enlighten, ennoble, purify, glorify, filling our hearts and minds with understanding and rejoicing. Wine drags down to hell; the Spirit lifts up to Heaven. The drunkard sings silly, unclean songs; the Spirit-filled Christian has psalms, hymns, spiritual songs. The drunkard gets madness of brain; the other makes melody in his heart unto the Lord. What a contrast! There is nothing more uplifting than the songs of Zion; nothing more degrading than the songs of the drunkard.

If Paul were writing to the churches of New York, or Chicago, or Washington, what would he say to them? Our sins might not be quite the same as the sins of Corinth, and Rome, and Ephesus, but there would be the same need of stern admonition. It might be unbelief, indifference, pride, self-satisfaction, as in Laodicea—lukewarmness in the midst of the sins and dangers and opportunities of the city.

We will end as we began. God needs well-armed, praying, alert, soldiers in His army today, whether in country or city. There is "fighting all along the line."

## Lesson For December 15: Philemon:

### A Letter On Christian Brotherhood

Scripture: Philemon. Devotional Reading: John 17:9-21.

Our Devotional Reading is taken from our Savior's **Great Intercessory Prayer**: "I am praying for them"—not for Himself but for those whom the Father had given Him. He is asking for glorious things: "Keep them"—they are to be in the world, keep them from the evil one; "Consecrate them in the truth"; "That they may all be one." We know that our Great Intercessor is still at the right hand of God, praying for us. The Church, the great Christian Brotherhood, is constantly being remembered before the throne of grace by the Head, the Lord Jesus Christ. What a comfort to us in our times of trouble! What a strength in times of temptation! How this thought inspires us in our times of discouragement!

Our lesson today is the **Great Intercessory Letter** of Paul, the Epistle to Philemon—one of the sweetest and finest letters ever written—written from one Christian Brother to another. "If Ephesians is the Lyric, Philemon is the 'Idyl of the New Testament,' combining beauty with brevity." So says Dr. A. T. Pierson in his "Keys to the Word."

We have first of all, **A Picture of Three Christians.**

**1. Paul**—the writer of the letter. He calls himself by two names: (1) an ambassador, and (2) now a prisoner. He was at the same time the highest and the lowest—an ambassador of the King of Kings, and a prisoner of an earthly king, the Roman Emperor. (But at the same time a prisoner for Jesus Christ). His business as an ambassador had brought about his imprisonment by Rome. Many of God's ambassadors have been prisoners



and martyrs. God's messengers to the sinful and rebellious people of this world have had a hard time. See the honor roll of such heroes in the II chapter of Hebrews.

Paul—a great lover of men. Paul had a way of putting men in his heart and keeping them there. "I am sending him back to you, sending my very heart" (vs. 12. R.S.V.). This time he had a slave in his heart. Paul was no respecter of persons. He was a "Heart-giant": he had Christ on the throne of his heart; he had the churches in his heart; he had his nation there, and his fellow-workers; he had room in his big heart for this runaway slave. Here is a more accurate measure of Paul's heart than these weightier, and by most people considered, more important matters. After all it is our ability to love individual men, men of low station in life, that makes us most resemble our Master. "He loved me and gave Himself for me," says Paul measuring the heart of his Savior and Lord.

Paul, an ambassador, a prisoner, a lover of men, becomes in this letter a pleading intercessor, as we shall see.

2. **Onesimus**, a runaway slave and thief. He had come in contact with Paul, been converted, and baptized—a member now of the Christian Brotherhood. The unprofitable slave had become a very profitable child of God.

But the question now is this: what is the duty of both Paul and the slave? The duty of the slave is to make restitution; to go back to his master. This was a dangerous thing to do. It might well cost him his life. What would be his fate?

The duty of Paul was to help—to intercede for him. He knows his master, Philemon, knows that he is a Christian, one of Paul's own children in the Gospel. So the prisoner and ambassador becomes the intercessor. He writes to Philemon, relating the whole story and explaining the circumstances, relying upon this Christian Brother to do the kind and generous thing, not by compulsion, but by his own grace and free-will.

3. **Philemon**: evidently a Christian of some wealth and standing; a leader among the Christians, for he has a church in his house. Paul had a right to "command" him, for he owed his very life to Paul. Dr. Albert Banks tells of a man converted under his ministry who, when Dr. Banks remonstrated with him for going to so much trouble to see him to a train, said, his eyes filled with tears, "All that I am I owe to you." All that Philemon was, as a child of God, he owed to Paul. But the apostle does not use his authority, but appeals to the love Christians should have for each other. He asks him to receive this slave, "no longer as a slave but more than a slave—as a beloved brother."

These three Christians, so different in many respects, were all members of the great brotherhood of believers.

**Some Characteristics of this Letter.** These early Christians had a beautiful way of beginning their letters. Should not we today put a little of this perfumed atmosphere of Heaven in our letters to each other? Should there not be this added touch which makes them Christian letters? It begins and ends in prayer. Do our letters begin and end this way? Would there not be more of "grace" and

"peace" in all our hearts if we wrote to each other as Paul wrote to Philemon?

Then, the note of thanksgiving and praise, (not flattery). Sincere praise is a tonic. Some of us need a little tonic occasionally. Paul's letters abound in the right sort of praise and thanksgiving.

His appeal is a model of tact and courtesy. "For love's sake, I prefer to appeal." It is so much better to appeal than to command. "I appeal to you for my child." Paul loves both master and slave, and such love is contagious. How could both of them keep from loving him? If we keep repeating to ourselves, "Jesus loves me," believingly, it will not be long until our hearts respond by saying, "I love Jesus."

But Paul goes further than to appeal: he offers to pay whatever the slave may owe. "Put that on my account." He identifies himself with this erring one.

He closes with a note of confidence in Philemon, a request for a small service, (prepare a guest room for me), some messages, and a benediction.

**Lessons for Today.** We can be Christians, and so belong to the Brotherhood, in any state or condition. In whatever state we are called, be contented. Is not a great deal of the confusion and restlessness of the world due to a continual striving to climb out by "hook or crook" and rise a little above others? Ambition is all right, and to be commended. But this idea that we have to obtain a certain station in life, and a certain degree of wealth in order to be happy or blessed, is false. Here were three men—a prisoner, a slave, a free man—all belonging to the same Brotherhood, and enjoying the same blessings. Prison walls do not imprison the soul or make an innocent man guilty; a condition of slavery does not prevent spiritual freedom. Many a slave has been God's free man; many an owner of slaves, in bondage to sin and satan. A man of wealth and high station may be an humble member of "The Brotherhood." In Christ we are all one. We may remain slaves or prisoners and retain our "good standing" as His followers.

Do we think of others? Do we pray for others? Do we write letters of intercession for needy brethren in Christ? Do we encourage each other in the Lord by a word of praise? What a blessing to the church it would be if letters similar to this one in spirit would be circulating freely?

We cannot close without reminding our hearts of the illustration we have in this letter—almost a type or analogy—of what our Great Intercessor has done for us. We have stolen from our Father and run away from Him. We are very unprofitable servants. Our Savior has taken our place, paid our debt, and is interceding for us. We are accepted in the Beloved. We are adopted into the family, no longer slaves, but sons and daughters. He has set us free indeed.

May we never leave this beautiful letter of Paul without having our love for our Savior rekindled.

"We acknowledge no Unity except in Christ; no Charity of which He is not the bond; and that, therefore, the chief point in preserving Charity is to maintain Faith sacred and entire." —John Calvin in the Preface to Psychopannychia.

# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For December

### ENLISTMENT AND TRAINING

#### Introduction For The Month

The schools and colleges of America are crowded to overflowing this year, with great numbers gang-ing up in gymnasiums rather than in dormitories, with many living in trailer camps about the campus. Students are willing to live this way for a few years because they realize that if they are to accomplish anything worthwhile in life they must have the proper training.

The Christian life is no different. A strong Christian character does not just happen, it is cultivated through the years by study and training. Real Christian service does come about automatically, it is the result of planning, enlistment, training, and effort.

Today the world needs Christian character and service more than ever before. The challenge to our generation of youth is greater than to any other in the history of our country. But we can't stumble into meeting the challenge. We must face the challenge, enlist for service, prepare ourselves by Christian training, and launch out for Christ.

But do I as an individual make any difference? If I do serve Christ will it make any difference in the history of our time? If I don't serve Christ will it make any difference in the way things go? If God is so big that He created the world and all that is in it He is so big and so busy, will He miss me if I go on about my business? First of all, before we can enlist and go into training we must answer the question: "Does God Need Me?"

#### Dec. 1: Does God Need Me?

##### Introduction

All of us "want to be wanted." When we go to college we want some fraternity or some sorority to be sure and make a bid for us during rush week. Many people go to church and don't come back because no one spoke to them, so they don't feel wanted. Many a girl goes into a life of sin simply because she longs for someone to want her.

God wants each and every one of us. God so loved you and me that He gave His only begotten Son, that you and I might believe on Him and not only not perish, but also belong to Him. Christ comes to you and me and says, "I love you with an everlasting love and want you to be my bride and I'll be your bridegroom." The Christian life is a life of seeking to please Christ because we belong to Him.

But God not only wants us each and every one for Himself, but He wants us for service. Yet many of us think that our lives are our own to do with as we please, and when the call of God comes to us we make excuses to try and justify our not letting God have us completely. And this excuse

making is nothing new. Moses, one of the greatest characters that God ever made, began to make excuses when God came and laid His hand on Moses and said, "I want you for service." And when we study the excuses that Moses made we find that they are the same excuses that you make when your pastor comes and asks you to volunteer for service to Christ and His church. Let's study these excuses and see how modern and up-to-date they are.

#### Scripture Lesson

Moses, after being reared in all the learning of the Egyptians, fled from Egypt and wandered in the back lands of Midian. One day while tending the sheep God called to him out of the burning bush to come and do a work for God. Moses immediately began to make excuse. (Exodus 3:1-10).

1. **Personal Insignificance:** Ex. 3:11-12. (a) Excuse. I am so small I don't matter. Verse 11. (b) God's answer. Certainly you are, but I am with you. Verse 12.

2. **Practical Ignorance:** Ex. 3:13-14. (a) Excuse. The people will ask questions I can't answer. Verse 13. (b) God's answer. I will reveal myself through you, when you obey. Verse 14.

3. **Public Indifference:** Ex. 4:1-3. (a) Excuse. The people won't pay any attention. Verse 1. (b) God's answer. I will work mightily through you. Verses 2-3.

4. **Providential Lack:** Ex. 4:10-12. (a) Excuse. I can't talk like others. Verse 10. (b) God's answer. I who made your tongue can handle your tongue. Verses 11-12.

5. **Passing the Buck:** Ex. 4:13-16. (a) Excuse. Let somebody else do it. Verse 13. (b) God's answer. I will, but you lose joy and reward. Verses 14-16.

#### Suggestions

Why not have all your group bring their Bibles. After proper call to worship, hymns and prayers, have some one read the context of the passage for study, Exodus 3:1-10. Then let the leader go around the group, having different ones read from their own Bibles the excuses and answers as indicated above. Then stop as long as necessary to let the group by discussion point out how the excuses and answers are used by them in their daily lives.

#### Dec. 8: Sing In Exultation

##### Introduction

Congregational singing belongs to the very heart of our Protestant faith. In the days of the great Protestant Reformation one of the popes is reported to have said. "The Protestants win more converts by their singing than they do by their preaching." On one occasion a minister finished his sermon and a man came down the aisle and confessed his faith in Christ as Saviour. Later the



minister asked the man what he had said that had caused him to make that decision, and the man replied, "Nothing that you said, but the way that lady in the choir sang, 'Jesus Saves.'"

Ours is a singing faith, and when we sing with enthusiasm and with faith unto the Lord our singing will be as powerful and fruitful a message as is the pastor's preaching. Too often we hear young people sing the latest song hits with great feeling and enthusiasm, but when they come to church they sing of Christ and His love in a doleful, moaning voice as if it hurt them to open their mouths. Such singing will never reach the lost and indicates that there is something wrong in the soul of the one who so sings.

Some may sing this way at some times of the year, but I think that all of us love the great Christmas carols and sing them with great appreciation and enthusiasm at Christmas time. We should thus sing them, but we should also sing them with our spiritual understanding. This week let's take a Christmas carol and examine the words of the carol in the light of the Bible and Christian faith and life.

### Hymn Study

There is one Christmas hymn, though it would be well to use it all during the year, that we all should like in a particular way because it is American born. In 1849 Dr. Edward H. Sears, a Boston minister, wrote "It Came Upon a Midnight Clear." The hymn tune to which the words have been set is "Carol," a tune composed by Richard Storrs Willis, a son of Nathaniel Willis, founder of "The Youth's Companion."

The hymn is based on the story as we have it in Luke's Gospel, chapter 2, verses 1-15. This passage should be read in connection with the hymn study. A good picture if you like pictures, to use in connection with the study is "Apparition to the Shepherds" by the German artist Bernhard Plokhorst.

As we read the stanzas of the hymn we see that each stanza emphasizes one phase of Christian truth. Note the four main emphases of the hymn:

**Stanza 1: Past Fact**—In this first stanza we are carried back to the fact that at a certain point in history the angels appeared to shepherds and announced the fact of Christ's coming into the world and declared in the heavenly doxology the purpose of His coming. Our religion is not rooted in legend, nor is it based on what men can think through today by modern knowledge. Our religion is based on the fact that a certain time and place in history God appeared in the person of His son to work out His redemption in the world. Never get away from that past fact announced by the angels to the shepherds.

**Stanza 2: Present Opportunity**—The second stanza is a poetic description of the fact that God still draws near today and calls all those who will to receive this same Christ who appeared in the long ago. No angels will come down from the sky to tell us, no sensational miracles will happen. But if we read in faith the words of the Bible that tell us of God's dealings in days gone by the Holy Spirit will take the things of Christ and make Him real to us. When the Holy Spirit takes the words of Scriptures and uses them to make Christ real we hear again in our innermost spirits the messages that God has given through the ages, including the



Now that peace has come, the way is open once more for missionary work in many lands—work that has been curtailed or closed down entirely during the war. Christian people will see that this work is resumed at once, and that it is adequately financed.

Our Foreign Missions Committee invites your attention to five specific ways in which YOU can participate in the spreading of Christianity in foreign lands:

1. You can include a bequest to Foreign Missions in your will.
2. You can create a memorial fund, the interest from which will be a contribution each year to Foreign Missions.
3. You can make Foreign Missions the beneficiary of one of your life insurance policies.
4. You can give Foreign Missions your idle jewelry, gold and silver, to be converted into cash.
5. You can purchase a life annuity, either for yourself, for another, or jointly, and in the same transaction donate the amount of your purchase to Foreign Missions.

For Full Particulars Regarding Any Of These Plans Write

Curry B. Hearn . Treasurer

Executive Committee Of  
Foreign Missions  
Presbyterian Church In  
The United States

P. O. Box 330

Nashville 1, Tenn.

announcement to the angels. No matter how often we have read the Bible and memorized it, we have never used the Bible as God intends until our hearts thrill as the old, old stories become living and real to us.

**Stanza 3: Practical Experience**—The third stanza reminds us that when we hear the message sent from God and receive this Son announced from heaven He comes into our hearts to give us peace, power and joy. Christian experience is not what we do for Christ, it is what we are willing to let Christ do for us, in us and through us. These words in the hymn, because of poetic necessity, are indefinite in their content. They simply describe the experience. We need to know Christ and our Bibles so that our minds can fill in the content that is lacking as we sing.

**Stanza 4: Prophetic Assurance**—In the fourth stanza we look forward with assurance that because Christ came once to fulfill all that the prophets said of His first coming, even so shall He come again to usher in that day when the whole earth shall be filled with the knowledge and glory of God. We all long for the day when peace shall reign throughout all the world. Christians in the church differ about just how that day shall come, and because of the difference some mighty good Christians are divided. This should not be. Some believe that peace can be brought in by the church, but we know that it can not come until Christ rules and reigns in the hearts of all men. So if we believe this way, then winning men to Christ, not stumping for world order, should be our main business. Others of us feel that this day can never be until Christ returns visibly and bodily to rule and reign over all the earth. If this be the way, then our main duty is to go into all the world and reach men for Christ. However we believe, we are all agreed that the day is coming, and however it comes we must win men to Christ now. Too many men have forsaken Christ and His redeeming power and have substituted a program of seeking to make un-Christian men live like Christians. We must repudiate these, but let us not separate from those who are one with us in receiving the Bible as the true Word of God and Christ as the true Son of God simply because we differ on things that God Himself shall handle in His own way.

In closing let us keep this in mind. Many hymns that are very valuable may not be altogether true to the Bible, or they may be written by men who were not true born again believers. The writer of this Christmas hymn was a Unitarian. He would not put the fullness of Biblical meaning into the hymn that we Bible believers do, so let us always examine hymns closely to see that they are true to the book, and where their words are vague let us be sure that their words have a full Bible meaning to us as we sing.

## Dec. 15: God's Gift To Me

### Introduction

Last March I was visiting in a home and I noticed some packages on the living room table. They were wrapped in white tissue paper, and they were tied with red and green ribbon, with Santa Claus stickers on them. The paper was worn, as if the bundles had been moved about a good deal. My

curiosity got the best of me and I asked my hostess what it all meant. She explained that she had a son whose family lived in another town some miles away, about a hundred I expect. At Christmas she had bought these presents and wrapped them for her son and his family. He knew that she would have presents for his family and would be expecting them to visit. But they did not come. That mother told me that several times since Christmas she had written, telling the boy of his presents, and asking him to come see her. But three months after Christmas he still had not answered his mother's invitation of love and come for his presents.

Two thousand years ago God gave us a gift of love, His only begotten Son, and invited us all to come and receive Him. Still today there are millions who have never heard of that gift, and there are millions more who have heard but who have not cared enough to come and receive the gift. But worse than that I am afraid that a good many of us grow up right in the church and read the Christmas story and sing the carols, yet we have never come to God for His gift. You do not receive the gift by being born into a Christian home, by joining the church, by trying to read the Bible and do Christian service. You receive the Son by a definite, personal, voluntary act of receiving the Lord Jesus Christ. All the world is singing again the Christmas story of God's love gift to man, but not nearly all who sing that story have really received the gift. Let us then see again how we may receive the gift.

### SCRIPTURE LESSON

(John 1:6-14)

God's gift to the world is the Lord Jesus Christ.

1. **Who is He?** (a) **Creator:** Verse 10. John was sent to bear witness of Jesus Christ the Light, and John tells us that when Christ was in the world the One who made the world was present. Read John 1:1-5. (b) **Redeemer:** Verse 12. This One did not come into the world to show men how to become better, but He came to redeem from the penalty and power of sin. (c) **Revealer:** Verse 14. This Creator and Redeemer reveals God to us day by day. Since He came we no longer wonder what God is like. Read John 1:18 and 14:6-10.

2. **How did the world receive Him?** God sent His love gift, the Lord Jesus, into a world that belonged to Him and to a people who were His own people, but they rejected Him, they would not have Him. Verse 11.

3. **What did He do about it?** The fact that the world rejected Him did not stay the purpose of the Lord Jesus. Though the world rejected Him to as many as received Him to them gave He the power to become the children of God, even to those who trusted Him, by their being born of God. Verses 12-13. Jesus said in John 3 that every one who is to be a child of God must be born again (3:3) and in I John he tells us that whoever believes that Jesus is the Christ is born of God. (I John 5:1). If we receive the Lord Jesus Christ by faith we have received God's love gift and we are children of God. If we have not received the Lord Jesus Christ as personal Saviour and been born again, then we have not received God's gift,



we are not children of God, even though we may belong to the church and be trying to live a good, religious life.

### Suggestions

This truth is so fundamental, and this is a season of the year when so many people are going to be

presuming on God and taking this all for granted that it would be well for your group to study the Scripture and decide whether you have really received the gift of God, which is everlasting life in Christ, or whether you are merely professing a faith that is of the head only instead of the head, heart and life.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Blended Blessings Or Two Lives Of Service

#### A Brief Sketch Of The Lives Of Ella Louise Reid And Robert Perry Smith

Written by their daughter and granddaughter and dedicated to their "other" children of The Mountain Orphanage. Paper pp. 53.

The foreword of this booklet, written by an intimate friend, describes in a general way its contents, and is as follows:

"In addition to several tributes to Dr. R. P. Smith and his work heretofore published, this booklet contains an intimate account of the home life and some of the personal characteristics of Dr. and Mrs. Smith, written by Mrs. R. D. Bedinger, their youngest daughter.

Those who had the privilege of knowing these good people and the 'blended blessings' that issued from their home and their consecrated personalities will welcome the fresh light their daughter has thrown on the secret of their useful ministry. Those who did not have the privilege of personal acquaintance with them will be glad to share with the privileged this story of their lives." In the foreword as it stands the word "sanction" was by a misprint substituted for "sanctum." This substitution of course did not make sense. Their home was the **inner sanctum** of their lives.

The story begins with the godly homes in which they were reared and follows them through courtship and marriage and family life, and relates many incidents that illustrate the personal characteristics of each and their close fellowship in the service of God and His Church.

Although both lived past the allotted threescore and ten, they never lost the spirit of youth. This had much to do with their never-failing interest in young people and their sympathetic insight into the problems of childhood and adolescence.

The author was moved to begin this sketch by a desire to leave to their grandchildren little incidents in the lives of their grandparents that would excite their interest and remind them of their Christian heritage.

Then came the thought that the boys and girls who go out from The Mountain Orphanage might be influenced also to lead godly lives by having a brief sketch of its founder and his right-hand helper in all his work.

The proceeds from the sale of this booklet will go to the R. P. Smith Memorial Scholarship Fund for the Higher Education of Mountain Orphanage Children. Price \$1.00. Apply to Miss Martha Reid Bedinger, 48 St. Dunstan's Road, Asheville, N. C. R. F. Campbell.

### Wings For The Soul

#### Take Thou Our Minds, Dear Lord

Take Thou our minds, dear Lord, we humbly pray;  
Give us the mind of Christ each passing day;  
Teach us to know the truth that sets us free;  
Grant us in all our thoughts to honor Thee.

Take Thou our hearts, O Christ; they are Thine  
own;  
Come Thou within our souls and claim Thy throne;  
Help us to shed abroad Thy deathless love;  
Use us to make the earth like heaven above.

Take Thou our wills, Most High! Hold Thou  
full sway;  
Have in our inmost souls Thy perfect way;  
Guard Thou each sacred hour from selfish ease;  
Guide Thou our ordered lives as Thou dost please.

Take Thou ourselves, O Lord: heart, mind and will;  
Through our surrendered souls Thy plans fulfill.  
We yield ourselves to Thee—time, talents, all;  
We hear and henceforth heed Thy sovereign call.

From Group Conference Program in Patomac  
Presbytery. Tune: "Break Thou the Bread of Life."

### Attention Please!

In the larger railroad stations throughout the country one often hears in clear tones the words: "Attention Please!" They are the prelude to an announcement—often a repeated announcement—of importance to an individual or a group.

As Director of the Department of Leadership Education of the Presbyterian Church in the United States, I say to you: **Attention Please.** The General Assembly has said: "The realization of the aims of the Church School will depend very largely upon the character and qualifications of the teachers . . . Definite training for their service should be expected of them and opportunities for it provided."\* The injunction, which is virtually a

mandate from the highest court of the Church, is addressed to the Session of the local Church responsible for providing training opportunities and to the teachers of each Church who should avail themselves of these opportunities.

We are now engaged in an Assembly-wide emphasis to provide training opportunity through one of many ways, namely, the leadership class. No Sunday School or Church is too small to have one or more classes. We commend to every Outpost Sunday School and those churches which have not had a leadership class the following: "How To Teach In The Church School," and a Bible Course.

For detailed information, see our latest Bulletin, "A Program Of Leader Development," recently sent to ministers, Sunday School superintendents, and directors of Religious Education, or write to your Regional Director of Religious Education or to the Department of Leadership Education, P. O. Box 1176, Richmond, Va.

**Attention Please:** Ministers, Superintendents, and Directors of Religious Education, if you have not already done so, enroll now in the Assembly-wide effort to have "One Thousand Leadership Classes In One Year."

Patrick H. Carmichael.

\*Book of Church Order, Page 168.

## *Wings For The Soul*

### **Which Shall I Do?**

**I helped to kill my Church!** I stayed away! Had I stayed away from my home, I had killed that; had I neglected my business as thoroughly, I had had no business. My lack of interest made other people uninterested. I helped to kill my Church; I stayed away.

**I helped to kill my Church!** I starved it. I was a poor provider. Time was when I contributed a little to it; but when I quit attending I quit paying. I helped to kill my Church; I starved it.

**I helped to kill my Church!** I quit praying for it. At some time or other I quit praying, and quit praying for my Church. By slow degrees something was dying within me. I became an ecclesiasticide through spiritual suicide. I helped to kill my Church; I quit praying for it.

**I helped my Church to live!** I was there! My presence helped. I was one more. When I joined the Church, I promised to be there. I didn't join the Church to stay away from it. I was there!

**I helped my Church!** I paid my way. I did not let others pay my way any more than I permit them to buy my hat, feed my children, or pay my taxes. An ample, competent sum must be my investment in my Church. I paid my way.

**I helped my Church!** I prayed for my Church. I want every blessing and grace and health and power for my Church. "For her my prayers ascend." I pray for her as naturally, as normally, as I do for my other dearest ones. I helped my Church, for I prayed for it.

—From a Church Bulletin.

## Pictures

The American Bible Society announced recently that there will be available soon a series of productions in which the complete scriptures of the Bible will be narrated in sound and acted out in color motion pictures. One hundred and fifty feature pictures will be required to present both the Old and New Testaments.

The first of three pictures, now under production, are: "The Nativity," "The Woman of Samaria," and "The Parable of the Sower." These will be followed by twenty-six pictures depicting the four Gospel narratives. There will be a new picture each two weeks. The sound track will be the exact text of the King James Version of the Bible, with nothing added.

### CHURCH POSTERS AND PUBLICITY

By Homer H. Seay. Published by The Warburg Press, Columbus 15, Ohio. 79 pages. Price \$3.00.

The preparation of bulletin-board posters, mimeographed notices and Sunday School illustrations is usually delegated to the one accomplished artist in a church. In this little book, the author has prepared a volume of help for the beginner, and much valuable aid for the accomplished artist. Anyone with a small outlay of equipment can follow the instructions contained in this book, and by the use of the author's illustrations, should be able to produce work of a near-professional quality.

This is the first work of this type we have noted, and it is certainly much needed. Thirty-five pages of illustrations help the novice artist in selecting letter styles, bulletin covers, and ideas for church bulletin boards. The only fault we find is that the book is too short. Additional suggestions and drawings would have been helpful. However, there is much to be gained by the careful study of this volume, and it will be a valuable aid to church secretaries, young people's directors, and all who are concerned with the promotion of church activities.

Believing that a measure of church advertising is helpful, the author includes the admonition of Jesus: "Go out into the highways and hedges, and compel them to come in, that My house may be filled."

—Harold Borchert.

### The Core Of The Christian Profession

"The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supernatural mode has wrought out for us a supernatural redemption, interpreted in a supernatural revelation, and applied by the supernatural operations of His Spirit—this confession constitutes the core of the Christian profession. Only he who holds this faith whole and entire has a full right to the Christian name: only he can hope to conserve the fulness of Christian truth. Let us see to it that under whatever pressure and amid whatever difficulties, we make it heartily and frankly our confession, and think and live alike in its strength and by its light. So doing, we shall find ourselves intrenched against the assaults of the world's anti-supernaturalism, and abide by God's grace to witness a good confession in the midst of its most insidious attacks."

—Benjamin B. Warfield.



# Young Readers' Page

## Pray For This Chinese Samuel

By Mrs. James N. Montgomery

"For this child I prayed: and the Lord hath given me my petition: therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord," said Hannah as she brought little Samuel to begin his life in the tabernacle. The prayers of his parents were answered in the safe return of their little boy and baby girl who had been kidnapped by enemies. With these words in mind their boy was dedicated to the Lord and given Samuel for an English name. Preparation for service as a minister was always in his mind. How could he get the necessary education in war-torn China? One after another mission schools were discontinued under Japanese pressure. Young people feared being forced into the service of the enemy.

From a letter dated May 30, 1944:

"How about our God to guide Israel in the long ago time? But in today He is guiding me to escape from my enemy's net, and reached the war-time capital of China. It is not in your mind I can give you a letter at Chungking. Now I am preparatory class of college. In summer I prepare to enter university."

May, 1945, from Miami, Fla., where he was in training as a naval cadet:

"I had been Chungking two years and studying at prepare for university, when this year I shall be in college, I got my father's letter said to me: 'Find the occupation for yourself in Chungking as quickly as you can, because I cannot give you supply after while.' To enter navy, just our God opened the only way for me, so I been here. Next time what shall I do I do not know. Put to our God's Hand. That is the only way in my life."

October 9, 1945, from Miami, Fla., speaking of his service in the Navy:

"What shall I do in the future time. Sorry I can't tell you very definitely, because I don't know. What is God preparing for me, and I believe in God. He will pick out the finest things for me which is He loved and He will show me. How could I to do? This is my great hope: May God let you see me like a large ship sent a great deal of people to heaven."

"I have lived in the ship about one and a half months. We have one-third American sailors and almost of them are Christian or Catholic. It is very surprised to me I have not seen few of them blessing or pray before their meal or sleeping. When I did, just they are very surprised."

Recently from Nanking, China:

"Pay in the Navy is not enough to help my sister go to school. I hope to go Shanghai to work day time, go to school at night."

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "R":

- (1) What Christ has done for us. (Titus II).
- (2) What Jesus was called, by the man who sought Him at night. (3) What offense we commit, in failing to make proper offerings to God. (Mal. III).
- (4) What the heathen did, in Psalms 2 and 46.
- (5) What the soldiers put in the Lord's right hand. (6) What drowsiness clothes a man with.
- (7) What Abigail took to David. (8) What the Bible says our righteousnesses are like. (9) What Esther sent to her Uncle Mordecai. (10) What the Word of God is like. (Isaiah 55).
- (8) Rags. (9) Raiment. (10) Rain.
- Answers: (1) Redeemed. (2) Rabb. (3) Rob God. (4) Raged. (5) Reed. (6) Rags. (7) Raisins.

## The Necessity Of Scripture

"It is easy to talk of revelation by deed. But how little is capable of being revealed by even the mightiest deeds, unaccompanied by the explanatory word? Two thousand years ago a child was born in Bethlehem, who throve and grew up nobly, lived a life of poverty and beneficence, was cruelly slain and rose from the dead. What is that to us? After a little, as His followers sat waiting in Jerusalem, there was a rush as of a mighty wind, and an appearance of tongues of fire descending upon their heads. Strange: but what concern have we in it all? We require the revealing word to tell us who and what this goodly child was, why He lived, and what He wrought by His death, what it meant that He could not be holden of the grave, and what those cloven tongues of flame signified—before they can avail as redemptive facts to us. No earthly person knew, or could know, their import. No earthly in-

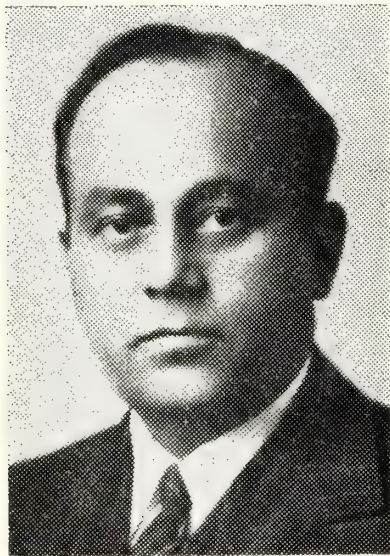
sight was capable of divining it. No earthly authority could assure the world of any presumed meaning attached to them. None but God was in a position to know or assert their real significance. Only, then, as God spake through His servants, the prophets and apostles, could the mighty deeds by which He would save the world be given a voice and a message—be transformed into a gospel. And so the supernatural word receives its necessary position among the redemptive acts as their interpretation and their complement."

—Benjamin B. Warfield.

"Faith is not the condition precedent to justification, it is the experience of justification."

Quoted from "The Religion Of Jesus And The Faith Of Paul," by Adolf Deissmann (Page 211), Doran, 1923.

# General Church News



**Dr. Franc L. McCluer On The  
Presbyterian Hour**

Dr. Franc L. McCluer, president of Westminster College, Fulton, Mo., and an elder in the First Presbyterian Church of Fulton, will be the speaker on The Presbyterian Hour on November 17, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

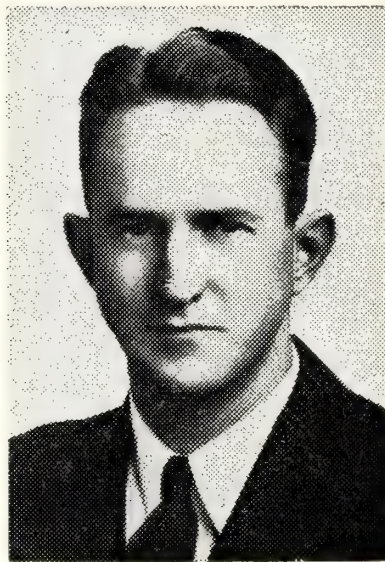
Born in Missouri, Dr. McCluer was graduated from Westminster College in 1916. He also took postgraduate work and received the Master of Arts degree in 1920. He received his Doctor of Philosophy degree at the University of Chicago. Dr. McCluer taught for several years in the Fulton High School, and then became Professor of History and Economics at Westminster College. After serving as Professor of Sociology for several years, he was called to the presidency of Westminster in 1933. Dr. McCluer has written for various magazines.

In the spring of 1946, at Dr. McCluer's invitation, Winston Churchill made an address at Westminster College which received worldwide attention.

The subject of Dr. McCluer's address will be "The Optimism Of The Christian."

## Evangelism Clinic In Nashville

All of the churches of Nashville, Tenn., are uniting in a five-day program of Visitation Evangelism, starting on Sunday, November 17, and continuing through Thursday night of November 21. Dr. H. H. Thompson will direct the program, making it a clinic through which not only ministers and laymen of the Nashville Churches but also others from churches outside the city will participate, learning the technique of Visitation Evangelism by experience. The project was initiated by the Committee on Evangelism of the Synod of Tennessee and is receiving the hearty support of the laymen and pastors of the Nashville Churches.



**Rev. Ben. L. Rose On The  
Presbyterian Hour**

Rev. Ben. L. Rose, pastor of the Central Presbyterian Church of Bristol, Va., will be the speaker on The Presbyterian Hour on November 24, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A North Carolinian by birth, Mr. Rose was graduated from Davidson College in 1935. He took his theological training in Union Seminary in Richmond, Va., and after graduating there became pastor of several churches in Wilmington Presbytery, N. C. He entered the chaplaincy in 1941 and served with distinction in the European theater of operations. Mr. Rose, after the war, secured an interview with the famous German pastor, Martin Niemöller, and his interview was published in several church periodicals. Mr. Rose went to his pastorate in Bristol, Va., early this year.

The subject of his address will be "The Bravest Thing In Life."

## East Alabama Presbytery

The Rev. J. Plexico, Jr., Enterprise, was elected moderator of the East Alabama Presbytery, at the ninety-seventh semi-annual meeting at the Trinity Presbyterian Church here on October 22, 1946.

The retiring moderator, the Rev. J. Norton Dendy, Dothan, presided at the meeting, and delivered the retiring moderator's sermon. Most of the 51 churches were represented at the conference.

The Rev. A. C. Windham, Opelika, was elected stated clerk, and Dr. John R. McMahon, Wetumpka, was chosen as permanent clerk.

Speakers were: Dr. Donald C. MacGuire, pastor of the First Presbyterian Church, Montgomery;



Kenneth Brooks, Birmingham, field director; and Thomas D. Davis, Memphis, Tenn., general campaign director; all of whom discussed the \$2,000,-000.00 fund drive for the support of Southwestern University. The East Alabama Presbytery has raised three-fourths of its quota.

Dr. Claud H. Pritchard, Atlanta, Ga., executive secretary of the National Home Missions Committee, later outlined the progress made in the raising of the Home Missions Emergency Fund of \$600,000.00.

Commissioners and alternates to the next meeting of the General Assembly at Montreat, N. C., were elected as follows: Dr. H. E. Russell, Montgomery, with Dr. J. R. McMahon, Wetumpka, as alternate; the Rev. C. W. Sessions, Eufaula, with the Rev. Richard L. Scoggins, Montgomery, as alternate. Ruling elders chosen as commissioners were: John M. Ward, Trinity Church, Montgomery, and Dr. C. D. McLeod, Andalusia, with Stanhope Elmore, Memorial Church, Montgomery, and Joel Johnson, Geneva, as alternates.

### AUGUSTA PRESBYTERY

The Presbytery of Augusta met in Fall Session in Monticello Church. The pastor-elect thereof is Rev. James B. Bradley, who, as a son of a former Pastor, was a boy in the Church. He conducted the devotionals. The Retiring Moderator, Rev. Massey Mott Heltzel, preached a wonderfully helpful sermon on "What the World Needs." Elder D. N. Harvey, of the host Church, was elected Moderator. Rev. W. Hobart Childs is Recording Clerk. There were eleven ministers and eighteen elders present.

Rev. James B. Bradley was received from Pine Bluff Presbytery, and answered the questions of his examination satisfactorily and without hesitation. His installation was arranged for October 27th, permission being given the Church to invite Rev. Jack McMichael, Georgia's new Regional Director, to preach the sermon. Revs. John S. McMullen, W. N. Bashaw, and W. Hobart Childs, and Elder Otto Conn were the other members of the Commission to install.

Elder B. R. Nix, of Oakhurst Church, Decatur, very forcibly presented Synod's plan for a clinic on Home Visitation Evangelism, in Atlanta, January 12-16, 1946.

The death on February 28, 1946, was announced of Rev. Erwin B. Thompson, a member of our Presbytery who had been living outside the Presbytery. We have recently lost by death also the following seven Elders: D. L. Claud, D.D.S., of Greensboro; J. H. Copeland, of Siloam; S. C. Coxe, of Waynesboro; C. L. Howard, of Greene Street, Augusta; Charles N. Jordan, of Monticello; M. B. Prince, of Lincolnton; and Julian Y. Rhodes, of Crawfordville. Rev. Wm. D. Stewart, the very acceptable Pastor of Waynesboro Church for several years, was, at his own request but very regretfully, released from that pastorate and dismissed to Southwest Georgia Presbytery, effective Oct. 31, 1946. He has served well on several of our important committees, and has otherwise proved himself a good Presbyter. We are sorry to lose him.

Our Spring Meeting hereafter will meet at 2:00 P.M. on Monday or Tuesday (according to the preference of the Host Church) after the Second

Sunday of April, with provision for a forty-five minute period of spontaneous prayer, and two inspirational messages from speakers, one on the evening of the first day and the other on the morning of the second day. The next Spring Meeting will be at the First Church of Augusta.

—John Scott Johnson, Stated Clerk.

### ORANGE PRESBYTERY

The Presbytery of Orange met in the Springwood Church, Whitsett, N. C., on Tuesday, October 15, 1946 at 10 a.m. with Rev. N. N. Fleming acting Moderator. Thirty-six ministers and thirty-two Ruling Elders were present.

Rev. R. Murphy Williams preached the opening sermon on Ministering to Others, especially the Aged, making an appeal for the Synod's Home For The Aged to be built in Greensboro. Rev. Williams reported splendid response and interest being manifested over the Synod.

Rev. J. P. H. McNatt, pastor of the Brentwood Presbyterian Church, organized 1940, the "baby" church of the Presbytery which had just passed the 100 mark in membership was elected Moderator and Rev. M. E. Love Temporary Clerk.

Presbytery appointed Special Committees on Glade Valley High School and The Home for The Aged, heard appeals in behalf of both the institutions also from Presbyterian Junior College and Flora Macdonald College, both of which are raising funds for endowment to fully meet the requirements of the Southern Association of Schools and Colleges for full accreditation.

Presbytery expressed its appreciation for the splendid bequests of Mrs. W. N. Reynolds and especially for the gifts to the two institutions in our Presbytery—Flora MacDonald and Glade Valley High School.

Gratifying reports were received of the splendid work done by candidates under care of our Presbytery during the past summer.

Mr. Charles Wesley Jennings, a member of the First Presbyterian Church, Greensboro, N. C. was received under care of Presbytery as a candidate for the Gospel Ministry.

Rev. Edgar Woods, D.D. was received from the Presbytery of Savannah and the following Commission appointed to install him pastor of the Graham Presbyterian Church on Nov. 10th at 11:00 a.m.: Rev. T. H. Patterson, D.D., to preside, propound the questions and charge the pastor; Rev. F. W. Lewis, D.D., to preach the sermon and Ruling Elder C. W. Perry of the 1st Church, High Point to charge the congregation; with Rev. C. F. Myers, D.D., and Ruling Elder R. D. White of the First Church, Burlington as alternates.

Rev. Irving E. Birdseye was received from the Presbytery of Syracuse, U.S.A., and granted permission to supply the Gulf Group of churches until the next Stated Meeting of Presbytery.

Presbytery voted its appreciation to Rev. Robert Knox, D. D., Missionary to Korea who has been laboring in the Greenwood, Speedwell, Smyrna, Wentworth Group near Reidsville, for his splendid work in bringing this Home Mission field to self-support, Dr. Knox plans soon to return to Korea,



both he and Mrs. Knox have greatly endeared themselves to the Presbytery, Mrs. Knox being unusually active in the Presbyterial.

Presbytery passed resolutions of appreciation for the splendid services of Ruling Elders E. A. Ranson and J. Harvey White whose labours had meant so much to our Presbytery. Both of these splendid men have been called to their eternal reward since the last meeting of Presbytery.

The next meeting of Presbytery will be January 14, 1947.

—N. N. Fleming, Stated Clerk.

### Central Mississippi Presbytery

Presbytery of Central Mississippi held its fall meeting at Forest Grove Presbyterian Church near Camden, Miss., on October 15, 1946.

Dr. R. E. Hough, pastor of Central Presbyterian Church and retiring Moderator, preached the opening sermon on "The Lord's Building," from the text, Psalm 127:1.

Rev. J. M. Looney, pastor of the Ackerman, Bywy and Old Lebanon Presbyterian Churches was elected Moderator.

A special feature of the morning program was the presentation of the Southwestern Campaign by Mr. Walker Lewis of Memphis. Mr. Lewis also spoke in connection with the Church Stewardship Program during the afternoon. In addition to many routine matters of business and reports, Rev. James W. McNutt was granted a dissolution of his pastoral relationship with the Vaiden Presbyterian Church and a letter of transfer to Mississippi Presbytery. Rev. J. C. Stewart was retired as pastor emeritus of the Belzoni and Mathena Churches, and Rev. R. E. Hough, pastor of Central Presbyterian Church, Rev. W. A. Hall, pastor of the Power Memorial Presbyterian Church, both of Jackson, were honorably retired from active ministry.

Four new ministers were received into the Presbytery. Rev. William F. Mansel in response to a call from the Vicksburg Presbyterian Church was received from Potomac Presbytery; Rev. John Preston Simmons, in response to a call from the Louisville Presbyterian Church from the East Mississippi Presbytery; Rev. Crawford A. Pharr, in response to a call from the Canton Presbyterian Church from the Transylvania Presbytery; Rev. Sam C. Patterson, in response to a call from the Leland Presbyterian Church, from the Presbytery of Roanoke.

Rev. R. S. Woodson, pastor of the Yazoo City Presbyterian Church preached the Doctrinal Sermon on "The Providence of God."

Special reports were made during the day by Rev. K. D. Bedinger, Superintendent of Home Missions on "The Home Mission Emergency Campaign," and Rev. J. S. Vandiver, President of Chamberlain-Hunt Academy in Fort Gibson on the Status of the School. Rev. J. V. Cobb, pastor of the Philadelphia Presbyterian Church presented special reports on Stewardship for the special guidance of the many deacons who were present as the guests of the Presbytery from the various churches of the Central Mississippi Presbytery. The Presbytery adjourned to hold its next stated meeting at the First Presbyterian Church of Jackson on April 15 and 16, 1947.

### Tuscaloosa Presbytery

The Presbytery of Tuscaloosa met in stated fall meeting on October 15, 1946, at the Bethesda Church. Fourteen ministers and nineteen elders were present. Ruling Elder H. E. Hornberger, of the Tuscaloosa Church, was elected Moderator, and Rev. H. C. Niles was appointed Assistant Clerk. Rev. Simril F. Bryant, D.D., was received from Arkansas Presbytery, and a Commission appointed to install him as pastor of the Tuscaloosa First Church, as follows: Rev. R. E. Fulton, to preside and propound the questions; Rev. Preston Stevenson, to preach the sermon; Rev. Joseph Duglinson, to charge the pastor; and Ruling Elder Dr. W. W. Duncan, to charge the congregation. A Commission was also appointed to install Rev. Thos. C. Duncan as pastor of the York Church, as follows: Rev. J. M. Partridge, Rev. M. C. McIver, Rev. L. E. Evans, and Elders R. B. Green and T. O. Drake.

The Bethesda Church has just completed a brick veneer building, and it was dedicated at this meeting of Presbytery. Rev. M. O. Cockerham, former pastor, preached the dedicatory sermon, and Rev. Joseph Duglinson made the dedicatory prayer. Rev. N. J. Warren, Moderator of Synod and Chairman of Presbytery's Home Mission Committee, presided over the laying of the cornerstone and dedicated the building to the worship of God. The request of Chaplain Freeman B. Parker to pursue his studies at Union Seminary, Richmond, Va., was granted. The retirement of Rev. C. H. Rogers was approved and he was recommended for annuity. Mr. Davis Yeuell, of the Young People's Council, addressed the Presbytery. Rev. Preston Stevenson, of Uniontown, Ala., has accepted a call to the Canal Street Church of New Orleans, La.

An overture to the Synod, asking that an ad interim committee be appointed to consider and devise ways and means for the publication of the History of Synod being prepared by Rev. James W. Marshall, was adopted. The following committee assignments were reported: On the Minister and His Work, Rev. Joseph Duglinson; on Religious Education, Elders E. R. Plowden, David S. Lee, and Edward White; on Presbytery's Home Mission Committee, Rev. S. F. Bryant. Dr. Bryant was also made Chairman of Assembly's Home Missions. On Sessional Records, Rev. Thos. C. Duncan; on Christian Education and Ministerial Relief, Elder H. G. Cobb; Chairman of Attendance Committee, Rev. Thos. C. Duncan.

Presbytery will meet on January 21, 1947, in the Tuscaloosa First Church.

R. E. Fulton, Stated Clerk.

### Western Texas Presbytery

The Presbytery of Western Texas met in the First Presbyterian Church, Laredo, Texas, on Oct. 8-9, 1946, with fifty ministers and thirty-seven ruling elders present.

Officers: Rev. W. M. Logan, Moderator; Rev. W. B. Holmes, Jr., Temporary Clerk; Rev. Sam B. Hill, Reading Clerk; and Rev. James L. Spencer, Press Reporter.

Received: Rev. Charles T. Campbell, from the Presbytery of Connecticut Valley, U.S.A.; Rev. Palmer W. Deloteus, from the Brazos Presbytery;



and Rev. J. Russell Woods, from the Presbytery of New Orleans. Mr. Campbell is Minister of Youth in the First Church, Corpus Christi; Mr. Deloteus is pastor of the La Feria church; and Mr. Woods is stated supply of the Vanderbilt church.

A memorial service was held for two deceased brethren: Rev. J. M. Purcell and Rev. T. A. Hardin.

The pastoral relations were dissolved between Rev. E. A. Lindsey and the McAllen church, and Rev. Geo. F. Williams, D.D., and the Sinton church. Dr. Williams, at his request, was honorably retired.

A call from the Beeville church for the pastoral services of Rev. W. J. Coleman, of Paris Presbytery, was approved.

Mr. Lloyd S. Riddle, of the Harlingen church, was received under the care of Presbytery as a candidate for the ministry.

An ad interim committee was appointed to study the advisability of holding more than two stated meetings per year.

The following principal commissioners to the 1947 General Assembly were elected: Rev. James L. Spencer, Rev. C. F. Hoffman, Rev. Harvard A. Anderson, Rev. Paul D. Hanna, and Ruling Elders Floyd F. Prozanski, Robert H. Kern, Sr., E. W. Halstead, and Rocky Reagan.

There will be an adjourned meeting during the session of Synod, and the next stated meeting will be at Victoria, Texas.

T. H. Pollard, Stated Clerk.

### NORFOLK PRESBYTERY

The Presbytery of Norfolk met in the First Presbyterian Church, Newport News, Va., at 10:00 A.M., October 15, 1946. Thirty-five ministers and twenty-six ruling elders were present.

Rev. James Moore McNair was elected moderator, John A. Wood, vice-moderator, and Rev. Graham C. McChesney, temporary clerk.

Rev. Leland Nicholas Edmunds was received from the Presbytery of Asheville. The following commission was appointed to install him in the Second Church of Newport News, October 20th, 1946: Rev. E. T. Wellford, D.D., to preside and deliver the charge to the pastor; Rev. W. E. Davis, D.D., to preach; Rev. Charles H. Gibboney to deliver the charge to the congregation and Ruling Elders J. A. Naff and W. H. Rohrbach to complete the Commission.

Rev. David Burke Kerr accepted a call to the newly organized Broadmoor Church of Portsmouth, Va., and the following Commission was appointed to install him October 27, 1946: Rev. M. K. Atkinson, D.D., to preside; Rev. J. L. MacMillian, D.D., to preach; Rev. Robert P. Davis to deliver the charge to the pastor; Rev. Charles H. Gibboney to deliver the charge to the congregation, and Ruling Elders H. C. Gimbert, L. H. Cathey, J. H. Oland, and D. L. Smith to complete the Commission.

The next stated meeting is to be in the Copeland Park Chapel, a work developed by the First Church of Newport News, January 21, 1947.

—W. W. Grover, Stated Clerk.

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## Opening Of Austin Seminary

Austin Presbyterian Seminary opened its regular session Wednesday September 18th, with most encouraging prospects. Twenty two new men were enrolled, mostly in the Junior class. Several old students have also registered for graduate work leading to the Th.M. Degree.

Opening convocation was held in the Seminary Chapel and was featured by a fervent and scholarly address on the subject of Sanctification, by Dr. Robert F. Gribble of the faculty. The Lord's Supper followed. Four new cottages have been acquired for married students. The dormitory is filled to capacity.

Since the opening of school the Seminary has been the recipient of a bequest of \$50,000 left by Miss Josephine Brown of Hot Springs, Arkansas. The campaign for one million dollars for Texas Presbyterian Institutions is on. The Seminary expects to receive \$250,000 from this source. In addition, the Synod of Louisiana, one of the controlling Synods of the Seminary, has planned a similar campaign for 1948, in which the Seminary is to share in the amount of \$150,000. Thus, with an anticipation of a half million dollars in the near future, Austin Seminary expects to build its planned library and administration building, and add to its endowment and faculty. —S.L.J.

## SYNOD OF GEORGIA

The Presbyterian Churches of the Synod of Georgia and adjacent areas are looking forward to a great experience in Visitation Evangelism during the week of January the 12th, 1947. Dr. H. H. Thompson, Director of Evangelism for the denomination, has been able to secure the services of Dr. Guy H. Black of Nashville, Tenn., to lead in this visitation program. Dr. Black of the Methodist Church has been leading his own people in some great experiences in this pattern of lay-evangelism. His experience is the largest and richest of any minister in America in this leadership and we rejoice in the privilege of having him with our people. Rev. Cecil A. Thompson, who has recently come to Columbia Theological Seminary to occupy the chair of Evangelism and Rural Work, is general chairman of the committee making all arrangements for this great endeavor to win people to Christ and His Church. These meetings will be held in the city of Atlanta.

## The Reverend George Phifer Stevens Missionary To China 1909-1942

On January 15, 1946, another of God's faithful servants was called to his reward.

George Phifer Stevens was born in Monroe, North Carolina, on December 9, 1879, the son of Amos Franklin and Martha Eleanor Phifer Stevens. His parents died while he was in his early teens, and his later boyhood was spent with his older brothers in and near Monroe, where he obtained his primary and secondary schooling. He entered the University of North Carolina at Chapel Hill in 1897, and was graduated with the B.A. degree in

1902, and M.A. in 1903. After one year at Princeton Theological Seminary, in New Jersey, he attended the Louisville, Ky., Presbyterian Seminary, from which he was graduated in 1906 with the B.D. degree. He was licensed and ordained in the fall of 1906 by Mecklenburg Presbytery, and for a year served a group of home mission churches in and around Marshville, N. C. In 1907 he volunteered for service in the foreign field, and in 1908 the Executive Committee of Foreign Missions appointed him to China and to the North Kiangsu Mission. He sailed on November 8, and after a month's stopover in Japan landed in Shanghai on January 5, 1909.

His first year and a half in China he lived in Sutsien studying the language. From 1910 he spent eight years in Suchowfu as an evangelist in the country field of that station. During this period he was married on July 12, 1912, to Miss Mary Perrin Thompson, of Atlanta, Georgia, who had come to China on the same steamer with him. To this union were born a daughter, Janie Perrin, and a son, George Phifer, Jr. In 1918 he was called into educational work in Tenghsien, Shantung Province, and until 1929 taught Bible and other subjects in the Mateer Memorial Institute, and from 1923 he also carried classes in the North China Theological Seminary. From these two institutions went forth many young men not only into the ministry but also into Christian life and service, who rise up to call him blessed. In 1929 the Mission recalled him into evangelistic work, and he spent a year supplying an interim need in the Tsingkiangpu field. Returning from furlough in 1931, the remaining years of his service were spent in the Fowning Hsien (County) field of the Yen-cheng Station.

Mr. Stevens, in the Providence of God, was called to suffer much of hardship, sorrow, pain, and weakness. But through it all he patiently and steadfastly labored on in faith in his Savior and love for God and his fellow-man. Beginning with his first trip to Sutsien, on which he "was frozen up on the Grand Canal, and had to live on cold sweet potatoes, snow birds, and rice," he endured much of such privation during his long country trips. His wedding was delayed by a severe and prolonged attack of the dread typhus fever; and he spent two and a half years in the United States seeking renewal of strength and health. His wife was taken suddenly on September 19, 1919, after a short illness, leaving him with the two children, one two and one four years old. In August, 1933, he was bereft of his only son. A fine athletic, lovable boy of deep spiritual purpose in life, George, Jr., had just graduated from the Pyengyang (Korea) Foreign School, and was spending the summer with his father in Kuling before going to America to college to prepare himself to be a medical missionary, when he was cut down within a few days by a rare disease of the blood (Purpura hemorrhagica).

Mr. Stevens never fully recovered from the effects of the long siege of typhus fever, but was hampered by a weak heart and high blood pressure. However, despite these limitations, he returned to China in April, 1938, walking by faith, not knowing that the Japanese had already entered his station territory, and early in July were to burn the new residence which should have been his headquarters. But through loneliness and privation he continued to shower his sympathy and faith in God upon the



suffering Chinese until on Pearl Harbor Day (December 8, 1941) he was caught by the Japanese in Taichow and was there interned with fellow-Missionaries in the Sarah Walkup Hospital. In the following June exchange negotiations were completed between the American and Japanese governments, and he and they were repatriated on the first trip of the M.S. "Gripsholm," arriving in New York August 2, 1942. The sweetness and strength of his trust in God were a tower of refuge to white and yellow alike.

His remaining years were spent mostly in Charlotte with his brother, William F. Stevens, or in Monroe with his sister, Mrs. C. B. Adams. It was in Monroe that he passed peacefully to his eternal home on the morning of January 15, 1946, about ten days after suffering a stroke. The service the next afternoon in the First Presbyterian Church of Monroe was conducted by the Rev. G. P. Womeldorf, with prayers by the Revs. L. H. Lancaster and H. T. Bridgman, all three his colleagues in China. And amidst the snow his body was laid away in the Monroe Cemetery, to await the day of resurrection. Besides the brother and sister already named he is survived by his daughter, Janie (now Mrs. S. Evans Brown), and her two children.

"Be thou faithful unto death,  
and I will give thee the crown  
of life."

H. T. Bridgman.

### William Taylor Hassell

Since, in His infallible wisdom and perfect love, God called our teacher, William Taylor Hassell, to yet higher service on the afternoon of Tuesday, September 24, 1946,

**Be It Resolved** that we, the officers and members of The Men's Brotherhood Bible Class of the First Presbyterian Church, Staunton, Virginia, extend to Mrs. Hassell and to his sisters and brothers our fervent sympathy; and that we record the following very deeply-felt tribute to his memory:

William T. Hassell, affectionately known as "Billy" to the members of our class and to a much larger circle of friends and admirers, was by nature a man of sterling character and of singularly friendly and altruistic spirit. Men liked him, had confidence in him, and backed him. He loved the Master, he loved his fellowmen, and he attested that dual love by a lifetime of faithful, in season and out of season, highly efficient and gladsome service to both. For ten years he was the honored and signally successful teacher of our class.

As teacher and leader of the men's Bible class, Mr. Hassell's qualifications, both native and acquired, were exceptionally large in number, widely diversified in kind, and of superb quality. We firmly believe that this was due to the fact that he had been definitely called of God to perform such a ministry; and that, having been so called, he received a divine endowment like unto that bestowed upon the prophets, apostles, confessors and evangelists of old, and upon certain other true men of God who, over the centuries, have followed in their train.

Though nominally a layman, Mr. Hassell's powers as a preacher were of a high order: aflame with his subject, clear in thought, a well-stored mind, and an animated, happy and convincing style of address.

Moreover, it was an outstanding feature of our friend's teaching and leadership that he was a thoroughgoing believer in and practitioner of what may be called applied Christianity. Without yielding in the least upon the point that faith in the Lord Jesus Christ and a personal acceptance of Him and of His offer are—except in the case of infants, and other incompetents—absolutely essential to salvation, yet he stressed always with no less emphasis the truth that "faith without works is dead." And he avoided this lifeless, and hence pseudo, faith in very practical and beautiful ways, both in his personal life and in his leadership of the class. As to the latter, concrete illustrations are: (a) an annual budget of more than \$1,500., from which allotments are made to the Sunday School and to certain benevolent organizations, (b) a separate milk fund, sponsored and administered by the class and raised by public contributions through the medium of milk bottles placed on store counters and at other favorable points, and (c) the collection and distribution of clothing, food and other necessities for those in need. The annual "White Christmas" always marks the red-letter-day regarding this last activity.

An understanding and delightful friend; truly "a living epistle"; an uncommonly interesting, instructive and stimulating teacher of the Scriptures; and a born Christian leader, it is not easy for us mortals to comprehend why a man of such noble and pleasing personality and of such great usefulness should have been taken in his prime. Nevertheless, in faith, gratitude and humility we bow to God's will. The following lines from Frances Alexander's **Burial of Moses** seem pertinent:

"God hath His mysteries of grace,  
Ways that we cannot tell,  
He hides them deep, like  
the secret sleep  
Of him He loved so well."

We shall miss Billy sorely, shall often . . .

"Sigh for the touch of a vanished hand,  
And the sound of a voice that is still,"

yet, by divine grace and help, we will carry on in the sure belief that in so doing we shall best serve our blessed Redeemer, and best honor the memory of our beloved friend and teacher.

Respectfully submitted,

James Quarles,  
George Tullidge,  
Committee.

October 6, 1946.

### Rev. S. M. Erickson, D.D.

The Executive Committee of Foreign Missions announces with regret the death in Richmond, Va., on October 29, 1946, of Rev. S. M. Erickson, D.D., after long months of suffering. Dr. Erickson was for 39 years a missionary of our Church in Japan.

—H.K.T.

## Rev. Joseph A. Savels

Word has been received from Brussels, Belgium, announcing the death in London in late September of Rev. Joseph A. Savels, our missionary to the Belgian Congo, retired.

On September 30 just after Mr. Savels' death Mr. A. M. Shive, of our Congo Mission, writing to Mr. Hearn from Brussels, where he was en route from this country to the Congo, says, in regard to Mr. Savels:

"It was a terrible shock to learn of the death of Mr. Savels when we called on Mrs. Savels yesterday. The immediate cause was an accident, but he was suffering from a cancer behind the liver and probably would not have lived long. He stepped down from a street car and was knocked down and badly bruised and shocked and died on September 25 and was buried on Saturday afternoon, the 28th. A truck knocked him down."

This announcement recalls the interesting life and work of this good man. Mr. Savels was formerly a member of the Roman Catholic Church and of its priesthood. On his conversion to Protestantism and his desire to become an ordained evangelistic missionary of the Presbyterian Church, U. S., after much correspondence the following action of the Executive Committee was taken on September 19, 1922:

"The Executive Committee of Foreign Missions respectfully request the Presbytery of Nashville of the Presbyterian Church, U. S. to request the North London Presbytery of the Presbyterian Church of England to examine Mr. James Savels, at present working with our African Mission, and to ordain him to the gospel ministry as a foreign evangelist, provided the Presbytery of North London is satisfied that he possesses the qualifications requisite for that work."

On September 28th, 1922, at St. John's, Rensington, Mr Savels was ordained. Dr. Anderson Scott presided and Dr. Hodge, late of Philadelphia, Presbyterian Church, U.S.A., gave the charge.

Dr. James O. Reavis, under date of October 27, 1922, wrote to Mr. Savels:

"We are gratified to hear you were ordained to the gospel ministry as an evangelist by the Presbytery of North London of the Presbyterian Church of England. In behalf of the Executive Committee we extend you our congratulations and best wishes."

Mr. Savels applied for missionary appointments as an evangelistic worker to Africa in February 1917. On November 7, 1918, he sailed for Congo to work in the Kasai field. Here he did evangelistic work until 1924. In August 1924 he and Mrs. Savels were regularly appointed as missionaries of the Presbyterian Church, U.S., and served in the Congo field until September 1934, when for health reasons it was necessary for them to return to London. In September 1936, after repeated requests from the Mission for them to return to resume their work in the Congo, the resignation became effective because of the doctors' refusal on account of their health to sanction their return.

The message telling of Mr. Savels' death was received from Rev. J. Leslie Taylor, who is the ad interim Protestant Representative in Brussels, for the Foreign Mission Conference of North America with which organization our Executive Committee of Foreign Missions is associated.

Under date of October 21, 1946, Dr. James O. Reavis, formerly Corresponding Secretary of our Executive Committee of Foreign Missions, and now retired in Burns, Tennessee, wrote:

"Mr. Savels was a good man and God blessed his work in the Lord in our Mission in Africa. Many will rise up in that day whom he brought to Jesus to add to his joy and crown of rejoicing when they all appear in the presence of the Lord Jesus at His coming."

—H.K.T.

### Missionaries Arrive In Shanghai

A cable has come to the Executive Committee of Foreign Missions informing us of the safe arrival in Shanghai on October 15th of the SS "Marine Lynx" which sailed from San Francisco September 29th, carrying the following missionaries of the Presbyterian Church, U.S.: Mrs. S. C. Farrior, Mrs. Martin A. Hopkins, Mrs. John Minter (and children), Mrs. A. A. McFadden, Mrs. Andrew Allison, Miss Elinore R. Lynch and Miss Florence Nickles.

—H. K. T.

## BOOK REVIEWS

### MAN AND SOCIETY IN THE NEW TESTAMENT

By Ernest F. Scott. Scribner, New York, N. Y. 299 pages. Price \$2.75.

The human personality counts for little in present day philosophies. The single soul is submerged in society or community. Everything in human life is accounted for from communal motives and influences. Liberal theology has given no small comfort to the collectivists, for often in New Testament studies the social interest is made central, and the religious message is viewed in the light of it.

It is refreshing in the light of all this to hear Dr. Ernest F. Scott, himself a liberal and formerly of Union Theological Seminary, New York, say that "New Testament teaching revolves on two poles.—the fact of God and the fact of human personality." Christianity, he says, affirms the greatness of man's soul. It protests against all theories that the single soul is nothing in itself. The New Testament's social teaching is concerned not with men in the mass, but with the relation of men as individuals. Jesus did not come with a new plan for social organization; he sought to create a new disposition in men. Paul held himself aloof from political movements, because he realized that in the end they could effect nothing. He addressed himself to men, whose personal change was all-important. The New Testament does not profess to solve our social problems, but gives us this guiding principle: Think first of the soul which is in every man.



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Many readers, no doubt, will loudly acclaim the liberal Dr. Scott's message. But it ought not to be overlooked that historic Christianity has an even stronger case for human personality with its doctrine of the creation of man. It has long pointed out the importance of new men for a better society. It alone has the instrument for the making of the new men,—the word of the truth of the gospel. And historic Christianity has always preached, "Thou shalt love thy neighbor as thyself."

—Adrian De Young.

### THE MINISTRY FOR TOMORROW SERIES

**We Have This Ministry - Look At The**  
**Ministry - A Young Man's View**  
**Of The Ministry**

Published by The Association Press, 347 Madison Avenue, New York, N. Y. Each book (paper bound) 50 cents.

**We Have This Ministry** (Church Vocations for Men and Women). Edited by John Oliver Nelson. 93 pages.

Eleven church leaders have each written a chapter on this book illustrating the need and opportunities for various types of church activity. Chapters on the Military Chaplain, the Institutional Chaplain, the City Pastor, the Rural Pastor, the Director of Religious Education, and the Social Worker, included.

Each chapter was designed to acquaint and to interest the young reader in the various phases of Christian work that are now open to reveal the need that exists for trained workers. To those of our young people who are interested in the Church as a vocation, this book may be of service.

Since the books are written by and for a denominationally-mixed audience, little, if any, stress is laid upon the fundamentals. In the chapter, "Every Christian a Minister," Mr. Nelson has this to say about Christ's plan and care for His disciples: "In the New Testament, particularly among Christ's own teachings, we find everywhere the assumption that God has a plan, a calling, an intention, for every human being. Jesus assured His disciples that their Heavenly Father watches over even the sparrow, and told them with His **usual vivid overstatement** (the boldface are the reviewer's) that 'the very hairs of your head are numbered.' Certainly nowhere in the Scripture do we believe Christ guilty of 'overstatement.'"

The second book of this trilogy is called **Look At The Ministry** and is composed of thirty-two pages of photographs with short bits of text, illustrating the type of work a minister may be called on to do, and giving examples of some leaders in the Christian world. The following statement under Toyohiko Kagawa's photo seems a bit ambiguous to one who read some of his wartime speeches, and visited his home city of Kyoto after the war. "Even during war his flaming spirit was unquenched, leaving him one of the several most influential men in Japan, a remarkable Christian."


The volume is photographically well prepared, and is an attempt to "provide vista into one great kind of job."

**A Young Man's View Of The Ministry,** by S. M. Shoemaker, is a reprint of a book written several years ago and constitutes the third volume in this series. It too is paper-bound and is seventy-three pages. Though the purpose in this trilogy is sound, the vagueness of the text weakens the entire structure, and nullifies the usefulness which it might have attained.

—Harold Borchert.

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that equals it for Bible study and general use." The late **Dr. Geo. W. Truett:** "It ought to be placed in the hands of preachers, teachers, and Bible students everywhere." **Dr. Harry Rimmer:** "I feel that no student should be without this splendid aid to study and instruction." **Dr. Leander S. Keyser:** "The New Chain Reference Bible is a treasure-house of useful information. Surely this is the Bible that ought to be in every home." **Dr. H. Frammer Smith:** "The more I use it the more I value it. To anyone desiring a better knowledge of the Scriptures, I would say, examine this work before buying any other Bible." **Bishop Thomas Casady:** "The more I use it the more delighted I am with it. It soon pays for itself in time and labor saved alone." **Dr. Bob Jones, Sr.:** "I wish I could influence every Christian to purchase one of these Bibles."

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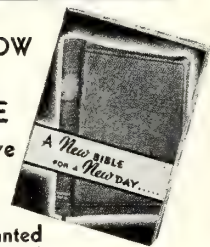
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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 15

DECEMBER 2, 1946

Yearly Subscription \$1.00

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GENERAL CHURCH NEWS

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.  
Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIAL

### Rest At Evening Time

The prospect of old age is a haunting fear to many. It is not merely illness and physical helplessness which are dreaded, but it is poverty and want which loom as ghosts of a dark future.

God wants us to trust Him for life's evening. Someone has well said: "We may not know **what** is in the future, but we know **who** is in the future." He will never leave us or forsake us.

Dr. Hallesby in his very helpful book on prayer tells of the Christian woman in his native Norway who was without any relatives. As she approached old age she went one day to a wealthy Christian farmer saying that she had \$1,200.00 and would like to be taken into his home until she died. He objected that she might be sick for a long time and her care might be too heavy a burden.

She was convinced, however, that God for His glory and to vindicate her faith would keep her from being too heavy a charge for anyone. So she went to another Christian farmer who took her in. Every day she cheerfully shared in the work of the spinning wheel.

One morning she did not appear for breakfast. When the members of the household looked for her, they found her body motionless in death in bed. God had gently called her Home. She had prayed and trusted that God might keep her from serious illness, not that she might escape suffering, but that she might not cause trouble to others.

This lovely story illustrates two points. First, we may trust God to do with us as best in our old age. Second, Christians should care for the aged who have any claim upon their love and interest.

The aged ministers of our church and their dependents have a claim upon us. Soon for them life's little day will be over. Ought we not, as time for the Joy Gift approaches, remember them generously and give them rest at evening time?

—C. N. W., III.

### Preaching On The Holy Spirit

The Synod of Texas passed a resolution unanimously requesting all ministers to preach the whole month of next April on "The Person And Work Of The Holy Spirit." This was done because of the lethargy of the Church in winning souls. The Church is so cluttered up with drives, causes, organizations and conferences on every conceivable matter that spiritual things have been crowded out or have lost first place. Hearts everywhere are hungry and sore discouraged. Churches which have preaching only once or twice a month, have far more special collections than they have services. The Spirit seems to have departed. Organization has taken His place. Dr. Mott says that this is the "most dangerous era in our history." But it is also the era when courage is called for—courage to throw off the unspiritual shackles, or the shackles of the **good** things which crowd out the **first** and **best**. The way out of the unspiritual is to go back to the source—the Holy Spirit. We preach too seldom on the Holy Spirit. It has been my experience and observation throughout my 50 years as pastor that a sermon on the Holy Spirit is always effective. Yet it is always hard to preach on that subject because the **unholy** spirit, the Devil, doesn't want any such preaching and he will make it hard for any preacher to do it. But how a church will rise out of the ashes of unspirituality when the pulpit is on fire with the power of the Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord." Not by organization nor any man-made way. Sermons on The Striving Spirit, Grieving The Spirit, Quenching The Spirit, Lost Power Regained, A Spirit-Filled Church, Pentecost, and dozens of such subjects will more than fill up a month. And the Church will put on its strength. If our whole Church would preach on the Holy Spirit for a month, souls would be won as never before. The power is near us. Why not turn away from all broken cisterns and turn on the Fountain? Start the church-year with sermons on the Spirit. Spiritualize the whole year and every cause. Put all other subjects away. This one—the Holy Spirit—should have first place. It will make our Church over. "Come, Holy Spirit, with all thy quickening power."

—C.T.C.



## Who Is Troubling Israel?

"Art thou he that troubleth Israel?"—I Kings 18:17.

Ahab accuses Elijah of being a "trouble-maker." Elijah hurls the accusation back by saying: "I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam."

Who was right, Elijah or Ahab? God decided this a short time later on Mount Carmel.

The Modernists today accuse us "Fundamentalists" of being "trouble-makers," a "drag on the program of the Church." They try to keep all such "trouble-makers" out of the church, and in some cases where they are in the majority, cast them out of the church—as was true of Dr. Machen. They insist on our being "tolerant" and "broad-minded" but show a spirit of intense intolerance and narrowness when they have power.

Elijah was a "Fundamentalist," if there ever was one—this "Mt. Sinai of a man with a heart like a thunderstorm." He was no "Yes-man"; no compromiser. He believed God, he believed in prayer, he was exceedingly zealous for the true faith. He was no doubt called a fool and fanatic, as well as trouble-maker. Many of God's greatest servants have been called by these and worse names. Paul was to some a fool and a madman. He was glad to be a fool for the sake of Christ. The Pope called Luther a fool. He certainly stirred up trouble for the apostate church of Rome. John Knox was a trouble-maker to Queen Mary. The Wesleys and Whitefield were trouble-makers for the back-slidden church of their day. In fact, what would the Church have done, where would it be today, if there had been no God-sent "trouble-makers" to bring it back to repentance?

A Fundamentalist is a person who believes certain great essential doctrines. The Northern Assembly defined these, in short, as belief in the full inspiration and infallibility of the Scriptures as the Word of God, the Virgin Birth and true Deity of our Lord, His Vicarious Death on the cross, His working of miracles, His Bodily Resurrection and Return in glory. The Auburn signers either rejected these or said they were not essential. Who were the "trouble-makers?" Those who stood by the faith of their fathers or those who departed from it?

There is a slow but steady infiltration of Unitarian "leaven" and Modernist teaching in our Southern Church. Someone has said that we are "like a ripe plum, ready to fall into the lap of Liberalism." We hope and pray that this is not true. We hardly believe it possible, but we know there is a grave danger. The tendency is not to insist upon doctrinal soundness, but on whether a man is a "Yes-man," ready to fall in line with all the activities and programs and projects of the church. We do not want any "trouble-makers" who will perchance call attention to some evils that exist, or object to some of our plans. Why should it be a crime for a Presbyterian to follow his conscience and exercise the right of free speech and full debate? Are we afraid of these "trouble-makers"? If there are things which need correction—and

surely we do not believe our Church perfect or our leaders infallible—we ought to be glad to find them; if there is nothing wrong, all we have to do is to produce facts in refutation of any charges made by an objector.

What is troubling the church today, our church, and every other church? Is it too much faith, or too little faith; too much prayer, or too little prayer; too much zeal, or Laodicean lukewarmness; too much separation from the world, or a flood of worldliness? When the disciples asked Jesus, "Why could we not cast him out?" He replied, "because of your unbelief" (Matt.), "This kind can come forth by nothing, but by prayer and fasting" (Mark). We face a world in one of its demon-possessed fits, wallowing in the mire of sin, and in its own blood and sweat and tears.

Who can do anything for our world? Is it the man who doubts, or the man who believes; the man who is trusting the natural, or the supernatural? Now the Fundamentalist with all his faults, and we have plenty of them,—lack of the very faith we boast of, being one of the worst,—with all our faults, we do **believe God**. Is our faith a handicap, or a help? With deep humility and shame we confess our need and utter our heart's desire for more faith, more prayer, more consecration, more zeal, more loyalty and love. May the mantle of Elijah, the great trouble-maker, fall on us and make us willing to be called even fools and fanatics for the sake of Him who was called every abusive name His enemies could think of. Did He not come to bring "a sword" and stir up trouble for the devil, demons, wicked men, and the cold, dead Jewish church, filled with Pharisees, Sadducees, and Herodians, who went about to kill Him?

—J. K. P.

## Unconditional Surrender

Our Church is officially on record as desiring a revival. We have machinery and organization sufficient to promote a revival. We have men and women earnestly desiring revival. We have groups who are sincerely praying for the greatest blessing which can come to a Church, and to the Nation, a real spiritual awakening.

It is possible though that we have not considered the one thing without which revival is impossible—unconditional surrender to Jesus Christ.

A revival comes only through the power of the Holy Spirit and it would seem that the order of procedure for the manifestation of this Divine power is **first** a personal surrender to our Saviour, a surrender which involves a determination to give Christ complete control of our lives; a willingness to do His will, regardless of the personal cost to ourselves.

We know such a revival is possible within the bounds of our Church, a revival which will bring untold blessings to thousands, if we will but agree in our hearts to give the Lord the pre-eminence in our lives.

Unconditional surrender is not a burden, it is our greatest privilege. —L.N.B.

## The Second Coming In Continental Theology

Holmstroem, F., *Das eschatologische Denken der Gegenwart*, Germany, 1936.

Hildebrandt, Franz, Ph. D., *This is the Message*, London, 1944. A Continental Reply to Charles Raven.

The former of these is a doctor's dissertation written by a professor in the Swedish University of Lund, the second is by a German lecturer in the University of Cambridge. They both show that theology on the Continent of Europe has returned to the acceptance of the coming of Christ in His Glory as a fact and as the heart of the Christian hope.

Holmstroem shows that from about the beginning of this century to the First World War there was an increasing recognition of the doctrine of "the last things" as being at least the teaching of primitive Christianity. In the period from Barth's commentary on Romans to Althaus's third edition of *"The Last Things,"* the attempt was made to treat these matters as superhistory, as having the value of an eternal call to decision. From the third edition of *Die letzten Dinge* in 1926 there has been a progressive recognition of such things as the Second Coming of Christ, the Resurrection, and the Great Judgment as events that will occur. I find this in Barth's late volumes, in my 1933 edition of Althaus's work, in K. Heim's *Jesus der Weltvollender*, in the lectures of K. L. Schmidt, in Holmstroem himself, in Peter Barth's *Unser Bekenntnis zu Jesus Christus*.

Now in answer to Canon Raven, Professor Franz Hildebrandt writes that the return of Christ is not a matter of one's view of science, but of faith. "For the expectation of the creature, the resurrection of Christ, and the firstfruits of the Spirit all point to the final redemption of our body in the second Advent; a Creed without that decisive clause would no longer be the Christian Creed." (p. 102). Again, "It was to the stable and the manger that Luther's finger was pointing in all His Christmas sermons, warning the congregation from all 'speculations,' as he called it, such as 'our own concepts of an agelong evolution and a vast cosmic urge.' I suppose he was very naive and certainly pre-Copernican . . . But when God makes Bethlehem the centre of the universe, who are we to criticize His action?" (p. 20).

Moreover, "In Germany those very people who complained most about the 'prescientific' outlook of the church and the archaic language of the liturgy were the first to proclaim loudly the new revelation in Adolph Hitler" (p. 10). "And not a few educated men who twenty years ago had the greatest difficulty with the pre-Copernican cosmology and the second advent of Christ have now thought it more honest to join in the Creeds with the Confessional Church than to confess the Anti-christ in terms of 'modern Weltanschauung.'" (p. 15).

And there are many other good things in Franz Hildebrandt's little volume, such as the following:

"The starting-point is not to ask whether it is up-to-date, but whether it is true." (p. 11).

"The Good News is His revelation, not our conception." (p. 12).

"When under the crisis of the Nazi invasion the Pastors in Germany began to preach the Word again, it was found that they preached better than ever before: it was true both of great and small, of Niemoeller as well as of hundreds of *anonymi*, that the power of their speech increased in the measure in which they were faithful to their text." (p. 14).

"I offered Christ to the people for three hours," said John Wesley, coming home from a sermon: that is the sole purpose for which the Church exists." (p. 30). —Wm. C. R.

## Cause To Ponder

When a church leader departs from evangelical Christianity, and this fact can be incontrovertibly proven by his writings and addresses, it behooves every true Christian to take a stand. To whom shall he be loyal, to men, or to the doctrines of the Church?

This Journal has spoken out against certain men who hold positions of high influence and power in the Church, and warned against the danger of following their leadership. This is not a popular but it is a necessary task.

Things have gone far when a secular magazine such as "Time," in its issue of November 4, 1946, speaks of the religious laxity of certain men as something to be "ashamed" of.

Speaking of the Religious Book Club it says: "It is proud of its lack of religious rigidity in the books it recommends to its subscribers." But this month many a Christian thought the club's board of editors (which includes Bishop G. Bromley Oxnam, Harry Emerson Fosdick, Samuel McCrea Cavert, and Charles Clayton Morrison), might well be ashamed of its religious laxity. Reason: the recommendation of Robert Graves's anti-Christian literary curiosity, "King Jesus."

The opposition of this Journal to such men is not personal. This opposition is based on their well-known departure from evangelical Christianity, and the fact that accepting their leadership involves a theological compromise which spells doom to a spiritual revival. —L.N.B.

## Is Sin A Fact?

A professor of psychiatry on the Northwestern University "Reviewing Stand of the Air" recently declared, after stating that he strongly opposes feeling guilty about anything: "We must obliterate the concept of sin."

Sin has never been a popular subject. Sermons on sin are often severely criticized. The great sin of intellectual rejection of God and His Son usually goes unchallenged.

But, despite the fact that the wages of sin is death and that the Church is the repository of the Gospel message, the only hope for the sinner; entirely too little is written and preached about sin.

Denial of sin is folly of the worst sort. Belittling of sin and its sure punishment is equally foolish. The Christian minister has no choice but to denounce sin, warn the sinner and proclaim Him who alone can save from sin.



We are reminded of a story about Billy Sunday. During a campaign in Philadelphia he was asked one day to speak to the students at the University of Pennsylvania, but was warned that some of the professors did not believe in hell. He chose to speak on the subject of eternal punishment, and in the course of his sermon remarked: "I understand there are men here who do not believe in hell. I want to tell you, my friends, that unless you repent, some day you will be there, and in a second of time you will realize you were wrong."

Some call this "crude" preaching, but it is this kind of "crude" preaching which Jesus used, and

which God has used in the ministry of His servants since that day, to bring conviction of sin and repentance in the hearts of hearers.

The wisdom of this world may seek to "obliterate the concept of sin," but it is the message of the Church to "reason of righteousness, temperance, and judgement to come."

Yes, the penalty of sin has been paid, but the fact of sin continues; a tragic reality which is obliterated in but one way: the blood of the Lamb of God.  
—L.N.B.

## Dr. Palmer On Racial Barriers

By B. W. Crouch\*

Among the profound thinkers of a former generation was Dr. Benjamin M. Palmer, for several years the minister of the First Presbyterian Church in Columbia, S. C., and later of the First Church in New Orleans, La.

As a thinker as well as an orator, he had few peers—whether in the pulpit or on the platform, he always drew immense audiences and with his gracious gifts he swept them along with him.

Dr. Palmer knew much of the Old South and slavery. He suffered as all Southerners the hardships of the War between the States. He went through the days of Reconstruction with all its venality, corruption and horrors. He knew the negro both as a slave and as a freeman. For them he had a tender regard and was always kind and helpful to them.

He recognized the fact that two races of men must live on the same soil and that each had a mission in God's economy.

But unlike the social uplifters and fanatics of today, many in the North and some of their imitators in the South, he was firmly convinced that the two races must be separate and free from social intermingling, and neither allowed to cross the bounds set both as taught by history and in God's Word.

Unlike the Stanley Joneses and some of his cheap imitators—though southern born and occupying places of leadership in some southern churches and preaching what they call a "Social Gospel," meaning "all racial barriers down," Dr. Palmer held that these "racial barriers," were erected by God Himself, and woe unto both races if they are ever pulled down!

In an address he delivered to the graduating class in 1872 at Washington and Lee University, by Dr. Palmer, among other problems he discussed so wisely and eloquently, was the problem of race. In regard to this he said:

"Before all others, is the problem of race—So far as I can understand the teachings of history, there is one underlying principle which must control the question. It is indispensable that the purity of race shall be preserved on either side; for it is the condition of life to the one, as to the other.

The argument of this I base upon the declared policy of the Divine Administration from the days of Noah until now."

The speaker then tells of how and why language was confounded and the people scattered abroad upon the face of the earth. Then proceeding he says:

"Among the methods of fixed separation between these original groups, was the discrimination effected by certain physical characteristics, so early introduced that no records of tradition or of stone assign their commencement; and so broadly marked that a class of physiologists deny the unity of human origin . . . I certainly hold to the inspired testimony that "God hath made of one blood all nations of men for to dwell on the face of the earth."

But there is no escape from the corresponding testimony, Biblical and historical, that the human family, originally one, has been divided into certain large groups for the purpose of being kept historically distinct. And all attempts, in every age of the world, and from whatever motives, whether of ambitions dominion or of an infidel humanitarianism, to force these together, are identical in aim and parallel in guilt with the first usurpation and insurrection of the first Nimrod."

After citing instances of the ruin of Nations from a commixture of diverse races he continued:

"The true policy of both races (meaning the whites and the negroes) is that they shall stand apart in their own social grade, in their own schools, in their own ecclesiastical organizations, under their own teachers and guides; but with all the kindness and helpful co-operation to which the old relations between the races and their present dependence on each other would naturally predispose.

"I have said to the representatives of the black race, as I have had opportunity, you gain nothing by a parasitic clinging to the white race; and immeasurably less, by trying to jostle them out of place . . . Were I, a black man, I should plead for a pure black race, as, being a white man, I claim it for the white race; and should only ask the opportunity for it to work out its mission."

How different and sensible is the philosophy of this great Divine, from the cheap and fanatical and foolish preachments of the Stanly Joneses and his few imitators occupying some southern pulpits of today, who are endeavoring to pull down all the barriers between the races—barriers set by the Almighty Himself when He not only “made of one blood all nations of men for to dwell on the face of the earth,” but also “set their bounds.”

If they would but know the truth their advocacy of “Social equality” under the guise of a social gospel, instead of removing “racial barriers,” is calculated to bring about a race hatred that will

issue in the destruction of all those kindly sentiments that the best type of southern whites have always, and even now, entertain for the black man.

If the “social uplifters” of the North and their fanatical imitators in the South would find something else to do other than imagining they can change all history and improve on the Almighty’s plan for the races, they would render a far greater service to the black man of the South than in their foolish efforts as now proclaimed by them!

\*Elder in the Presbyterian Church, Saluda, S. C.

## Comments Upon The Proposed Plan Of Re-Union Between The Presbyterian Church In The United States Of America And The Presbyterian Church In The United States

By Randolph B. Lee\*

*(This article will be published in three installments. This is the first installment.  
The other two will appear in our next two issues. H.B.D.)*

In the printed copy of the above, issued in May, 1943, for “Study and Report,” the first section is given over to “Comments of the Southern Members.” I shall not discuss this section in detail, as to do so would cause a considerable degree of duplication. The points in question will be covered in greater detail in the discussion of the “Concurrent Declaration” and the “Form of Government.” However, I find myself unable to leave this section without the comment that the Southern Members must have had their tongues in their cheeks when it was written. Let us take just one statement as proof. In Paragraph 9, on Page IX, “Personnel of the General Assembly,” we read: “The plan of representation of the Presbyteries in the General Assembly is based on the number of communicants in each Presbytery, which is now in vogue in the U. S. Church, has been adopted, rather than that of the U.S.A. Church. The latter plan, which has not been followed, is based on the number of ministers enrolled in each Presbytery. Two Commissioners from each Presbytery are provided for, with additional representation for larger Presbyteries.” From the above we are led to believe that representation in the General Assembly of the United Church, will be the same as in our own (U. S.) However, an examination of the Proposed Form of Government shows that this statement is not correct. Chapter 14, Paragraph 4, provides that membership in the General Assembly shall be two (2) Commissioners, one minister and one elder for each 6,000 Communicants and Ministers; and an additional two (2) Commissioners for each additional 6,000 members or majority fraction thereof. (The U. S. Rule is two Commissioners up to 4,000; two more Commissioners up to 8,000 etc.) It is easy to see the difference that this will make in the representation from our Southern Presbyteries. I have computed the present and proposed membership in the Assembly from what is

now the Synod of South Carolina. We now send 36 Commissioners, if the proposed plan of union were adopted this number would be cut to 16. If this ratio goes all through the area of the Southern Church, our weight in the New Assembly will be even less than anticipated.

### SYNOD OF SOUTH CAROLINA

Presbytery	Membership	No. Commis'ers	
		Present	Proposed
Bethel .....	6,993	4	2
Charleston .....	3,590	2	2
Congaree .....	5,384	4	2
Enoree .....	8,191	6	2
Harmony .....	4,610	4	2
Pee Dee .....	5,443	4	2
Piedmont .....	4,165	4	2
South Carolina .....	5,583	4	2
Totals .....	43,959	36	16

### Discussing The Concurrent

It is evidently planned to cut down the number of Presbyteries for (Par. 2, Page 9), says, they shall remain as now constituted, **until such time as changes may be effected in the manner provided.** Thus the arrangement of our Presbyteries does not suit the authors of the plan of re-union. This is clearly seen because in (Par. 3, Page 9), it is proposed that at the last meetings of the two General Assemblies, each shall appoint five ministers and three elders, who shall form a commission which shall, among other things, recommend to the New General Assembly:

1. A plan of readjustment of boundaries of Presbyteries then existing and of such consolidation of these bodies as may be deemed desirable.



2. A plan for organizing, naming and initiating the work of the Regional Synods herein provided.

In other words it is anticipated by the authors of this plan of union, that all the Courts of our Church will be changed from the form that long usage has made both familiar and dear to us.

Then we have another Commission, only this one shall be elected by the first General Assembly of the United Church. The membership of this Commission shall be fifty persons, twenty-five from each of the Uniting Churches. Bear this in mind, the twenty-five persons from the then defunct Presbyterian Church (U. S.) are not to be picked by that body, but by the New Assembly, which at best will be preponderately representative of the U.S.A. Church. And the duties of this Commission? In order that I make no mistake in expressing the full meaning to our Church of this part of the plan let me quote the exact words of the Concurrent Declaration. (Sect. 6 (1), Page 10): "To make recommendations looking to the reconstituting and consolidation of the several Boards, Committees and other Agencies, now belonging to the two General Assemblies, as in the judgement of the General Assembly (of the New Church) will represent with impartiality the views and wishes of the reunited Church." Could words be arranged in a plainer manner? Remember this: In any body, the **views** and **wishes** of the majority become legally the **views** and **wishes** of that body. Stop a moment and ask yourself this question: What will happen to the **views** and **wishes** of the Southern Members of the New General Assembly with the hopeless five to one majority against them?

Then as we move on in this truly remarkable document (Sect. 8, Page 12), we find this said about our colleges and benevolent and charitable institutions and endowments, and other property of the Church, both real and personal:

"All the rights and power of control of such institutions and their property and affairs as are now possessed or exercised by the General Assembly, or other ecclesiastical judicatory of either Church, **shall be vested in and exercised by the General Assembly, or other ecclesiastical judicatory or body of the reunited Church.**" Here we have a clear expression of what the future holds for us if this so-called re-union is consummated. With the hopeless majority against the U. S. Church, this will simply result in the giving of all of our institutions and property to the U.S.A. Church.

#### Church Property

All of the General Assemblies (U. S.) in recent years have instructed our Committee on Union to take all necessary steps to safeguard the property of our Churches, Presbyteries, Synods, etc. Now let us see just what this Committee of ours has done to comply with these specific instructions.

In Section 9, Page 12, of the Concurrent Declaration we find the following:

"In case of any actual dispute or litigation relating to the properties of particular churches, presbyteries or synods, which before the re-union were under the jurisdiction of the Presbyterian Church in the United States; the General Assembly of the re-united Church agrees not to be a party to such litigation, nor to make any deliverances directly relating thereto, unless requested so to do by the Regional Synod of jurisdiction."

The Southern Members of the Drafting Committee make the following comment about this paragraph:

"This provision will leave final action as to church properties owned by Churches, Presbyteries and Synods of the U. S. Church, to the Regional Synod of jurisdiction as a matter of strict local self-government."

I do not know where the eminent gentlemen of the Drafting Committee got the above information. But I do know that the statement quoted above does not correctly state the facts in the case. Final authority as to the disposition of church property in litigation will not rest with the Regional Synods of jurisdiction, but with the United States Courts. And the well established rules of these courts provide that when the Union of two separate Churches is completed according to the Constitutions thereof, then all the property of the said Churches passes into the United Church.

Then I would like to ask these questions: Why does the above quoted statement from the Concurrent Declaration, deal only with the Presbyterian Church, U. S.? Why was it not worded so as to apply equally to both Churches? Is it presupposed that litigation and refusals to enter the New Church, by individual Churches, Presbyteries and Synods will occur only in the South? And if that thought was in the minds of the members of the Drafting Committee, was it brought there because they knew that this Plan of Re-Union had been drawn to please the Presbyterian Church, U.S.A., and not the Presbyterian Church, U. S.?

#### Regional Synods

Under this plan the 48 States would be grouped into seventeen Regional Synods of varying size (Section 10, Page 13). Only two States would form Synods by themselves, New Jersey and Pennsylvania. The grouping in the area now served by the U. S. Church would be as follows: Synod No. 5, Virginia and North Carolina; Synod No. 6, South Carolina, Georgia, and Florida; Synod No. 7, Kentucky, Tennessee, Alabama, Mississippi, and Louisiana; Synod No. 13, Oklahoma, Arkansas, and Texas.

For a number of reasons, I feel that this plan to incorporate a number of States into one Regional Synod is bad.

1. The area involved in most cases is too large and the distances which will have to be traveled to attend Synod, will make that attendance, for a number of people, hard and burdensome.

2. The Regional Synods will be unwieldy, preventing to a large measure the successful execution of the work of the Church.

3. In combining several States in one Synod, we will bring together different interests and different problems.

4. We will destroy the community of interests, which throughout the years has knit together the various units of our Church, and which has materially furthered her work.

5. There is no real apparent benefit to be derived from this proposed streamlining of the Government of our Church.

(To be continued in next issue. H.B.D.)

# Towards God Or Towards Man?

By Rev. Wm. C. Robinson, D.D.\*

"Is the Church directing its life towards God, or towards man? It cannot face two ways and these are two ways." So writes Professor D. W. Hay, M.A., the eminent Scottish divine who has come direct from the British chaplaincy to the Chair of Systematic Theology in Knox College. Then the Professor pays his respects to the inclusion in the Church Hymnary of Whittier's lines:

"To worship rightly is to love each other,  
Each smile a hymn, each kindly word  
a prayer."

According to this erroneous couplet "the second commandment has taken the place of the First and Great One. For there can be no doubt whatsoever that to our Lord loving God and loving man were not one and the same thing, nor equal things. He, before all, had made the love of man necessary (not central!), but he could not commit the blasphemy—for blasphemy it is—of making them one and the same. He laid down the love of God as the First and Great Commandment" and the love of man as the second. "These are two commandments, not one. The second is second, not first, and the second is not called great. Fulfillment of the second does not meet the requirement of the first. To believe it does is to break the first."

When the Church directs her first attention manward she merely hastens the process of secularization and betrays man's supreme interest. When her chief end is to glorify God and enjoy Him forever, she conserves man's chief end and true destiny—his life for and with God here and hereafter.

In 1938 European theologians were deeply concerned about our American activism. They regularly described our humanistic emphasis as the American heresy. Instead of W. P. Merrill's

"Rise up, O men of God!  
His Kingdom tarries long—  
The Church for you doth wait  
Rise up and make her great!"

Professor H. R. Mackintosh of Edinburgh preferred a parody on the same which runs about as follows:

"Lie down, ye men of God!  
Ye cannot do a thing.  
God will His own Kingdom bring,  
Without your aid or nod."

Without holding a brief for either the original or the parody, it is well to remember that our Lord Jesus did not teach us to pray to men for the success of God's Kingdom. He taught us to pray:

"Our Father which art in Heaven . . .  
Thy Kingdom come."

Yes, and He even taught us to pray to the Lord of the harvest when we need more laborers for His field.

The Ritschlian definition of the Kingdom as "an association of men interacting on the principle of love" shifts the realization of the kingdom from the Work of God to the activity of man. It thus "de-religionizes" religion. On the lips of our Lord the emphasis falls on God. It is His Kingdom, His power brings it in, His Spirit makes His reign efficacious. God translates us from the Kingdom of darkness and transplants us into the Kingdom of the Son of His love. And the seed of the Kingdom is the Word of God. Man's part is primarily to preach the Word by which God plants and nurtures His own Kingdom.

Before the War confidence in man rose to such heights that poems were written telling God how proud He ought to be of MAN. Indeed one of these occurs in the program of worship for Senior and Young Peoples' Groups published in *The Journal of Religious Education* for April 1937. It bears the illuminating title:

## SALUTE TO MAN!

Well, despite the humanistic promise that we could prevent war if we would. The War came. When the lives of men and nations were at stake, when Roosevelt and Churchill met to draw up the Atlantic Charter, they sang no hymns to man. But over the waves of the Atlantic rang out:

"Our God, our Help in ages past,  
Our hope for years to come  
Be Thou our guard while life shall last  
And our eternal home."

When our loved ones sailed the treacherous seas we prayed,

"Eternal Father! strong to save,  
Whose arm doth bind the restless wave.  
Who bidst the mighty ocean deep,  
Its own appointed limits keep;  
O hear us when we cry to Thee  
for those in peril on the sea."

"O Trinity of love and pow'r!  
Our brethren shield."

We turned with the psalmist to the LORD of hosts. "God is our refuge and strength, a very present help in trouble." "I will say of the LORD, He is my refuge and my fortress: my God; in Him will I trust. He shall cover thee with His feathers, and under His wings shalt thou trust." "The LORD is the strength of my life; of whom shall I be afraid." "Wait on the LORD and He shall strengthen thine heart." And as we prayed and praised our God and trusted in His strength, He comforted our hearts, He covered precious heads in the days of battle, He overthrew our enemies, until with Marshall Montgomery, we cried in the day of victory:

"This is the LORD's doing; it is marvellous in our eyes."

Now the Psalmist bound his soul to the LORD with the cords of gratitude: "I love the LORD,



because he hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live . . . Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living."

How is it with us? With our nation? With our Church? Shall we continue to direct our eyes and our lives toward God, or now that the emergency is past shall we return to the trough of humanism? When the War was on we sang with Luther:

"A mighty Fortress is our God,  
A Bulwark never failing;  
Our Helper He amid the flood  
Of mortal ills prevailing.  
Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
Christ Jesus, it is He;  
And He must win the battle."

Because we no longer have the tension of war forcing us back upon God are we now to shout the opposite:

"Lord we are able,"  
To be crucified with Thee  
"Yea," the sturdy dreamers answered,  
"To the death we follow Thee."

This is the boast with which James and John implemented their ambitious request. But our Lord approved neither. Nor were they able to be crucified with Him. "They all forsook Him and fled." Only the grace of God in Christ Jesus turned these craven cowards into witnesses. And like them, without Jesus we can do nothing. Only by the grace of God are we Christians at all, and only in Christ who strengtheneth us can we do or be or bear anything worth while.

When the guns were firing and the planes flying we sang:

"Jesus, Lover of my soul,  
Let me to Thy bosom fly.  
Cover my (or his) defenseless head,  
With the shadow of Thy wing."

Now that the battle smoke has lifted are we to bid our Lord and Saviour, good-bye, and dash away after the first humanistic slogan which strikes our fancy crying, "Time makes ancient good uncouth," give us "Some great cause, God's new Messiah?"

With Professor Hay we call for a peacetime direction of the Church's life and heart and trust and worship and energies toward God. We plead for a Reformation vision of the King in His beauty, God in His majesty and a sense of our absolute dependence upon Him. We depend upon Him for light and He gives us His Word with the illumination of the Spirit, we anchor in Him for life and the everlasting arms of our Maker sustain us, we look to Him for redemption and behold the Lamb of God that taketh away the sins of the world, we cry to Him for salvation and the Holy Spirit raises us up with Christ and makes us sit with Him in the heavenlies, we raise our bruised hopes and our bleeding hearts to Him and He opens the portals of the blessed hope of the glorious appearing of our great God and Saviour Jesus Christ—bringing with Him the New Jerusalem, the new heavens and the new earth in which dwelleth righteousness. Wait upon the LORD! And, again I say, wait!

There are many things for Martha to do, but Mary has chosen that good thing which shall not be taken from her: she sits at Jesus feet and hears His Word. "What does the love of God mean in practice? Above all, it means worship, together and alone; it means prayer; it means waiting upon God's revelation of Himself in Scripture—Bible-reading. These things make up the essence of practical religion, or the practice of religion" (Hay).

—Wm. C. R.

## What Do Presbyterians Believe?

By Mrs. John S. Nisbet\*

*(This article will be published in three installments. This is the first installment. Look for others to follow. H.B.D.)*

(In the following article much of the material is taken from "The Creed of Presbyterians" by Dr. Egbert W. Smith, the writings of Dr. R. A. Webb, and this year's Auxiliary study book, "I Want To Know.")

In the first chapter of our book for Auxiliary study this year, the question to be answered was, "Why Are We Presbyterians?" We learned why we are so called and something of the organization, government and history of our denomination.

In the second chapter we found the question, "Why Are We Protestants?" We heard something of the things against which the Church has protested in times past and also of the things against which we must lift our voices today if we be true to the faith we claim.

In this third chapter we have the question, "What Do Presbyterians Believe?"

We will recall that in the Circle devotional lessons last year we had one topic—"Does It Matter What I Believe?" We found that it does matter very much indeed what we believe, for "as a man thinketh in his heart, so is he." (Prov. 23:7).

So it is good for us to take stock in the matter of our beliefs and set them in order anew before us, that we may indeed be better able "to give a reason for the hope that is in us." (1 Pet. 3:15).

When we come to consider and answer this question, "What Do Presbyterians Believe?" we feel that we should stand with heads uncovered and feet unshod for the place whereon we stand is holy ground.

It is holy indeed because all our system of Presbyterian doctrine is based directly on God's holy Word. It is holy because the Catechisms and the Confession of Faith were born of the prayers and consecration of the Westminster Assembly as it was blessed and led by God's Holy Spirit.

It is holy because the doctrines and tenets of the Presbyterian faith have been baptized with the blood of those who "overcame because they loved not their lives unto the death." (Rev. 12:11b).

As Presbyterians, we believe a system of doctrine known as Calvinism.

John Calvin went back to the Bible for everything. As he studied the Bible he discovered great doctrines about God, about Jesus Christ, about man, about sin, about salvation, about the future life, and about other subjects connected with the Christian religion.

Others had found these doctrines before that, but John Calvin, with his clear, logical mind, arranged them into a great system which from his day to this has been known as Calvinism.

Dr. Egbert W. Smith says: "Our doctrinal system is known as Calvinism, not because it originated with Calvin; **it originated with God**; but because Calvin, after Paul and possibly Augustine, was its ablest expounder.

The doctrinal Standards of our Church are three: the Westminster Shorter Catechism, the Westminster Larger Catechism, and the Westminster Confession of Faith.

**They are not three creeds.** They are three statements, varying in form, fullness and purpose, of one and the same creed. **Each** is complete in itself. Each contains all the essential truths of Scripture. **Each** is a complete epitome of the Calvinistic system.

Our doctrinal formularies are known as the Westminster Standards because the famous Assembly that framed them, held their sessions in England's great Abbey of Westminster.

Their labors extended over five and one-half years during which time they held nearly 1200 sessions.

This assembly was a representative body, called by the English Parliament, made up of 121 divines, 11 lords, 20 commoners, called from all the counties of England, and the Universities of Oxford and Cambridge, with 7 commissioners from Scotland."

It is well for us to remember that these men were not all Presbyterians, but all held to the Calvinistic doctrines, for Calvinism is the basis of the 39 Articles of the Church of England as well as the background for other Protestant denominational systems.

"The Assembly had to assist them in their work all the creeds of past ages, from the Apostles' Creed, formed in the early centuries, down to the noble Confessions and Catechisms of the Reformation period.

The work before the Assembly, therefore, was not the creation of a new system but the formulation of doctrines already familiar, precious, and baptized in the blood of the martyrs.

Its task was to give to the accepted Bible system of truth a complete, impregnable statement, to serve as a bulwark against error, as a basis of ecclesiastical fellowship and cooperation, and as a **safe and effective instrument for the religious instruction of the people of God and their children.**

The popular notion that the Westminster Standards consist of dry, abstract dogmas, with little or no bearing upon life and duty, is a mistake. With them, as with the Bible, **truth** is in order to **godliness.**

Nearly one half the Confession of Faith and more than one half of both Catechisms deal directly with the practical duty which God requires of man.

That God's holy law covers every part and particle of our lives, and that to Him we must forever be accountable for our obedience or disobedience thereto, rolls like sublime and conscience-stirring music through all the work of the Westminster divines."

The Westminster Assembly is commended to our confidence by three characteristics:

**First**, by the care and thoroughness with which they performed their work.

Take as an example the work on the two Catechisms. All through the five and one half years of their sessions, the Assembly prayed and labored and revised again and again the Catechisms. Every sentence, every word were subjected to the closest, most searching scrutiny. The Shorter Catechism was the last one completed and the last finished work of the Assembly.

Dr. Smith says: "It is the consummate flower of all their labors."

**Second**, by their prayerful dependence upon God for light and guidance.

The Assembly, both as a body and as individuals constantly looked to God for special guidance. The daily sessions not only opened and closed with prayer, but were daily many times interspersed with intercession.

Once every month throughout the five and one half years of its labors, all business was suspended for an entire day that the whole day might be given to fasting and prayer.

**Third**, by their loyalty to Scripture.

Every Monday morning the following vow was read and every member required to take it anew:

"I do seriously promise and vow, in the presence of Almighty God, that in this Assembly whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God."

One of the cardinal regulations of the Assembly was in these words: "What any man undertakes to prove as necessary, he shall make good out of Scripture."

Is it any wonder that Philip Schaff, the great church historian, could say of the Westminster Assembly:

"Whether we look at the extent or ability of its labors, or its influence upon future generations, it stands first among Protestant Councils."



And is it any wonder we have in the Confession of Faith and the Catechisms, "the complete and impregnable statement" of our faith and belief as Presbyterians that we find therein?

Of course the Presbyterian Church, in its doctrinal standards, holds in common with other evangelical denominations the great doctrines of **grace and redemption**.

We believe in **God**, in the **Bible** as the **inspired Word of God**, in the **deity of Christ**, in **His virgin birth**, in **His vicarious atonement** for sin, in **His resurrection**, in **His ascension** and in **His second coming**.

We believe in the personality and power of the Holy Spirit.

We believe in the personality and power of Satan.

We believe in the resurrection of the dead, in the final judgment, in heaven and in hell.

These and other doctrines we hold in common with other evangelical denominations, but there are some doctrines which Presbyterians have emphasized so strongly that we may justly call them distinctive doctrines of the Presbyterians Church.

This chapter in our study book takes up only four of the cardinal doctrines of our faith and the first of these is:

### **The Sovereignty of God**

The sovereignty of God is the first great doctrine of the Presbyterian faith.

Dr. Fisher of Yale says: "A profound sense of the exaltation of God is the keynote of Calvinism."

Dr. Smith says: "Calvinism is a system distinguished supremely by its exaltation of God."

The glory of the Lord God almighty is its unifying, all-pervading principle—the blazing sun and center of the system.

Not bare sovereignty, arbitrary will, naked power, but a personal God of grace, the God revealed in Jesus Christ, is the God of Calvinism.

It adores Him as the Absolute and Ever-Blessed Sovereign, infinitely worthy of love, worship and obedience, 'Who doth uphold, direct, dispose and govern all creatures, actions and things from the greatest even to the least, to the praise of the glory of His wisdom, power, justice, goodness, and mercy.' (Confession of Faith, Chapter 5, Section 1).

The key-note of the whole system is struck in the first question of the Shorter Catechism: 'What is the chief end of man? Man's chief end is to glorify God and to enjoy Him forever.'

'Hallowed be Thy name, Thy kingdom come, Thy will be done,' is the threefold petition which expresses the heart of Calvinism.

As one has said: 'In all place, in all time, from eternity to eternity, Calvinism sees God.'

"From its absorbed and adoring view of God comes Calvinism's conscientiousness, its deep and dominant sense of duty and responsibility. The Ever-Blessed is the Ever-Present God, under Whose

eye, in Whose fellowship, for Whose glory, and subject to Whose review, the whole of human life is to be lived.

'Calvinism,' says Professor Fiske, of Harvard, 'leaves the individual man alone in the presence of his God.'

Beyond all example, it intensifies man's individuality. In a clear and overpowering light it shows his responsibility to God and his relation to eternity.

Its aim is not sensation but conviction.

Feeling or no feeling, at the soul's unspeakable peril, God's commands must be obeyed; God's will must be done.

Is it what God would have me to do? This is Calvinism's first question."

In order to know God's will for us and what He would have us do, we must know His Holy Word.

The Confession of Faith (Chapter 1, Sections 2 and 4) says about the Bible:

"Under the name of Holy Scripture, or the Word of God written, are now contained all the books of the Old and New Testaments, all which are given by inspiration of God, to be the rule of faith and life.

The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (Who is truth itself) the Author thereof; and therefore it is to be received because it is the Word of God."

From the facile pen of Dr. R. A. Webb comes this exquisite paragraph:

"In fixing his color in his fabric so that it will not fade, the dyer uses what he calls a mordant. So God, when He made His evangelical revelation to this world, recorded it in the Hebrew and Greek language. Then by His providence **killed those** tongues, thus plunging His revelation into a mordant bath and fixing it and immortalizing it. It is thus preserved against all the mutations of evolution, and abides forever the changeless standard of Christian doctrine, and the fixed rule of Christian life.

Man's supreme duty is to regulate his faith by the Word and to square his conduct by the Scriptures."

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# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For December 22: A Message Of Love (Christmas Lesson)

Scripture: Luke 2:8-20; John 3:16; I Corinthians 13; Ephesians 3:14-21. Devotional Reading: Luke 2:1-20.

God is love. We love Him because He first loved us. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.

**The Message of Love:** Luke 2:8-20. "Good tidings of great joy." This is a "special delivery" message. "To you is born a Savior." The long expected Messiah, foretold by the prophets, is come. When God sends a very important message He often sends it by angels. Angels announce His birth; angels announce His resurrection; angels announce His second coming. These messages are the best news this sin-enslaved world ever heard.

"They went—and found—the babe." The Shepherds went "with haste." The result was that they glorified and praised God. How different was the response of the rulers and chief priests! He came unto His own and His own received Him not. Have we found Him? Have we received Him? To as many as received Him to them gave He power to be the sons of God, even to those that believe on His name.

There are still so many who have never heard this message of love; there are many also who have heard and not heeded. Are we doing our best to carry the message to those who have not heard it? Are we sure that we have really "found the babe"?

**The Gift of Love:** John 3:16. "God so loved—that He gave." No one can "explain" or "expound" John 3:16. You do not explain or expound a diamond; you simply "let it shine." Would that this precious gem could shine into every dark heart and into every dark land.

This verse has been called "the Little Gospel." We would like to think of it as **The Heart of the Big Gospel**, for everything about this text is too big for the mind of man to grasp.

Back of the text is GOD—the infinite, eternal, unchangeable, God. All the Being of God, all the Wisdom of God, all the Power of God, all Holiness of God, all the Justice of God, all the Goodness of God, all the Truth of God; but especially His Goodness, His LOVE; God so loved—that He gave.

In the fore-front of this verse is the WORLD—a big, lost world. Not a world of good, obedient people, but a world of bad, rebellious people, a world of sin, sorrow, death.

To this world God gives the biggest gift He has—His unspeakable gift. He had already given much. His creative hand had clothed the world with rich and beautiful gifts and stowed away in its bosom treasures of gold and silver, iron and coal, diamonds and precious stones. His Providence cared for the needs of all His creatures. But their sin and shame called forth His most amazing display of His love for men.

In this gift is the biggest blessing human beings can have—Eternal Life, for "in Him is life." To those who are perishing, dying in sin, there is no other blessing that can compare with this one.

This package of unspeakable gifts is tied up with a big Promise and Invitation all in one—"whosoever believeth in Him." Men often have "strings tied to their gifts"—a sort of fifty-fifty proposition. This gift (these gifts) is free, free to all who will receive it.

Such a Gift deserves a **Big Response**. Let the words of some of our hymns express our response: "Love so amazing, so divine, Demands my soul, my life, my all"

"Had I a thousand hearts to give, Lord, they should all be Thine"

"But drops of grief can ne'er repay The debt of love I owe;  
Here, Lord, I give myself away, 'Tis all that I can do"

**The Hymn of Love:** I Corinthians 13. "The greatest of these is love." We think of John as the apostle of love, but this marvellous "hymn of love" comes from the pen of Paul, the theologian. Christian Love is a gift of God. It is the gift that we should "covet earnestly, The "more excellent way" that Paul speaks of in chapter 12.

Without it all other gifts are empty, meaningless, valueless. Eloquence of men and angels, is but a noisy gong; prophetic powers, understanding of mysteries and knowledge, faith—even faith to remove mountains—giving to the poor, being burned at the stake—martyrdom—all are nothing without love.

Then, in itself, love is a tremendous thing: like the light when it passes through a raindrop and breaks into all the colors of the rainbow, so love is here broken up into some of its component parts and shown in all its beauty—patience, kindness, generosity, humility, courtesy, unselfishness, sweet temper, holy joy, and greatness of heart and mind.

Love never ends. Some of the best things we have in this world come to an end; we cannot take them with us, or we enter a more perfect state, but love abides. Faith, hope, love abide, but the greatest of these is love.

**Praying for love:** Ephesians 3:14-21. "Know the love of Christ." Paul did not pray long prayers, but he prayed for large gifts.

He prays that these Christians "be strengthened with might through His Spirit in the inner man." Do we pray for spiritual strength as we pray for strong bodies?

He prays "that Christ may dwell in your hearts through faith." Do we realize that the indwelling Christ is our hope of glory?

Then he comes to the climax of this marvellous prayer: "Rooted and grounded in love." We think of faith as the root; but faith must work by love, and love becomes the root for the fruit of the



Spirit, and the foundation for our life of service, for the love of Christ must constrain us, if we are to be workers for Him.

It is only as we are thus rooted and grounded that we may have the power to comprehend the breadth, length, height, and depth, and to know the love of Christ which surpasses knowledge. Then, and then only, can we be filled with all the fullness of God. God is love. If we are filled with His fullness, we will be filled with love. How broad is Christ's love? "Go ye into all the world." How long is Christ's love? "He loved them unto the end." How high is Christ's love? "That where I am ye may be also." How deep is Christ's love? "Descended into the lower parts of the earth." He went to Gethsemane, Calvary, the grave.

Would we like to love as HE loved? Will our prayer for such love be answered? It was answered for Paul. Our God is able to do "far more abundantly than all that we ask or think." Are we ready for such a consuming love to be given to us? Would we be afraid of the consequences? Or the cost to us?

May the God of love grant us hearts big enough and brave enough to pray for love like Paul prayed, and be ready and eager to have our prayers answered! Would this not be a glorious Christmas if the hearts of Christians in all lands were filled with such consuming love? Then indeed our revival would begin.

### Lesson For December 29: Paul Claims The World For Christ

Scripture: Acts 9:15; 19:21; 23:11; 28:28-31; Romans 1:13-16; 10:16-18; 15:22-24. Devotional Reading: Psalms 47.

God loves the whole world, not simply some one nation or group or race. Christ made propitiation for the sins of the world. His redemption is sufficient for every child of Adam. Some accept His salvation; others reject it. Some are saved by the sovereign grace of God, elected to eternal life; others are passed by. This does not interfere with the freedom of choice, or will, or take away man's responsibility. There is no doubt a mystery here as in many other doctrines of the Bible.

Our duty is to proclaim the Good News to everyone in every land. These are orders from the Head of the Church. The Gospel is a savor of life unto life to some; a savor of death unto death to others.

God has given the world to the Lord Jesus Christ. "I have set my king upon my holy hill of Zion." He is king of all the earth. (Is. 47) He is reigning in the hearts of his true followers even in an earth which is "in the lap of the evil one." The God of this world. He is reigning in heaven where he sits at the right hand of the Father. He will reign in the kingdom of glory when he comes in glory to judge the world. Every knee shall bow and every tongue confess that he is Lord to the glory of God the Father.

When God called Abram He told him that in him all the nations of the earth should be blessed. The prophets foretold the coming of the Gentiles into the kingdom, and the day when the knowledge of God should cover the earth as the waters cover the sea.

Although Peter opened the door to the Gentiles, it was Paul who became the apostle and missionary to these people.

**"A Chosen Vessel":** Acts 9:15. God chooses His workers. The bigoted, persecuting, strict Pharisee seemed an unlikely man to be chosen for the work of preaching the Gospel to the Gentiles. But God loves to take unlikely, unlovely, discarded, despised men and do great things with them. He chooses a John Bunyan, a George Whitefield, a D. L. Moody, a Jerry McCauley.

Ananias demurred when God proposed to send him to Saul of Tarsus, but when God answered him in the words of our Scripture, he went to the praying Saul. He is a chosen instrument of mine to carry my name before the Gentiles and kings and the sons of Israel. I will show him much he must suffer for the sake of my name. Chosen vessels do not always have an easy time. There have been many others who had to suffer for His name.

**"I must also see Rome":** Acts 19:21. Paul had set his heart on going to Rome, the center of world power. In his missionary journey he had gone into Asia Minor and then retraced his steps back to Jerusalem.

On his second journey he had tried to go further north but was stopped by the Holy Spirit Who guided his steps into Greece where he preached in both Macedonia and Achaia. Then he planned to go to Jerusalem again. "After I have been there, I must also see Rome." Such was his desire; little did he realize how the Providence of God would further that desire.

**"You must bear witness also at Rome":** Acts 23:11. Arrested at Jerusalem, it looked as though the end had come when a plot was made by desperate men to kill him. But the Lord had already appeared to him (the night before) and promised him in these words, "Take courage, for as you have testified about me at Jerusalem, so you must bear witness also at Rome." Paul's desire is here seconded by the promise of God, which made it certain of fulfillment. We read of its fulfillment and his witnessing before rulers and kings in the following chapters.

**"And he lived here two whole years":** Acts 28:28-31. After a most hazardous and tiring voyage he is now in Rome, enjoying a large degree of liberty and preaching in his own hired house or at his own expense, "quite openly and unhindered." Thus God worked in a marvellous way to bring Paul to Rome, a prisoner it is true, but a prisoner brought there at the expense of Rome and treated so leniently that he was able to welcome all who came and preach to many soldiers and others and bear witness to the Gospel of Jesus Christ.

**"I am debtor" or "under obligation."** Romans 1:13-16. Paul wanted to "reap some harvest" in Rome. For a time he had been hindered, and when he wrote this letter, had not been there. We have three great statements in this Declaration of Paul:

(1) "I am debtor" or "under obligation." Paul was not one to think that "the world owed him a living," but that he owed the world a life. He did not ask, like Cain, "Am I my brother's keeper," but gladly assumed the obligation which rests upon all Christians—to be our brother's keeper.

(2) "I am ready," or "eager" to preach the Gospel to you. Not only an obligation, but a readiness, an eagerness to carry the Good News. Do we have this same zeal? (3) "I am not ashamed." Rome had great power—the power of armies and of law and national wealth; but Paul had the power **to save**, in the Gospel. All of Rome's power had failed to save. Her people were morally and spiritually lost and ruined. The Gospel was the "dynamite" needed to break up hard hearts and shatter the false hopes of pagan Rome.

In our modern world, so full of all sorts of "power", even atomic power, do we realize that the Gospel is the only power **unto salvation**? It alone can transform the souls of men. Are we modern preachers ever ashamed of the simple Gospel? Do we ever turn from it to some fanciful plan of men? Do we adulterate the Gospel and thus take away its power?

"**Not all obeyed**" or "heeded," Romans 10:16-18. Faith comes by hearing. We must preach that men may hear. Whether they heed or not, we must carry these words to the ends of the world. We must sow the seed even though some falls on

beaten paths, shallow soil, and among thorns; some will bring forth fruit. The Lord of the harvest is gathering out of the world a people for His own possession. His house will be full before the door is shut. They are coming in from north, south, east, and west.

"**I go to Spain**": Romans 15:22-24. Still pressing on, Paul's ambition as stated in Verse 20 was to preach the Gospel, not where Christ had already been named, but where people had never been told of Him. He did not want to build on another man's foundation. He was pioneering for Christ. So, while he had desired to visit Rome, his eager eyes were looking beyond Rome to Spain. We feel that he had his wish, probably between his first and second imprisonments.

No man more literally or earnestly obeyed the command of Christ, "Go ye into all the world and preach the Gospel to every creature." If all of us had been as eager as Paul the world would have been evangelized long ago. The Gospel must be taken to the whole world as a witness before our Saviour comes again. While we watch and wait for that glorious day, we must be busy about this one great business of the Church—**Missions**.

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Material For December

Dec. 22: My Gift To God

#### Introduction

On one occasion a minister went to one of his laymen to ask for an offering to some cause of the church. The layman replied with irritation, "It seems to me that all this church program is about is one long give, give, give." The minister said, "Thank you for the best definition that I have heard of the Christian life.

Last week we looked at "God's Gift to Me," and we saw that the foundation of the Christian life is the fact that God so loved you and me that He gave His only begotten Son for us. And with Paul we assert confidently, "If God spared not His only Son, but delivered Him up for us all, how shall he not with him freely give us all things?" (Romans 8:32) God gave and is continually giving to us, whether we appreciate His gifts or not. If we receive the Lord Jesus Christ by faith the living Christ comes into our hearts and begins to constrain us to live like God. If God is continually giving, then those in whom Christ lives will be continually giving to God their love, appreciation, and service.

To get at this whole matter of our gift to God—of self, of service, and of substance—let's look at several characters in the Bible and learn from their giving the right and wrong ways to give.

#### Scripture Lesson

**1. The Children of Israel: Indifferent to Giving. Deuteronomy 6:10-13.** The children of Israel were on the edge of the Promised Land, and Moses knew that when they arrived in the land and began to enjoy the blessings of the land that they would be tempted to forget that all they had came from God and would soon become indifferent to their giving. Only one-tenth of one percent of our American income goes to the work of the Lord. Have Americans become indifferent in their giving to the Giver of all good and perfect gifts?

**2 The People in Haggai's Day: Selfish in Their Giving. Haggai 1:2-6.** The people of Israel had been taken captive in Babylon and under God had been providentially led back to their home land for the purpose of rebuilding the house of God. When Haggai and Zechariah spoke to them about giving to the Lord they claimed that they could not afford it. Haggai reminded them that their own homes were nicely taken care of, why then was the house of God neglected. Which comes first in your budget—your house or God's?

**3. The People in Malachi's Day: Bargaining in Their Giving. Malachi 3:8-15.** The people in Malachi's day were being chided by the prophet because they had robbed God in withholding the tithe. The people came back at the prophet and said that they did not give because they had tried it and it did not pay. Do we some times give as if we would invest 10 percent in the Lord's work so that He will give us a 90 percent blessing?

**4. Judas: The Grudging Giver. John 12:1-6.** When Mary poured the expensive ointment on



Christ's feet Judas sat by and begrudged the Lord every bit of affection that Christ was receiving, and then justified himself by feigning an interest in the poor. We think of Judas as black, but we first suspect that blackness here when he thought that you could do too much for Christ? Can you do too much for Christ? If you feel that you can, or if you resent any claims of Christ that some one seeks to lay upon you, are you not getting a little kin to Judas?

**5. Ananias and Sapphira: Hypocritical in Their Giving. Acts 5:1-11.** Many of the early Christians sold all that they had and voluntarily laid their all at the feet of the apostles. Naturally these people were looked upon in the early church. Ananias and Sapphira wanted to be recognized in the church, but they did not want to give their all. So they made their pledge where everyone could hear it and claimed that it was something that it was not. God judged them because of it. Do we ever give to be seen of men?

**6. Zacchaeus: The Systematic Giver. Luke 19:1-10.** As soon as Zacchaeus was converted to Christ he showed the infallible mark of regeneration—he wanted to make right all that he had done wrong. He said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Practically and mathematically Zacchaeus probably could not have paid back fourfold exactly, but his attitude was right. Make right the wrong of the past and in the future give systematically. Have you ever kept books to see how little you really give to the Lord?

**7. The Macedonian Christians: Sincere in Their Giving. 2 Corinthians 8:1-5.** These Christians in Macedonia first gave themselves to the Lord in sincerity and truth, then the Lord possessed all they had. We must first give ourselves to Him who gave Himself for us.

**8. God: The Giver of the Best of All Gifts. John 3:16.** The incentive for all of our giving is the great example of God Himself in giving us His only Son. This must be the measure of our gift of self, service, and substance.

### Suggestions

You won't have time to read all these passages in your group, so you might do it this way. Assign each passage to a young person during the week before your meeting. Ask that they study the passage and be ready to give briefly the incident and its meaning concerning our giving. List each kind of giver on a black board, then after all the talks have been given let different members of the group express themselves concerning which of these givers were the best, the worst, so on. I have listed the incidents in the order that I feel they take beginning with the worst and working up to the best. Assign the passages in different order from this, then see how your rating will compare with this one.

## Dec. 29: Busy Here And There

### Introduction

If a man entered the mile run and stopped at the back end of the track on every lap to pick daisies where do you think he would finish in the race?

The Christian life is a race and we must run that race with all the diligence that we can muster or we shall be left far behind in the things that matter.

All of us know that this is true but still we get so busy here and there with the things that we all like and want that we have only the leftovers of our time and energy for the Lord. Here on the verge of a new year we should rededicate ourselves to the Lord Jesus Christ and determine anew to put first things first in our lives in 1947.

### Scripture Lesson

The why and how of this dedication are set down for us in Hebrews, chapter 12, verses 1 through 4. Let us outline their truth:

**1. The Incentive to Race: v1a.** We did not begin the Christian message. It has been handed on to us as a trust that we must handle faithfully and pass on to others. When we look back at all the heroes of the faith as recorded in Hebrews 11 we realize that they are depending on us to be faithful to our trust.

**2. The Responsibilities of the Race: v 1b.** If we are going to be successful in the race two things we must do: (a) **We must lay aside every weight.** You can't run the one hundred yard high hurdles with an overcoat on. That would be silly. But sillier still would be for a runner who wanted to make the team to argue with the coach about whether it is morally right or wrong. So in the Christian life there are many things that hold us back and hurt our running of the Christian race. If we succeed these must go. If we don't want to win in the race, all right, but there is no use arguing about whether these things are right or wrong. (b) **We must lay aside the sin which does beset us.** The sin that holds a runner back when he gets on the track is lack of condition. If he has not eaten correctly and practised faithfully he is soon winded and drops out of the race. Even so in the Christian life unbelief is the sin which defeats us, and unbelief will surely come if we fail to have a regular balanced diet of feeding on the Word of God and regular daily practise sessions of witness and service.

**3. The Goal of the Race: v2-4.** The man who wins must stay in his own lane and keep headed for the tape. Christ has gone on ahead and laid out the lane. He is the goal toward which we must be every moving. There is this difference. In a human race we have to make it on our own strength, but when we really trust the Lord Jesus Christ He originates our faith and perfects our faith as He strengthens us day by day.

### Suggestions

The secular world is pressing down Christian testimony in young people until it is almost impossible to take a stand for Christ without going counter to the whole set of things. But as we face the new year we had best give full and frank consideration to the unbelief about us that destroys Christian faith and to the weights about us that destroy Christian testimony. Dancing, movies, cards, gambling, drinking, and a good many of our social customs that are taken for granted these days should be examined in the light of these truths. Remember, you can debate these things

about whether they are right and wrong and get a division of opinion. But the testimony of the ages has been that they hold a Christian back in Christian growth and destroy His testimony for Christ. It is not a question of "is it right or wrong?" It is a question of, "Will it help or hinder my

Christian life and testimony?" After answering that question, then comes the question, "Which is worth more these things or Christ?" The reader can work out a very helpful discussion on the basis of this study of the passage in Hebrews and close with a consecration service.

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar

December 1946

December 8: Bible Sunday.

December 15-22: Ministerial Relief Week. (Special responsibility for Secretary of C. E. & M. R.)

December 22: Life Dedication Day. (Secretary of C. E. & M. R. co-operating, as needed, with Youth Fellowship.)

December 25: Christmas.

December 29: Student Night. (Co-operate and assist, as needed, with Youth Fellowship.)

December Circle Topic: "Finding The Sure Way To Peace."

December Auxiliary Topic: "What Is My Church Doing About Carrying The 'Good News' Overseas?"

Special Gift of the Month: Joy Gift.

## Treasures From Isaiah

By Mrs. J. N. Montgomery\*

God speaks in the Book of Isaiah. "Saith the Lord," or the idea in different words, is found more than 165 times. Isaiah gives a wonderful revelation of God.

1. In His Names: "The Lord of Hosts" is used more than 50 times. God is spoken of as "The Lord" more than 280 times, as "The Holy One of Israel," "The Mighty God," "The Almighty," "The Most High," "The Lord Jehovah," "The Light of Israel," etc.

(Noting the different names and attributes given to God, making a chain reference for them, is a fruitful way of reading Isaiah.)

2. In His dealings with Israel. Note the pictures in Isaiah, how colorful and vivid his expressions are.

Note special verses. See for example Isaiah 65:5 (a part of God's description of "A people that provoketh Me to anger") "which say: 'Stand by thyself, come not near to me; for I am holier than thou.' These are a smoke in my nose, a fire that burneth all the day."

\*Birmingham, Ala.

### Stewardship Of The Gospel

By Mrs. W. Frank Smith

Is it not strange, and even amazing, that Christians, real born-again Christians, are as selfish as the majority of us are with God's Word which proclaims His precious Gospel?

It is true that when friends are in sorrow, a verse sometimes given to comfort—usually on a card and not by word of mouth ... At Christmas and Easter appropriate verses are made popular on cards; verses about our Lord and Saviour Jesus Christ, and this surely must bear some fruit. Preachers and Sunday School teachers give the Word to those who come to hear; but there are three hundred and sixty-five days in the year, and only fifty-two Sundays. Does a generous steward give of his riches only one day in the week?

If one hears of a food that is scarce appearing on the market, she puts herself out to phone her friends about it; takes time to tell them just where they can get it, sometimes offers to bring her car and take them to the store in a hurry. When that same friend finds a wonderful promise in the Bible in her morning reading, catches a vision of God's love in a way she had not seen it before, and her heart glows with the knowledge of the depths of the riches she has found, does she as quickly tell her family and friends where they can find the same? Does the inner glow of that Word stay with her all day?

Maybe this sounds fantastic, or fanatic; maybe there are those who just can't talk about the things they feel most deeply; there are other ways of telling of the Gospel, a way that carries with it a promise. It is easy to carry God's Word with you in tracts or leaflets, to give wherever opportunity offers. Our Director of Evangelism recommends this way of being a good steward with God's Word and is glad to tell you of the tracts that are bringing rich returns. There are many all around us who have not the treasures in Christ that we are holding so closely and secretly—and selfishly to ourselves.

If Christian Stewardship is "using aright" our talents, let us be sure we share our best gift—our sense of security for time and eternity through Him who is our propitiation for sin.

Can we not, as women of the Presbyterian Church, begin a new advance, a definite resolve to give our knowledge of the Gospel to some whom we meet each day? Usually we will have to open the way, but most often we will find yearning



souls who are grateful for the effort we have made to tell them of Jesus and His love.

**The Secret!** Be so saturated with the Word of God that this same Word will overflow to every one you meet.

## Come - Ye Thankful People - Come!

By Pattie Spruce Maitland\*

On this Thanksgiving, 1946—after a whole year without war—the hearts of American Christians are strangely moved with a deep sense of gratitude for the goodness of Almighty God. Especially is this true of women who have received their husband, sons, and daughters back from the battlefields of the world. Although there is no signed peace treaty yet, there is hope of peace, and the machinery is in operation to carry it through. There is cause for great thanksgiving.

There is no human emotion which cannot be expressed in music, and few of us can think of the worship of our God and Father without connecting that feeling with the great hymns of the Church.

In 1844 Rev. Henry Alford wrote the hymn "Come, Ye Thankful People, Come" which has been associated by American Christians with Thanksgiving Day ever since. As we prepare to pour out our praise to the God and Father of our Lord Jesus Christ this year, let us think upon some of the words of that hymn as we count our many blessings.

"Come, ye thankful people, come, Raise the song of Harvest Home." America's waving fields of grain have never been more fruitful than they have been this year. And, now that "all is safely gathered in, ere the winter storm begins," there is not room enough to store the grain, nor boxcars enough to transport it. "God our Maker doth provide, For our wants to be supplied—Come, ye thankful people, come. Raise the song of Harvest Home!"

But, that One who makes the rain fall on the just and unjust hath through our abundant harvests supplied for the wants of ~~other~~ nations too, for he is ~~our~~ Father and ~~their~~ Father, too. The war-weary and starving people of the world look to Christian America for the necessities of life. American Christians cannot accept and expect to keep God's favor unless they recognize that "All the world is God's own field, Fruit unto His praise to yield." So, with gratitude and dedication of our bounty for His service, we will ask Him, in the words of Benjamin Franklin, that He will "Accept our kind offices to Thy other children as the only return in our power for Thy continual favors to us." Come, ye thankful people come, Raise the prayer of Rupert Brooks, "Now our God be thanked, Who hath matched us to His hour."

Come, ye thankful women, come. Raise the song of Harvest Home. All women will rejoice that the means are in hand to clothe and feed the needy children all over the world. For mothers there is no difference in the hunger of a child anywhere on earth. The tender solicitude she gives to her own wee ones makes her heart sensitive to the need of little children everywhere. And in spite of

## Share Your Thanksgiving!

If you have a family re-union - spare a thought for homes broken and children orphaned by war.

If you eat Thanksgiving dinner - give the equivalent to feed those famishing ones overseas.

If you worship God - give a gift to represent His love for His children.

In China, India, Poland, Austria, Germany, Italy, Greece, and other countries, the dregs of suffering are for those who survived the terrors and turmoil of the war. The gnawing pangs of progressive hunger steal the mind, and cripple the body, threatening to overthrow the last frail defense of life itself.

\$1.00 will buy and ship two pounds of dried milk, 40 cups of milk for undernourished children.

\$5.00 will buy milk enough to save a child's life all winter.

\$5.00 will buy vitamin tablets - a daily dose for 15 children for 10 weeks.

\$8.00 will provide enough supplementary food to keep a child alive for a month.

\$10.00 will buy a package containing 29 pounds of food to last three weeks for a family of four.

25 cents buys ten children a cup of milk.

This gift should be an **extra**. You have a warm home. How many children have no home? The terrors and suffering of winter are ahead. You can help to take the misery out of winter for them.

Your gifts will be used for supplementary foods for those who are sick, alone, uncared for by parents, medicines for those who may be tuberculous, suffering from malaria, or whose emaciated bodies are quick prey to illness.

Hunger in 1946 is not alone hunger of body. Its deepest bitterness penetrates and enervates the human spirit. They live by bread, but not by bread alone, as Christ has said. The generous fellowship of giving and of loving solicitude will save many a burdened heart from collapse. The ministry through Christian hands brings hope and a blossoming purpose and effort. The part of your gift not used for food will be used for Christian service, such as Bibles, hymn books, Christian literature, etc.

Give your money through your local church at once. Designate it as a Thanksgiving Offering for War Relief. Listen to radio program, "I Shall Not Want," to be broadcast on Thanksgiving Day in hundreds of communities. Advertise it to your friends.

This Share Your Thanksgiving appeal is issued jointly by many denominations of Church World Service, the interdenominational relief agency of which the Presbyterian Church, U. S., is a member. Throughout the United States church people will unite at Thanksgiving time in making extra gifts to provide a Christian ministry abroad.

EUGENE L. DANIEL

Special Representative - War Relief Committee

Presbyterian Church (U. S.)

standing in line in the grocery store, or doing without soap, sugar and meat, there is cause for deep gratitude in the thought that when one climbs in bed between clean sheets and under blankets, one knows that no child need be cold because of the lack of means to warm him, and no child need be hungry when American Christians have grain enough for all. The roar of the machinery of war has stopped the formation of Christian organizations of mercy and power around the world—and women's hearts are warmed and cheered to be a part of this demonstration of Christian love and unity. Come, ye thankful women, come, voice a prayer of gratitude for the United Christian relief organizations in the world today.

Come, ye thankful Christians, come. Raise the song of Harvest Home! But the world's needs are more than material—there are aching hearts as well as hungry people, and lost souls as well as shivering men. The most desperate needs of the world are spiritual! It is well for the citizens of the United States, and especially the Christian citizens, to remember that not a blessing does the Anglo Saxon race enjoy today that has not been baptized with the blood and tears of men who gave sacrificial devotion to great causes. And praise for the abundance of our material harvest must stem from the deep gratitude for the source of it all—the religion of the Lord Jesus Christ—which is marked by its Church spires all over America, calling men to praise and prayer and service to the Giver of all good gifts. Come, ye thankful Christians, come, Raise the song of Thanksgiving for the privilege of being heirs of the accomplishments of those saints who have gone before, being members of the Christian Church, and for the

privilege it gives us to be co-workers with Jesus Christ in His work of bringing men and women under the power of the Holy Spirit and the guidance of His teachings. Let us, the redeemed of the Lord, say so! "Lord of harvest, grant that we", in this harvesting of precious souls, "wholesome grain and pure may be."

"For the Lord our God shall come, And shall take His harvest Home." There is a warning here! The hour—this Thanksgiving, 1946—is late—the time for meeting the world's greatest need is short—we are standing at the crossroads between the Old World Order and the New! The issue at stake is tremendous—no less than the salvation of mankind is at stake! God hath matched us to this hour—what if we miss the opportunity? There is not a minute to be lost—so, let us with hearts full of praise and thanksgiving go out into the highways and byways of this one world and tell the good news of the Gospel to the worried and oppressed, the lonely and the helpless, yea, to the indifferent and the complacent, that we may be used of God to bring Peace to this old earth. For, if we know our own hearts and recognize the need of the world, we will fall at His feet and sing:

"Even so, Lord quickly come,  
To Thy final harvest Home!  
Gather Thou Thy people in,  
Free from sorrow, free from sin,  
There forever purified,  
In Thy presence to abide:  
Come, with all Thine angels, come,  
Praise the glorious Harvest Home!"

\*Mrs. Alexander Maitland, Richmond, Va.

## Young Readers' Page

### Christmas Thoughts

By Mrs. R. T. Shields\*

The most beautiful story in all the world is found in Luke's Gospel 2:8-21. It is divine, it is true, it is historical. It is for every generation, for every nation, every age, small children, and grown-ups.

We think of Christmas as a time for the family to be together, a time for exchanging gifts.

Do we think of it as a time to draw closer to our Heavenly Father and His children at home and abroad? Christmas was given to us by Him when He gave His only begotten Son, because He so loved the world. Is there a more wonderful verse in all the Bible than John 3:16?

Forty years ago in East China there lived, in a small city whose wall was two miles in circumference, a few native Christians, five American missionaries, and four little boys, sons of the senior missionaries. The shops in that city had no display of Christmas toys or cards or gifts because their owners did not know of Jesus' Birthday. Hence, the Christmas celebration had to come from within the hearts and the home of the

missionaries. In the big cities near the coast where there were European shops, there were some Christmas displays, but not in the interior cities. So, the celebration of Christmas had to come from within—showing the native people who were only beginning to know about Jesus, and those who had not heard of Him, what His Birthday means to the world.

As time went on, more and more people in that great land became followers of the Christ Child. Christmas in the schools and Sunday Schools was a happy time for the children and older boys and girls. And in the mission hospitals, the patients learned of the "Joy to the World" through the singing of Christmas carols, services, and small gifts. These gifts were wrapped in red paper, according to the custom of wrapping gifts in China, and on each parcel was a Christmas card. These Christmas cards were saved from the previous year and the writing cut off; and, on the back of the pretty cards a Bible verse, John 3:16 or Luke 2:14 was written in Chinese characters. These cards often went into homes where the missionary never could go, and bore the glad tidings of God's love.

One of the most beautiful talks that was given to the patients in a mission hospital ward on Christmas morning was given by a young Chinese



doctor who explained to the patients that Jesus is the Light of the World, and asked them to believe in Him and come out of darkness into His glorious light. Not long after this, this young doctor was ill and died, but his message of light will continue to shine forth. His widow and three splendid boys are "carrying on" in China today.

In one of the Christian universities in North China, the students and others would meet at the campus chapel on Christmas Eve just as the sun was setting (and some years the moon would be coming up at the same time—a marvelous sight!) and gather together at the main entrance and sing Christmas carols—the same old familiar tunes (the words might be in Chinese or English), "Joy to the World," "Silent Night," "Hark the Herald Angels Sing," and others. On the tower of this chapel on Christmas Eve and Christmas Night a large cross, formed of electric light bulbs, was lighted and shed forth its light for miles around. People coming over the country roads would ask, "What is that light?" "It's the Christians' Lord's Birthday and they are celebrating," was the answer. Then came the sad Christmas of 1941 and the Japanese military had control of the campus, so the lighted cross did not appear.

Some of the Japanese soldiers must have known about the Light of the World and that gifts are given on Jesus' Birthday. One of the young Japanese sentries was on guard on the campus one evening at Christmas-time, and seeing a Western lady go to the home of another missionary where there were three children in the home and ring the door bell, he followed her. The lady turned and saw him. He could not speak English but knew a few Chinese words. He said, in Chinese, "Little child," and pointed to the light upstairs. As he did so, he reached in his pocket and took out a small Japanese doll and gave it to the lady. He again pointed up to the light, repeating, "Little child," and took from his pocket a small tin of fruit and gave it to the lady. Then he walked away. Surely he knew that it was Christmas time and he wanted to give to the children. Did he not know what Christian Fellowship means?

As we sing again our beautiful Christmas hymns this year, let us give afresh our hearts to Him, Who gave Himself for us, and ask Him to use each one of us in "brightening the corner where we are" at home, in our church, in our community, and in the uttermost part of the earth, that His Light may shine brighter and brighter until His Kingdom comes on earth.

"How silently, how silently  
The wondrous gift is giv'n!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive  
Him still  
The dear Christ enters in."

\*Missionary to China.

**PULPIT AND CHOIR**

# GOWNS

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## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "S":

(1) What the priests hid their eyes from. (2) What the people put on, to show their penitence, in Nineveh. (3) People who said there is no resurrection. (4) Their death is precious in the Lord's sight. (5) A city Paul visited. (6) What Jesus called His followers, in Matthew V. (7) Said, "Lord, Remember me," in Judges 16. (8) Buried in a cave. Genesis 23. (9) One of the three heroes of Daniel III. (10) Said, "A sword shall pierce through thine own soul also."

Answers: (1) Sabbaths. (2) Sackcloth. (3) Sadducees. (4) Saints. (5) Salamis. (6) Salt. (7) Samson. (8) Sarah. (9) Shadrach. (10) Simeon.

### John Knox On Family Worship

(An extract from Knox's "Most wholesome counsel, how to behave ourselves in the midst of this wicked generation, touching the daily exercise of God's most Holy and Sacred Word," first published about the year 1554.)

"Therefore, dear brethren, if ye look for a life to come, of necessity it is that ye exercise yourselves in the Book of the Lord your God. Let no day slip over without some comfort received from the mouth of God. Open your ears and He will speak, even pleasing things to your heart.

"Neither yet may you do this so quietly, that ye will admit no witnesses. Nay, brethren, ye are ordained of God to rule and govern your own houses in God's true fear and according to His Holy Word: your wives and family are your bishopric and charge; of you it shall be required how diligently ye have instructed them in God's true knowledge.

"And thus I say, ye must make them partakers in reading and in making common prayers, which I would in every house were used once a day at least.

"Above all things, dear brethren, study to practise in life what the Lord commands and then be assured ye shall never hear nor read the same without fruit. And this much for the exercise within your houses."

# Country Preachers

By Henry W. McLaughlin

There is need for preachers trained for and their lives dedicated to rural church work. The Presbyterian Church, U. S., has 1,550 churches served in groups from one to ten. It has 920 churches with less than 200 members that are now pastorless. This is 70 percent of the total of our churches. Our studies show that these constitute our most fruitful fields, if properly cultivated.

## Other Denominations Aroused

The leaders of all denominations are aware of the necessity of enlisting and training young men for the rural ministry. The Roman Catholic Church has a brotherhood of priests especially trained for rural work who have vowed to serve only in country fields. The Presbyterian Church, U. S. A., has employed Rev. Richard O. Comfort, Ph.D., to present to students of the agricultural colleges in America the call to the rural ministry. The Church of the Disciples of Christ has gotten out challenging literature on this subject. The National Lutheran Conference has had a commission working on the rural church. The report, in part, says:

"The key to the situation is the rural pastor. It must be the concern of the church to encourage qualified men to prepare themselves for the rural ministry as a life calling and then to give such men comprehensive specialized training for this ministry in both college and seminary."

The Baptist and Methodist Churches are giving renewed emphasis to rural church work. The Southern Baptist Convention has recently employed a Director of Country Church Work in the person of Dr. John D. Freeman, an expert in this field. His headquarters are in Atlanta, Ga.

Honorable Thomas L. Bailey, Governor of Mississippi, speaking over the radio on the Methodist Hour, June 16, 1946, took as his theme, "The Mission of the Rural Church." He said in part: "The little country church helps keep alive this family life and by putting religion at the center makes the motivation certain and sure, and helps build a solid foundation of our national existences. The harvest of the rural church is seen in the lives of those who live in that community and who go from there to find their destinies in the life of the larger world. These young people of character, of capacity, and of vision sweeten and save the life of the cities."

"It is from these rural churches that many of our great church leaders come; these churches have furnished, and still furnish, the preachers, the bishops and the church statesmen to our great Methodist Church."

The Episcopal Church is aroused. Recent issues of the RURAL MESSENGER have been received. This is published quarterly in the interest of town and country by the National Council's Division of Domestic Missions in co-operation with the Rural Workers' Fellowship of the Episcopal Church. There are some challenging articles revealing the needs for the training of rural pastors.

## Presbyterian, U. S.

The theological seminaries of our own Church recognize the need of pastors trained for rural work. Rev. C. Morton Hanna, D.D., has received national

recognition for the work which he is doing in this field in Louisville Presbyterian Theological Seminary. Rev. James Appleby, D.D., with a fine vision for the task, has begun his work in this field at Union Theological Seminary, Richmond, Va., and Rev. Cecil Thompson has just commenced his work in Columbia Theological Seminary, Decatur, Ga. Austin Seminary is making provision for supervision of student field work.

## Money Needed

None of our seminaries have funds sufficient to make these experiments permanent. About a year ago we ran some advertisements in the church papers. These were designed to acquaint our people with the needs for \$100,000 for each of our seminaries to endow a chair to give specialized training for country ministers and home missionaries in conjunction with evangelism and field supervision.

## Response From Publicity

The response from the publicity given to the needs of the four theological seminaries for funds to endow the proposed chairs has not been as generous as we had hoped. Seed, however, has been sown, and having been reared on a farm, I hope for a harvest. The least generous response has been from Austin Theological Seminary area. That area has the greatest need because the rural population is the largest, and up to the present the efforts of our Church in the Austin area have been confined mainly to the urban areas. Dr. David L. Stitt, President of Austin Theological Seminary, writes:

"I am sorry that we cannot report a larger receipt toward the endowment of a Chair on Country Church Work. The total to date is \$137.50. I wish we could ear-mark \$100,000 of the coming campaign for this purpose, but it is already ear-marked for other pressing needs."

Dr. B. R. Lacy, President of Union Theological Seminary, Richmond, Va., reports:

"To date we have received exactly \$1,000.00 toward the endowment of a Chair of Country Church Work. This is a small beginning, but I hope it will be a nest egg that will hatch a large brood. I believe that all of these contributions were the result of your advertisements and of your efforts."

Dr. Frank H. Caldwell, President of Louisville Theological Seminary writes:

"To date Louisville Seminary has received 13 gifts amounting to a total of \$2,060.00 for the endowment of a Chair in the Rural Church. I hope very much that we can increase this amount substantially, and believe that we could do so if an 'incentive gift' of a significant amount could be secured to stimulate gifts."

Dr. J. McDowell Richards, President of Columbia Theological Seminary, reports:

"The total amount received for the endowment of the Chair of Country Church Work and Evangelism at Columbia Theological Seminary is \$5,911.20. It is impossible for me to say just how much our advertising campaign served to assist in the securing of this amount, but I think it is conserva-



tive for me to estimate that 75 percent of our gifts were received as a result of personal solicitation and that not more than 25 percent came as a result of the advertising."

The opportunities to give are still open, and the need is urgent.

### Three Ways to Give

1. Make your check payable to the treasurer of the theological seminary of your choice and send promptly either to Austin Theological Seminary, Austin, Texas; Columbia Theological Seminary, Decatur, Georgia; Louisville Presbyterian Theological Seminary, 109 East Broadway, Louisville, Kentucky; or Union Theological Seminary, 3401 Brook Road, Richmond, Virginia.

2. Transfer your war bonds and make them payable to the Trustees of the seminary of your choice, inserting name and address of the seminary, bonds to be held in trust until the time of maturity. Send the bonds to one of the addresses indicated above.

3. Use the following form in your will: "I give, devise, and bequeath \$\_\_\_\_\_ and property named as follows \_\_\_\_\_ to the Trustees of (insert name and address of seminary) to provide for the support of a Chair to give specialized training to country pastors and home missionaries in conjunction with evangelism and field supervision."

Persons making gifts by check or war bonds should indicate the purpose of the donor as above.

## General Church News

### NOTICE TO MINISTERS

Passenger Associations which participate in issuing Clergy Permits to ministers have requested that the attention of our ministers be called to the following rule:

"No refund will be made where full fare has been paid through failure to obtain or present certificate." Mr. H. W. Siddall, Chairman of the Passenger Associations, states that many requests have been filed by clergymen for refunds (1) where passenger who possessed a certificate, but did not have it with him, or her, at the beginning of the trip, and (2) where passenger paid full fare for trip, then later secured clergy certificate and tendered a coupon therefrom in support of claim for refund down to half-fare.

In view of the reduced rate (half of first-class fare) granted to the clergy, I am glad to pass on to our ministers the request that they refrain from making claims for refunds under conditions outlined above. Clergy Permits should be secured early in the year so as to insure the presentation of certificate to ticket agent at the time of purchase of ticket.

In this connection I call attention to the fact that ministers who travel on Assembly expense as commissioners or members of committees are required to secure and use Clergy Permits.

E. C. Scott, Stated Clerk.

"He Hath Filled The Hungry With Good Things He Hath Holpen His Servant Israel."

(Luke 1:53-54)

Millions of Christians throughout the world will at this Christmas Season rejoice in His coming - God's great and unspeakable gift to man.

But to countless thousands of poor distraught Israel, this Christmas will mean just another dreary and cold winter, with hunger, homelessness and despair ever present.

Will you please help us for His sake to bring some cheer and help to our Hebrew Christian brethren and our Jewish friends, so that they too may know of His love, and praise God with us for His coming.

### The Friends Of Israel Missionary And Relief Society

's engaged in a world-wide ministry of mercy. We are sending food, clothing, medicine, the Word of God, and ministers of the Gospel, to suffering Jews and Hebrew Christians in many countries in Europe, Asia, Africa, and also at home.

You too can be a blessing at this Christmas Season. Help our testimony. Let the hungry be filled with the good things of God and the tears be wiped away. Your special Christmas Gift, small or large, will be gratefully received.

### The Friends Of Israel Missionary And Relief Society, Inc.

728-B Witherspoon Building  
Philadelphia 7, Pa.

President ..... Joseph M. Steele  
Treasurer ..... Dr. Joseph T. Britan  
General Secretary ..... Rev. Victor Buksbazen

#### TREASURER FOR CANADA

Rev. P. S. Dobson, M.A., D.D.  
Principal of Alma College  
St. Thomas, Ontario, Canada

Our quarterly bulletin, *Israel My Glory*, sent to all contributors and also on request.

### The Work Is Sponsored By The Following Committee

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**Dr. James Sprunt On The  
Presbyterian Hour**

Dr. James Sprunt, pastor of the Lookout Mountain Presbyterian Church, Chattanooga, Tenn., will be the speaker on The Presbyterian Hour on Sunday, December 1, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A South Carolinian by birth, Dr. Sprunt received his education at Davidson College, and took his theological training at Union Theological Seminary in Richmond, Va. His first pastorate was in Chase City, Va., and from there he went to the Knox Presbyterian Church in Norfolk, Va. He was called in 1933 to the Westminster Presbyterian Church in Lynchburg, Va., and after a pastorate there of twelve years, he went last year to his present pastorate in Tennessee.

The subject of his address will be, "Ties That Bind A Christian Home."

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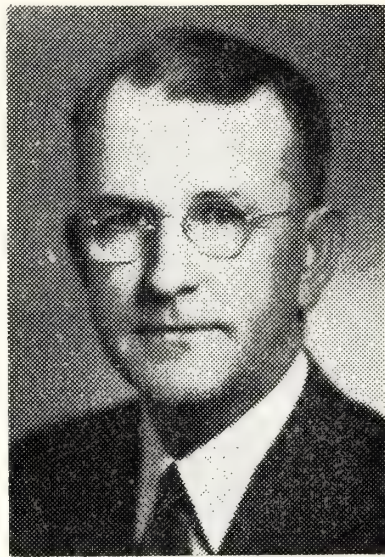
**Rev. And Mrs. Williams  
Leave For Brazil**

Rev. and Mrs. Donald Williams, new missionaries, left Miami, Fla., on November 16 by Pan-American Airways for Brazil. They will be located at Recife in the North Brazil Mission. —H.K.T.

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**Mrs. R. E. McAlpine**

The Executive Committee of Foreign Missions announces with regret the death in Roanoke, Va., hospital on Sunday at 7:00 P.M., November 10, of Mrs. R. E. McAlpine. She was for 48 years a missionary of our Church in Japan, having retired in 1932.—H.K.T.



**Dr. John S. Land On The  
Presbyterian Hour**

Dr. John S. Land, pastor of St. Charles Avenue Presbyterian Church, New Orleans, La., will be the speaker on The Presbyterian Hour on Sunday, December 8, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

A South Carolinian by birth, Dr. Land attended Presbyterian College in South Carolina, from which he was graduated in 1914. He took his theological training at Columbia Seminary, and studied later in Tulane University in New Orleans, La. He became pastor of the St. Charles Avenue Mission, a branch of the First Presbyterian Church of New Orleans, in 1917. Under his leadership, the mission was soon organized as a Church, and has rapidly grown to be one of the outstanding churches in the Southern Presbyterian Assembly.

The subject of Dr. Land's address will be, "Crowding Out Worry."

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**New Hotel, Montreat, N. C.**

The one supreme necessity at present for the welfare of Montreat is the completion of the new hotel. This must be done to properly care for our conferences and the college, and it must be done before we can get to the regular schedule of improvements which we had planned before the burning of the Alba.

This building will be a great asset to the whole enterprise of Montreat and will add immensely to the value of all Montreat property. Let us all join hands and go to work in earnest to get the building finished at the earliest date.

Money available for the construction on this building is almost exhausted and it would be a calamity to have to discontinue the construction which is progressing so well. The total amount received to date for this building from all appeals

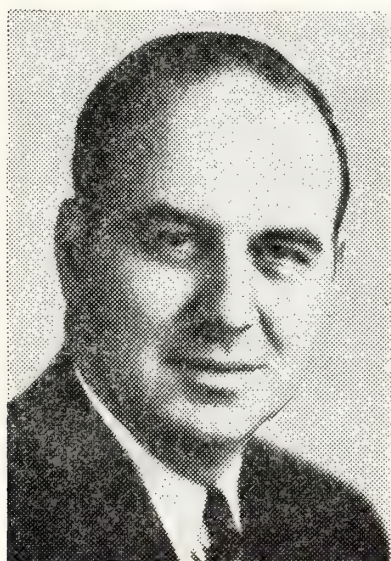


is \$13,103.73. The total amount needed in addition to the insurance is \$200,000.00.

We are now receiving requests from our conference leaders for reservations in the new hotel for their conferences next season. It is impossible to have one wing and the dining room ready for next summer's use unless money comes in more rapidly and in larger sums than it is at present.

Any financial help you may give to this cause will be well spent and greatly appreciated and will be of great value to the cause we love. Please make check payable to R. C. Anderson, Treasurer, Montreat, N. C., marked "for new hotel."

November 14, 1946. R. C. Anderson, President, and Treasurer.



**Dr. E. B. McGukin On The  
Presbyterian Hour**

Dr. E. B. McGukin, pastor of the First Presbyterian Church, Knoxville, Tenn., will be the speaker on The Presbyterian Hour on Sunday, December 15, 1946, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

Born in Georgia, Dr. McGukin entered Davidson College and graduated there in 1922. He got his theological training at Union Seminary in Richmond, Va., and for his first pastorate went to the Lafayette Presbyterian Church in Norfolk, Va., in 1929. Later he was pastor for several years in the Presbyterian Church in Winchester, Va. From there he went to his present pastorate in Knoxville, Tenn., ten years ago. The degree of Doctor of Divinity was awarded Dr. McGukin by King College in 1938.

The subject of Dr. McGukin's address will be, "The Strategy Of Satan."

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### Winston-Salem Presbytery

One hundred and twenty-five young people of Winston-Salem Presbytery attended the Third Annual Presbyterian Youth Fellowship Fall Leadership Rally, held October 26-27, at the First Presbyterian Church in Winston-Salem, according to Miss Margaret Wyatt, adult adviser for the Presbytery Council of Winston-Salem.

This was the Third Annual Retreat for the young people of the Presbytery. The first was held in the fall of 1944, when the Presbytery Council was faced with the problem of organizing fall district rallies. In the previous years these rallies had been small and uninteresting. The Council, under the presidency of Miss Eleanor Godfrey, considered carefully the needs of the Presbytery and decided that leadership training was needed above all else.

At that time only twelve young people's groups were organized, and in many of the other churches there was no one that knew the program, or how to organize the young people. It was decided that rather than have fall rallies, a Leadership Retreat would be held, with officers, highway chairmen and adult advisers the only ones eligible to attend. In that first retreat Miss Nelle Morton, then of the Young People's Department of the Executive Committee of Religious Education, was the inspirational leader. Following her talks, discussion groups were held for young people in organized churches and unorganized churches, the purpose being to stimulate organization in the Presbytery. After the first retreat, the leaders felt that more time should be given to class sessions.

Therefore in this Third Annual Retreat the new Youth Fellowship Program was emphasized and taught in all classes. Council members who had attended the Synod's Leadership School held in Red Springs, N. C., in June, led the groups studying the work of the commissions, and Presbytery officers led the training groups for officers.

For the retreat the young people were housed in the homes of members of the hostess church, and the meals, Saturday evening and Sunday noon, were served in the church dining room.

Miss Betty Scott Barber, director of Young People's Work in the Synod of North Carolina, keyed the meeting, speaking on the Presbyterian Youth Fellowship Program, and following her talk the young people were divided into interest groups. These met for an hour on Saturday afternoon and for three-quarters of an hour on Sunday afternoon, discussing and planning the work of their respective offices and commissions.

The young people of the Presbyterian Church in North Wilkesboro led in the worship service on Saturday afternoon; young people of the Presbyterian Church at Reynolda, N. C., directed the entertainment on Saturday evening. The young people of the hostess church handled the registration and were hostesses for the meals and arranged for the entertainment of the visitors in homes.

Dr. George Mauze, pastor of the First Presbyterian Church, Winston-Salem, presided at the communion service on Sunday afternoon which closed the retreat.

Gordon Finley, Jr., of North Wilkesboro, is president of the Presbytery Council, and he presided at the general sessions.

### Visitation Evangelism Adventure At Elkins

By David B. Walthall

A Visitation Evangelism Campaign of high achievement was held by the David Memorial Presbyterian Church of Elkins, West Virginia, August 4-7. While no evangelistic or spiritual effort can be measured by numbers alone yet the fact that fifteen teams visited 144 prospects in three evenings and secured 37 professions of faith in Christ and 52 transfers of church membership indicates something of its significance.

The four days of intensive effort represented the culmination of much prayer and planning on the part of Rev. William B. Ward, the pastor, and Mr. Arthur Wood, Sessional Chairman of Evangelism, and a number of other deeply consecrated Christians. Dr. David B. Walthall, Regional Director of Religious Education for the Synods of West Virginia and Kentucky was invited to direct the campaign.

Prospect lists had been carefully prepared in the approved manner well in advance of the concentrated effort. Ten teams of men and five of women and young people had been chosen and agreed to serve. The program opened Sunday morning with a sermon on the heart of the Gospel message. In the afternoon the first intensive training period was held in which the teams were instructed in the Biblical basis for the effort, the motives for personal evangelism, and the technique of evangelistic visiting. The Sunday evening service was devoted to an exhibition of **The Power of God**, an evangelistic film of marked power, produced by the Missouri Synod Lutherans.

Monday evening Davis and Elkins College was host to the summer meeting of the visitors. Lists were distributed, further instruction was given, and the teams went out two by two. The first evening of visiting produced widespread amazement on the part of the laymen that they were able to do this work so successfully. The tangible results were 36 decisions out of 55 prospects interviewed, including 15 professions of faith. The numerical results were remarkable but envisioned in terms of spiritual uplift both of those interviewed and those interviewing, only eternity will reveal the results.

Similar supper meetings followed by a period of instruction and an evening of visitation took place on Tuesday and Wednesday. In Luke 10:17 the Seventy returned with joy saying: "Lord, even the demons are subject unto us in Thy Name." So in Elkins the visitors returned with similar joy in their hearts. One team of men reported six professions and five transfers out of fourteen prospects interviewed. Another pair secured five professions and six transfers out of 12 prospects. As had been confidently anticipated no team went through the campaign without at least one decision. Although the campaign officially closed Wednesday night yet the visitors were so enthusiastic that they went out other nights in the week to finish up those they had not been able to find at home. This produced still more decisions.

A heavy load was placed upon the pastor to interview and train those making decisions by Membership Sunday, August 25. But this was done and on that Sabbath morning the hearts of the congrega-



tion were gladdened at the sight of 24 adults coming into the church on profession of faith and 42 by transfer or restatement, a total of 66 standing before the pulpit for entrance into the church! More interviewing resulted in 9 more additions by profession and 10 by transfer on October 6, a total of 33 by profession, 14 by restatement and 38 by letter uniting with the church as a result of the special effort.

To integrate this large group of new members careful counselling and teaching, a large welcoming reception, and a program of family sponsorships was and is being employed. This is considered a vital part of the campaign.

Thus again the vision and prayers of the church leaders, the consecrated efforts of the visiting teams, and the well established techniques of visitation evangelism were vindicated. It was widespread conviction of the group that laymen, having thus for the first time realized their evangelistic powers, would carry on a continuing program of evangelism. The whole campaign was based on material provided by our Assembly's Committee on Evangelism (Dr. H. H. Thompson, Director) and on the indispensable book **A Workable Plan of Evangelism** by Dawson C. Bryan.

### Atlanta School Of Evangelism Stirs Much Interest

Great interest is being aroused throughout several Synods and in at least three different Presbyterian bodies by the School of Visitation Evangelism which has been projected for Atlanta, Ga., January 12-16, 1947. The School will be under the direct leadership of Dr. Guy Black, of Nashville, Tenn., who perhaps knows more about it than any other religious leader today. The local chairman of the School who will supervise its actual set-up, preparation, and execution, will be the Rev. Cecil Thompson, newly elected head of the Department of Evangelism and Church Extension at Columbia Seminary.

This is the first extensive city-wide project of this kind in the Presbyterian Church (U. S.) It is hoped that it will train church leaders from several Synods and spread the fire into many Presbyteries and local Churches. Over two hundred pastors and church leaders have been invited to participate, and will participate actually in the Visitation Program. The effects upon the Presbyterian life and power of Greater Atlanta can easily be imagined. Over thirty Atlanta Churches will use the program for four nights with the visiting ministers working along with chosen laymen with all of them learning by doing. Columbia Seminary thinks so highly of the matter that all classes are suspended for three days and both faculty and students will participate.

Atlanta Churches are now in process of preparing extensive prospect lists which will be available for those who come to work. The chairman of the local planning reports unusual earnestness and consecration on the part of the entire Planning Committee. The results should be far-reaching. November 15 has been set as the deadline for ministers to accept the opportunity. Pastors from all over the surrounding Synods of Georgia have already written in their gladness over the opportunity. Many of them are pastors of large city churches. Some of them are themselves chairmen of evangelism, some are pastors of rural areas, and



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some are themselves evangelists, all wanting to share in the work and learn more concerning the greatest mission of the Church—that of winning men for Christ.

The eyes of the entire Assembly may well be focused upon this new movement that may well warm the hearts of the entire Church. The prayers of all the church people are asked as our Church launches out into this great venture. The chairman of evangelism in every Presbytery in the Synods of Georgia, Alabama, Tennessee, South Carolina, Florida and Mississippi have been invited and urged to use this as a special time of training for their work. All pastors who have received letters of invitation and who have not yet responded are asked to do so at once. Dr. Howard H. Thompson, Assembly's Director of Evangelism, will also assist in the School. It will perhaps be the most extensive mass movement for actual evangelization and training for evangelization ever attempted in our Assembly.

## Montreat

At the request of Dr. R. C. Anderson, President and Treasurer of the Mountain Retreat Association, the Board of Directors in meeting on October 30th elected Rev. J. Rupert McGregor, Th.D., of Birmingham, Ala, President and Treasurer of the Association. Dr. Anderson has been President and Treasurer of the Association for the past 35 years and three years ago presented his resignation as President and Treasurer, but no one has been chosen to succeed him until now, and this is done at his insistence.

The Board asked Dr. Anderson to continue as President and Treasurer of Montreat College for Girls. He was also asked to continue the building of the new hotel which is now under construction. Dr. Anderson will continue to hold the office of President and Treasurer of the Mountain Retreat Association until his successor is secured at which time he becomes President Emeritus.

Dr. McGregor was born in Dillon, S. C., October 30, 1892. He received his B.A. degree at Davidson in 1914; attended White's Bible School in New York City, and was graduated from Columbia Theological Seminary, then at Columbia, S. C., in 1919. His charges have been Cedartown, Ga., Lexington, N. C., and Burlington, N. C. The last named charge, from 1934 till 1942. He was moderator of the Synod of North Carolina in 1937, and was in charge of religious education and youth conferences for several years. It is not known whether Dr. McGregor will accept, but the Directors sincerely hope he will. Dr. McGregor is now pastor of South Highlands Presbyterian Church.

### Contributions Of The Presbyterian Church (U. S.) To The General Assembly's Training School Richmond . Virginia

#### For The Month Of October:

1946 .....	\$ 2,371.94
1945 .....	2,177.92

#### For The Year:

1946 .....	18,336.78
1945 .....	16,587.82

## BOOK REVIEWS

### THE FEDERAL COUNCIL OF CHURCHES AND THE REFORMED FAITH

An Exposition of the Relationship Between the Federal Council of Churches and the Reformed Church in America. By Rev. Henry P. Kik, 1946, The Collegiate Press, Chicago, Ill. 16 pages. 40 cents per copy. Mail Order Address: Rev. Henry P. Kik, 1533 South Sixty-first Court, Cicero, Ill.

The pastor of the First Reformed Church of Chicago has in this little pamphlet clearly presented and truthfully interpreted the issue of membership in the Federal Council. Perhaps nowhere else is there so concise and so easily understood an exposition of the Church-Council relationship.

All who are doubtful about the Southern Presbyterian Church's stand in this matter should thoroughly read this booklet. "The Reformed Church in America for forty-six years has walked down the corridor of time with the Federal Council. What have been the results? In seeking to bestow of our goods to others, we have been robbed ourselves! By co-operating with the Federal Council and its agencies we have surrendered much of our distinctiveness. The distinctiveness of our church is its very reason for existence. Our Church's distinctiveness is based upon the Reformed Faith which we believe to be right interpretation of the Word. If, however, we no longer believe that this distinctiveness is worth-while, then it is time to cooperate with the ecumenical movement in an organic way—Then allow one Christian Church, interdenominational, international, interracial, and interdoctrinal, to transform this one world into the kingdom of God. All this do without the infallible Word, the Christ of God, and the redeeming blood of the Saviour."

"To continue as a member of the Federal Council of Churches cannot but mean the loss of our distinctive Christian witness. It means our having fellowship with many who deny the Lord Jesus Christ. It means preaching with our fingers crossed and our ordination vows neglected. To remain in the Federal Council of Churches will eventually bring an end to our effective witness to the historic Christian Faith." Here are the proofs, in this booklet, of our incompatibility with the Council. Here are the facts. We believe they should be thoroughly read and widely disseminated.

—Harold Borchert.

### A BOOK OF PROTESTANT SAINTS

By Ernest Gordon. Published by the Moody Press, 153 Institute Place, Chicago 10, Ill. \$2.50.

The title of this book is arresting, by virtue of its being, unquestionably, an answer to those who think of "Catholic" saints. Perhaps the outstanding feature of this volume is its originality of material. This is not relating of well worn names, but a veritable encyclopedia of those, who for the most part, are unknown to fame. Among the greater names are perhaps the most valuable treatises, as the story of Hans Nielson Hough of Norway, Cesar Malan, inspirer of the song, "Just As I Am,"



Frederich Godel, and many others. This is the kind of a book you will want to read on long winter evenings. It cannot be read in a hurry; it will be referred to again and again. Whatever Ernest Gordon writes is worth reading—if for no other reason, for his scholarly style, inherited no doubt in part from his distinguished father, the late Dr. A. J. Gordon. Ernest Gordon is well fitted to review the lives of these saints—a Boston and Harvard background, together with years of study on the Continent, has well equipped him for the task. One marvels at how he has been observing closely and widely, leaving no moment of opportunity, to capture all good things for the cause of Christ. He who would strengthen his faith, widen his knowledge, and deepen his appreciation of the Christian men and women who have gone before will enjoy this book. —Oscar E. Sanden.

### CASE FOR CHRISTIAN EDUCATION

By Frank H. Colba - Price 15c

### GOD'S GRACIOUS PROMISES

Price 10c

### FRIENDS FOREVER

By Wm. A. Kramer - Price 15c

Published by Concordia Publishing House, St. Louis, Mo.

**Case For Christian Education**, a five act play, meets the long felt need for a simple way to dramatize the possibilities in Christian Education. As a play this will be easy to use; there are only a few major characters, yet enough minor characters so that a large number of children in Sunday School can be used in the course of five acts. The scenery is very simple, and the dialogue is not difficult; there are few long words and no complicated sentences.

**God's Gracious Promises** consists of twenty of the best promises in both Old and New Testaments. They are attractively printed, and bound in a rainbow covered pamphlet. This pamphlet would make an especially good gift for anyone in time of sickness, trouble, or sorrow.

**Friends Forever** is an interesting, illustrated tract for children under teen age. It sets forth, in story form, the way by which a child may win another child to Christ. At the same time it offers an argument for Sunday School and Church attendance which would appeal to children.

—E. McKinley Weaver.

### JESUS THE MESSIAH

By William Manson. Published by the Westminster Press, Philadelphia, Pa. Price \$2.75.

A critical analysis of the origin of the Christian religion, based on an examination of the basis of confession of Jesus as Messiah. The synoptic tradition of the Christian revelation of God is here made the foundation for the components of Christianity as contrasted with the views arrived at by a comparative study of religion, with reference to Form Criticism. This is a book for the minister's workshop, or perhaps rather, the Seminarian. It is too involved and technical to hope for wide reading among those not trained in critical, modal, studies. A slight tendency towards artificiality seems to weaken what is otherwise a profound and masterful production, dealing with a specific question. —O. E. Sanden.

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### Wings For The Soul

"My heart gives thanks for yonder hill,  
That makes this valley safe and still;  
That shuts from sight my onward way  
And sets a limit to my day.  
I thank Thee, Lord, that Thou dost lay  
These near horizons on my way.  
If I could all my journey see,  
There were no charm of mystery,  
No veiled grief, no changes sweet,  
No restful sense of tasks complete.  
I thank Thee for the hills, the night,  
For every barrier to my sight,  
For every turn that blinds my eyes  
To coming pain or glad surprise,  
For every bound Thou settest nigh,  
To make me look more near, more high,  
For mysteries too great to know;  
For everything Thou dost not show.  
Upon the limits rests my heart;  
Its safe horizon, Lord, Thou art."

—Anonymous.

### THE ENRICHMENT OF LIFE

By Paul N. Elbin. Association Press, 347 Madison Avenue, New York 17, N. Y. Price \$1.50.

It would be well if many who have the privilege of conducting student chapel services would take this task more seriously. Altogether too many ministers and professors take this matter lightly, overlooking the fact that a chapel hour in the life of a student might count for more than anything in his student experience. "The Enrichment of Life," a series of College Chapel talks by President Elbin of West Liberty State College, West Virginia, comes as a stimulating help to those who must prepare for such assignments. According to Dr. Elbin, education is not measured in terms of semester credit hours but is the process whereby life is enriched. —Oscar E. Sanden.

### MANUAL OF GOSPEL BROADCASTING

By Wendell P. Loveless. Moody Press, 153 Institute Place, Chicago, Ill. Price \$3.50.

Now that Gospel radio broadcasting is here, and is rapidly becoming used by most ministers and Christian workers, at least occasionally, it is becoming apparent that radio broadcasting is likewise an art. But even as the musician must first study the mechanics of music, or as the pulpit orator may well first study homiletics, so the radio preacher will want to know the science of broadcasting. So far as we know, this is the first book of its kind ever printed. Its author describes the effort as one of pioneering. It is calculated to serve as a text book of Gospel radio for Christian Training Schools; to help the actual broadcasters, and also to enable the hearers to better appreciate what is "behind the scenes." The well informed student of today's methods will profit greatly by this book.

—O. E. Sanden.

### ILLUSTRATION OF BIBLE TRUTH

By H. A. Ironside. Moody Press, 153 Institute Place, Chicago, Ill. Price \$1.00.

For those who are looking for a new book of helpful sermon illustrations, or helps for any inspirational talk that might be given, there is good news here. While there are some who criticize the use of illustrations, we remember that the Master, who spoke as no one else had ever done, pronounced immortal truths in His illustrations; and the great preachers and teachers of history have done the same. The late Dr. Melton Clarke used today, "Give me one good illustration, and I will build a powerful sermon." The illustration "Who Can Pay?" is a tremendous sermon in itself, the section illustrating "Verbal Inspiration" is nothing short of brilliant. There are a hundred others—well worth knowing.

—O. E. Sanden.

### THE REASON FOR OUR HOPE

By Vernon Grounds. Published by the Pinebrook Book Club, East Stroudsburg, Pa. Price, \$1.25.

A thought provoking little volume of 109 pages, so crowded with apt references and quotations as to stimulate one with a great desire to read more widely. The section on "Science And Scripture" is especially helpful for times like this. It is sometimes doubtful whether one's point is gained by reducing an argument of religion down to an "either-or" position, when the defender may be crowded out of his place. The author seems at times to put himself into very crowded quarters. But all through the book there breathes the spirit of faith, of hope, of courage, of conviction. A useful book to place in the hand of the modern doubter.

—Oscar E. Sanden

### RADIO THE NEW MISSIONARY

By Clarence W. Jones. Published by the Moody Press, 153 Institute Place, Chicago, Ill. Price \$1.25.

Little did I dream when I was with Clarence W. Jones the last time I would be asked for a review of his new book. We were at the air port in

Rochester, Minn., and saw Clarence off—his plane sped into the cloud banks, as we waved to him good bye. For a week he had been blowing his trumpet in a youth revival meeting I conducted in the Mayo Brothers Civic Auditorium. This book is an eye opener. Every prospective missionary would profit by reading it. The story of HCJB, the missionary radio station in the heart of the Andes is a living, throbbing, vital productive monument to the work of Christ. This is a living monument in contrast to the far famed statue of the Christ of the Andes. Typically of Clarence Jones, the famed broadcaster did not forget to mention his radio technician and engineer. A manual of the modern technique that hyphenates the modern mechanic and the modern mechanic and the present message.

—O. E. Sanden.

### FROM ROMAN PRIEST TO RADIO EVANGELIST

By Manuel Larrido Aldama. Published by Zondervan Press, Grand Rapids, Mich. Price \$1.00.

This is the time to read such a book as this. Now that the mission fields are opening up to the South of us, and that opportunities beckon, it behooves us to strengthen our faith and conviction by informing ourselves about the actual victories of Christ in South America. Now that we are becoming "hemisphere-minded" it is well for us to have a working acquaintance with the fortunes of Protestant Christianity there, and also to have a new insight into the Roman problem. It is well for us to know of some of the Christian workers in this great land, though outside of our own communion. Here is an added trophy to the victories of the Lord Jesus Christ.

—O. E. Sanden.

### Sin's Service Is Slavery

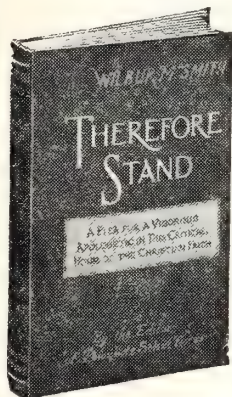
"An exiled king had learned this truth; for James II, on his deathbed, thus addressed his son: 'There is no slavery like sin, and no liberty like God's service.' Was not the dethroned monarch right? What think you of the fetters of bad habits? What think you of the chains of indulged lust? The drunkard who cannot resist the craving for wine, know you a more thorough captive? The covetous man toils day and night for wealth, what is he but a slave? The sensual man, the ambitious man, the worldly man—those who, in spite of the remonstrances of conscience, cannot break away from enthrallment—what are they, if not the subjects of a tyranny than which there is none sterner, and none more degrading?"

"If the Son of God shall make you free, ye shall be free indeed." (John 8:36).

—The Home Evangel.

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**The Minister As A Teacher**

By Rev. Joseph M. Getty\*

Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. I Timothy 4:11, 12.

These words of wisdom, traditionally attributed to Paul the aged, and addressed to young Timothy, have lost none of their pertinence for pastors in our day. For they contain good advice for men whose major business is preaching. The meaning might be caught more pointedly if we were to translate, keep on commanding and teaching these things. Never let anyone despise your youth, but constantly set before believers an example in speech, in conduct, in love, in faith, and in purity. In a word, so teach and so live that instead of despising your inexperience, people will see the dignity of youth in you.

We wish to underscore for you today the importance of teaching in a successful preaching ministry. We also wish to suggest the importance of gaining the respect and the following of your flock by the power of your pastoral example. By teaching we mean so guiding a learning process

that those who participate really learn. For as there may be much preaching from the pulpit without conversion in the pew, so there may be much telling without learning. We teach when our pupils learn.

I. The Importance of Combining Teaching With Preaching. First, let us recognize the importance of a teaching ministry. When I was a student in a Seminary which has the reputation for training teachers, it was difficult for me to understand how some of my fellow students could become so enthusiastic over Jesus as the Master Teacher and then despise teaching as a part of the minister's task. They would relegate teaching to persons of lesser ability and training, arguing to themselves that teaching was not important enough to concern men who would be ministers of the Gospel. Again, they would thrill to the school of John Calvin, who attracted Christian leaders from the British Isles and Europe to Geneva through his ability as a teacher. Yet they would forget John Calvin the teacher as they argued over the merits and demerits of his theology. To be sure, neither Christianity nor Reformed Protestantism could have



succeeded without great teaching, but that is easily forgotten by aspiring young preachers. Do we dare choose between teaching and preaching? That is not required, for the minister does not face a choice between teaching or preaching, but rather the necessity of combining teaching with preaching.

For who is it that despairs of the prayer meeting and of the Sunday night service but the preacher who can do nothing but preach? And who sends men and women to college spiritually illiterate but those pastors who have not learned the art of combining teaching with preaching?

II. Teaching From the Pulpit. How was Timothy to teach? He was to teach by precept and example. He was to teach in the pulpit. Like the young preacher of today he might preach topical sermons or he might preach expository sermons. He might preach eloquent sermons or he might preach simple sermons. He might preach doctrinal sermons or he might preach practical sermons. But they must be an unfolding of the revealed truth of God as this truth was pertinent to the everyday living of the people. The young preacher must not declare as true his halfbaked ideas picked up from reading or comments on the radio or lectures. These ideas must have been tested by the everlasting Gospel of Christ and worked out in the preacher's experience if they are to feed the flock and to gain the respect of the people. Therefore the preacher today must not use his pulpit as a sounding board for untested ideas, but as a flaming altar where God's truth breaks forth into the life of man.

III. Teaching in the Parish. The young preacher was also to teach in his parish. For preachers always have two avenues of proclaiming truth. The one is in doctrine and the other is in conduct. Let your conduct, says Paul to Timothy, demonstrate the power of a noble example in speech, in conduct, and in spirit. He might well say to us, you may teach soundness in the faith so vehemently and so blindly that you lose your love for your Christian brethren and your people lose their love for Christ. By taking yourself and your position too seriously you may forget to be natural among the members of your church. Some of them may conclude that you are a queer sort of duck who should be drowned in the lake. Of course, they will not drown you in the lake—they will only wish they could. And they will likely reject the good in you along with the bad, the holy with the "holier than thou."

IV. Teaching in Relation to the Educational Program of Your Church. Let us suppose that you profess a great interest in the Women's Auxiliary in your church. Yet you never take the time or the trouble to let the women teach you what they are doing and striving to do. That would be a confession of your ignorance. So you praise them when you can, and use them for what you can get out of them, but never really take the trouble to understand their work. Do you think they do not know your real attitude? Do you suppose that they do not say to each other what they would never say to you—that you are not really as interested in them and their program as you profess to be?

Or again, if by some strange cut-throat reasoning you assume a conflict between the educational and the evangelistic program of your church, and if you profess a great interest in the educational program but see in it only a means of supporting your preaching, the congregation will know that you think nothing is really important except your

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preaching, with the emphasis on the **your**. If it is only a means of helping you to get results at the altar and is not a means of building up the members of your church in the most holy faith, your congregation will soon learn that you are more concerned about your reputation as a preacher than you are about Jesus Christ and those He died to save.

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### Conclusion

What Paul wrote to Timothy and what we are trying to say to you is that your example in teaching by word and deed is absolutely essential for fruitful preaching. Blessed is the man who is gifted as a preacher and who has sufficient insight to buttress good preaching with effective teaching.

\*Dean of Instruction, General Assembly's Training School, Richmond, Va.



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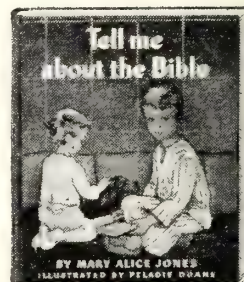
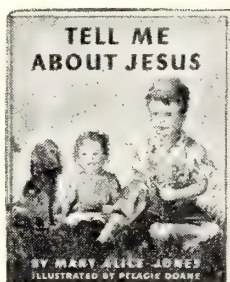
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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 3, 1879."

Volume V — Number 16

DECEMBER 16, 1946

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

**Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.**  
**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### An Important Announcement

THE SOUTHERN PRESBYTERIAN JOURNAL is delighted to announce that it has made arrangements with Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary of Philadelphia, Pa., to prepare forty articles, giving an introduction to each of the books of the Old Testament from the conservative point of view.

Dr. Young is the successor of the famous Hebrew scholar, Dr. Robert Dick Wilson, and is recognized as one of the foremost Hebraists of America. We believe that these articles will fill one of the most desperate needs of evangelical Christianity of our day. These articles will be of such tremendous value that we are urging our friends and subscribers to send in new subscriptions in order that our Southern Presbyterian constituency may be better informed on this transcendent subject. The first installment will appear in the January 1, 1947, issue. Send in your gift subscriptions now, in order that your friends may read the whole series.

—H.B.D.

mas transforms the "water of life's commonplaces into the wine of romance and song."

Christmas is the fabulous realm of the child. Ah, not for philosophers is Christmas: and science must vacate his throne. Here the poor rise above poverty, and the proud in humility kneel. Angels still lend it enchantment: the humble still crowd round the manger.

Christmas is a prophetic season, a sacred segment of the time. As with the child goes innocence in one hand and delight in the other, so holiness and happiness are twins. Of old it was written: "A little child shall lead them." And the key to Christmas, as also to "that day" of the prophets, is the heart that is childlike.

Christmas is a foretaste of the golden age to come: The miser foregoes his hoarding; the grouch forgets his complaints: prodigal now is the skinflint; and social the one who was hermit. Fear and faith exchange places. Joy drives out envy and strife. Over hovel and palace, for lord and for laborer, is cast the mystic spell of the wonder and sweetness of childhood.

Love, and joy, and possessions, celebrated the first Christmas—parents for loving, shepherds for rejoicing, magi for giving. And every heart on each succeeding Christmas, the day of giving, thrills to that high tradition. At the origin of Christmas God gave to man the Child of His love: at the completion of Christmas man gives to God the love of a child.

For Christmas is not a day in the calendar: it is an experience of the heart. "Except a man become as a little child . . ."

—R.T.G.

## Christmas

Christmas is a marvelous day. The wonder of history opened the Christian era—the coming of **The Child**. And as Christmas first came with the child, so Christmas still lives for the child—and for those who are childlike in heart. The real Christmas is only for them.

Christmas is a wondrous occasion. It converted the glamour of a pagan festival into the glory of a Christian celebration, the high day of the calendar of the civilized world. And each descending Christ-

## The Far Spent Night

It is night time in the world. As the old year fades out and the new year looms up, we shall find it helpful to remember this. Otherwise we shall build up false hopes that will surely collapse.

The Word of God teaches consistently that the world is in a long night and has been since the fall of man. The turn of the year, increased effort to agree on the part of the representatives of the United Nations, a few good resolutions made by



well-meaning individuals should not lead us to exaggerated thoughts of a new day.

True, the night is not a complete blackout. Men loved darkness rather than light, but "light is come into the world." (John 3:19). Also, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." (II Cor. 4:6). Further: "We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn ..." (II Peter 1:19).

So for the present we can expect to find spiritual blindness with men stumbling in the dark. We can expect to find recklessness and shamelessness. Also, we shall surely find bewilderment and confusion. But along with all of this we may rejoice that the darkness has not put out the light of Jesus Christ and that He is shining down now upon this world as "the light of the world."

Still, we long for the light of day, the day that is to be ushered in by the glorious second coming of the Lord Jesus Christ. And to encourage us the Apostle Paul states: "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand." (Romans 13:11,12).

That encourages us. Does it lay upon us any obligations as we face the future? Yes. Paul adds: "Let us therefore cast off the works of darkness and let us put on the armour of light." That means that we as Christians should take off all garments made filthy and spotted by sinful and worldly compromise, and put on rather the panoply of the soldier of Christ. And we are not to lay our weapons down until the Captain of our salvation comes with "the voice of the archangel and the trump of God." (I Thessa. 4:16).

The night has been long, but it will be morn-  
ing soon. —C.N.W. III.

## A Man Who Can See

In a recent conversation Dr. John M. Wells stated that after he had delivered his Sprunt lectures on "Southern Presbyterian Worthies," a friend remarked: "You omitted one of the greatest worthies our Church has produced." Dr. Wells inquired about this omission and his friend replied: "I have reference to Dr. John Girardeau. He was a man who could see things."

Any one who is familiar with the life and labors of Dr. Girardeau will be impressed with the accuracy of this statement: "He was a man who could see." He could see what many other good men were not able to see. The Woodrow controversy concerning evolution is an example of this. Although Dr. Girardeau was on friendly terms with Dr. Woodrow, he realized that Dr. Woodrow's position was an alarming one. He could see that evolution was not a harmless hypothesis and that once it was accepted it had deleterious bearings on the cause of Christ. Some of Dr. Girardeau's friends thought that he was extreme in his views, but another alert theologian who was also able to see, commented: "Every theological distress of the hour is traceable to its baleful influence." Dr. Woodrow could not see the fruits of evolution. Dr. Girardeau could see them. And so he fought for his faith as a man fights for his life.

Many good men who hold dangerous views are unable to see the logical consequences of their positions. Those who have tried to hold to evolution and also to evangelical Christianity should remember a statement made by Bousset, an evolutionist who wrote: "The conception of Redemption, the dogma of the Divinity of Christ, the doctrine of the Trinity, the idea of Vicarious Sacrifice, the belief in the miraculous in the old view of Revelation—we see how all these things are swept away in the stream of development."

In this day of crisis there is a burning need for more men of the Girardeau calibre who are able to see clearly the destination of tendencies. Such men of spiritual insight are the real prophets and trustworthy leaders of their generation. —J.R.R.

## "Who Is The Greatest?"

(Matthew 18:1)

The way **up**, in God's Kingdom, is **down**. The way up, for Christ, was down. He was exalted in Heaven, equal in power and glory, with the Father, rich in His nature, His glory, His possessions, His happiness. For our sakes He became poor. He left all, laid all aside, and came down—down to a cradle in Bethlehem, a carpenter's bench at Nazareth, a cross on Calvary.

Now God has highly exalted Him and given Him a name that is above every name, and every knee shall bow and every tongue confess Him Lord, to the glory of God the Father. Jesus knew whereof He spoke when He said: "Even as the Son of Man."

It is the way the Master went,  
Shall not the servant tread it still?

The way up, for us also, is down. The servant is not above his Master. There is no other road to greatness. The only road is down.

Down on our knees in humble self-effacing, God-honoring, prayer and supplication. God must have broken hearts, broken and contrite, and broken hearts mean bended knees. Salvation starts this way: "God be merciful to me, a sinner." It continues this way, as we follow Him. The only safe place, whether at the top or the bottom, is on our knees. The first, second and third greatest grace for the Christian, is genuine humility.

Down on our knees in humiliating service—at least service that would be humiliating for the natural man with a proud heart. No service was too small or too low or too little for the Master to perform for those who needed Him. Do we balk when we have to serve "on our knees" as He served in the upper room? Do we rebel if we have to take the place of a servant? Do we ever think some work is "beneath us?" Was any work beneath Him? He whose shoulders bent beneath the cross and whose heart was under the burdens of those who were weary and heavy-laden, and took the heavy end of the yoke, bids us serve as He served.

Down on our knees in heart-rending sacrifice, if necessary, bound with cords to the altar. He was stretched out on the cross, down on the ground, as they drove the nails in His hands and feet. As the cross was lifted, He was lifted with

it, in order that He might draw all men unto Himself. Would not men be drawn to Him today if we not only preached a crucified Saviour, but were more willing to be "crucified with Him?" If we suffer with Him, we shall also reign with Him. The crown comes after the cross.

When John and James asked for the chief places in the Kingdom, He said: "Are you able to drink the cup and be baptized with the baptism I am baptized with?" Understanding little of what He meant, they said: "We are able."

Are we willing to pay the price of true greatness? Are we willing to drink the cup, to be baptized with fire? Are we ready to stop thinking of self, and think only of His glory and His will for our lives? —J.K.P.

## Popular Or Right

It is a noteworthy fact that the word "popular" is not found in either the Old or the New Testaments. This may be confirmed by consulting the exhaustive concordance prepared by Robert Young. On the other hand, the word "right" is found in the Scriptures 319 times. The related word "righteous" is used 229 times. "Righteously" is employed 8 times. "Righteousness" occurs 304 times, and "rightly" 3 times.

This observation should lead us to see the relative importance of the terms "popular" and "right" in the sight of God. In making this statement however, we want to state plainly that we should not infer from this that God wants His people to deliberately strive for unpopularity. There is no virtue in this. It seems to us, that what God would have us to learn here, is that we should be so determined to do the right that we should be oblivious to either popularity or unpopularity. In making decisions the paramount question therefore should be, "Is it right?"

In the historical records of many of the leaders of Israel the highest commendation given them is that they did right. Here are a few examples: "Asa did right." "Jehoshaphat did right." "Jehoash did right." "Azariah did right." "Jotham did right." "Hezekiah did right." "Josiah did right."

Before making a decision we should ask God to show us the right and then give us the courage to do the right. Only as we know and do the right can we enjoy the peace of God that passeth all understanding. Right is the voice of God. Right is the call of truth. Happy is the man who knows the right and obeys the right regardless of consequences.

About ten years ago there appeared a little book entitled "Popularity" by Regina Westcott Wieman. Her purpose was to point out an intelligent way for every individual to attain satisfying balance and meaningful adjustment to group life in the presence of powerful and often objectionable social patterns. When kept within proper bounds such a purpose should not be criticized. But there is a real danger in permitting this urge to be pushed beyond proper limits. When pushed beyond legitimate limits then we degenerate into what Saint Paul has called "men-pleasers."

In this popularity business the Christian must ever be on his guard. A greater desire is to be right and merit the approval of Him Who will pass

upon our decisions at the last day and hear Him say, "Well done, thou good and faithful (not popular) servant." Popularity that is bought at the price of the forfeiture of the guiding principle "This is right," is entirely too expensive.

Our Lord forces us to take sides in life, and we must choose our side, whether popular or unpopular. Just as His preaching divided His hearers in the little country we call Palestine, so He divides men today. "He that is not for Me is against Me," is His own declaration that neutrality is an impossible position. Philosophy confirms His affirmation. Neutrality is impossible. Since we are forced to get off the fence, there is but one major consideration and that is, which is the **right** (not popular) side?

"Enter through the narrow gate; for wide is the gate and spacious the road that leads on to destruction and many are those entering through it. Because narrow is the gate and contracted the road that leads on to life and few are its discoverers."

Matthew 7:13-14 (Berkeley Version of the New Testament). —J.R.R.

## Protestantism And The Authority Of Christ

### An Answer To Dr. C. C. Morrison's Protestant Misuse Of The Bible

One of our esteemed pastors has sent Dr. C. C. Morrison's article on **Protestant Misuse Of The Bible**. In this article as in his book **What Is Christianity?** the editor of the **Christian Century** characterizes Protestantism as heresy. When Dr. Morrison, standing in the Disciple or Campbellite tradition, recognizes his difference from us, it becomes us to give this difference equal recognition. Fundamental to this difference is the truth of the Holy Spirit, to whom Morrison makes no reference in his article. In his book Morrison holds that men are regenerated merely by joining the organization and thus learning its principles.

Contrary to the positions set forth by Dr. Morrison, our Lord Jesus Christ did recognize the authority of the Holy Scriptures. He met temptation with the simple citation of Scripture, "It is written." He said, "Scripture cannot be broken." He charged the Sadducees with error, because they knew not the Scripture. Beginning from Moses and the Prophets he showed the disciples that it was necessary for the Messiah to suffer and to enter into His glory. He bids us, "Search the Scriptures." Further He promised the Holy Spirit to lead the disciples into all truth, to bring to their minds the things He had said unto them that they might act for Him in writing and approving the writing of His mission and the meaning thereof. As the Revealer of the Godhead, our Lord has spoken or inspired all Scripture through the guidance and supervision of the Holy Spirit. Thus when we accept Christ on the authority of Scripture we are accepting Him on His own authority. Faith is the living flash of identification between the Word as written and the voice of Him whose Word it is. Christ is now carrying on His work as Prophet, revealing to us by His Word and Spirit the will of God for our salvation.



The chief contention of Dr. Morrison is that the magnifying of Scripture has dethroned the authority of Christ and that the Disciple-Campbellite tradition of magnifying the authority of the living community will re-enthroned Christ and restore the Christian unity which Campbell thought broken by our denominations.

Answering the second matter first, we do not admit that there are many Churches. There is only one Head and therefore there is only one Body the Church. This one Church is made up of the whole number of God's elect. Its center of unity is Jesus Christ the minister of the true Tabernacle in heaven. It is manifest wherever the Word is preached, heard, and believed, and the sacraments administered. There are not many Churches as the Campbellites erroneously affirm—organizational unification is not essential to unity as they and the Romanists maintain. The one essential of unity is union with our Lord Jesus Christ. That oneness is properly manifest among congregations and denominations by exchanges of pulpits and intercommunion, that is by the Word and the sacraments. Archbishop Fisher of Canterbury recently called on the Protestant Episcopalians to practice the latter—intercommunion.

Referring last, to Morrison's chief charge, I wish to cite a bit of recent history. In 1945 a little volume entitled **The Nature of The Church** was published largely through the efforts and interest of Dr. Morrison's colleague Dr. W. E. Garrison. On pages 15 and 16 there are four views of authority set forth, namely, (1) the authority of the Bible, (2) the authority of the Word of God not identified with a book, but with the message about God's creative and redemptive acts, (3) the Church itself as the channel of authority, and (4) the ever-present guidance of the Spirit.

In the framing of these several views the men who represented them were heard and they are each framed in the way their respective proponents wished them framed. The view that the seat of authority is the Bible is stated first and more briefly than any of the other views. It occupies only 8 lines while the other views are given 12, 13 and 16 lines respectively. In these eight brief lines there are three direct references of our Lord Jesus Christ and His authority. In the other three accounts the name of Christ is never given. I do not insist that the statement of the Bible as the seat of authority is perfectly done—I had too much to do with its phrasing not to be conscious of its shortcomings. But it certainly comes nearer magnifying and maintaining the authority of the Lord Jesus Christ, the King and Head of His Body the Church than do the other three representative views set forth by the American Theological Committee. Christ is much more easily lost in the human voices of the organization than in the Word of God written.

Here is the statement offered by the writer of this editorial and by the representative of the Presbyterian Church of Canada and incorporated in the Report of the Committee on **The Nature of The Church**: "For some, the seat of authority and the rule of faith, life, and worship is the Bible as the written Word of God read in the light of its fundamental message, the grace of God in Jesus Christ. Christian preaching, (1) as bound to this Word, (2) as centered in God reconciling the world unto Himself in Christ, and (3) as applied by the

Holy Spirit, is a primary mark of the Church. In so far as the Church lives by the Word and Spirit, it has authority to proclaim, interpret, and enforce the law of Christ, the King, as given in Scripture."  
—Wm. C. R.

## Sovereign Graces Raises Up Witnesses To Sovereign Grace

Yes, John the Baptist told the Jews that God was able to raise up of the stones children unto Abraham. Our Lord told the privileged leaders of the Jewish theocracy that God would take the vineyard away from them and give it to a nation bringing forth the fruits thereof. They were not indispensable—the Kingdom of God moved over into the Gentile world while Jerusalem and Jewry went down in disaster. In the moving over, sovereign grace converted and used as its primary instrument the most unlikely man imaginable—Saul, a Pharisee of the Pharisees, the man that held the garments of those who stoned Stephen. The Confessions of Augustine are another record of the work of God's sovereign grace bringing to himself and using to clarify the great truths of **Grace** a man who had been immersed in error and licentious living. The Reformation came because the Holy Spirit opened to Luther the meaning of Romans 1:16-18, because God suddenly subdued John Calvin unto Himself, because through the folk in St. Andrew's Castle—that Scottish Cave of Adullam—God called John Knox to preach the Gospel.

And the history of Scottish theology is a repeated record of how God has raised up and brought to Himself men who started in the other camp. Alexander Henderson started as a member of the Prelatical party and was signally converted under the preaching of Robert Bruce when that sound Presbyterian came to preach in his neighborhood. Henderson had received his congregation on the appointment of a patron and had to force the doors of the Church by climbing in a window when the godly people locked the doors against the appointee of a worldly patron. Bruce's text, the day Henderson heard him, was this: "He that climbeth up some other way, the same is a thief and a robber." Evidently the Holy Spirit guided the preacher and drove the message home to the hearer—so effectively that Henderson became the Scottish champion of Presbyterianism and Puritanism against Episcopal Prelacy.

Later John Witherspoon began his ministry as a Moderate, appointed by a patron. But God changed his heart and made him the most outspoken voice of the Evangelicals against the totalitarian leadership of Principal Wm. Robertson and Dr. George Hill with their Moderate machine.

The great Revival of Scotland in the nineteenth century was led by men like Thomas Chalmers and Marcus Dods, the elder, both of whom began their ministry as Moderates, but were gloriously changed to Evangelicals by sovereign grace. The most Evangelical professors I met in the University of Edinburgh, Daniel Lamont and G. T. Thompson, have definitely moved—or been moved by God's grace—into their present Evangelical interest from other views. One formerly magnified the Christian consciousness against the Scriptures as the rule

of truth, the other says that he was an out and out "Liberal" until God changed him.

We are yearning and praying for a revival in our loved Church. As we do so let us not limit our thoughts and prayers to men who may think as we do on certain of the issues of the day. Sovereign grace may have other plans and other men. Let

us rather pray the Lord to send the revival by whom He will—even though they now be the least interested in the things that make for revival and the most interested in other things. Sovereign grace can raise up witnesses to sovereign, saving grace. May God do so, as and of whom, He will. O Lord, revive They work in the midst of years!

—Wm. C. R.

## Comments Upon The Proposed Plan Of Re-Union Between The Presbyterian Church In The United States Of America And The Presbyterian Church In The United States

By Randolph B. Lee\*

*(This article will be published in three installments. This is the second installment.  
The other one will appear in our next issue. H.B.D.)*

### Areas

Now we come to the "Gracious Concession." It is planned to divide the Nation into six (6) areas, two (2) of these to be in the territory now served by the Southern Church, and four (4) in that of the Northern Church. We are told that this is done in order to guarantee to the Southern Church representation on the General Council, the Permanent Judicial Commission, and the various Executive Boards of the Reunited Church. This "Gracious Concession," which is especially called to our attention by the Southern Members of the Drafting Committee, reminds me strongly of a picture I once saw of a small boy sitting proudly on the buggy-seat, tightly gripping the loose ends of the reins dangling from his father's hands. We may fool ourselves that we are helping to drive the team, but we are not controlling the horses.

Instead of being a desirable feature, this provision guarantees for all time, that we who now make up the Presbyterian Church, U. S., will occupy the position of a helpless minority in the New Church.

If you were a Southern Member on the General Council or some Board of the Church, would it salve your feelings any to realize that a proposal you made had been voted down by a two to one majority, instead of the five to one majority, which would have been the case if this area scheme had not been in force? It might, but if you were a practical man you would recognize either one as a defeat.

Now let us consider how it is planned to nominate the various members of the General Council, Executive Boards, etc. In every case this wording is used and I will quote it so that you may get its full force: "The name or names of persons selected by said Nominating Committee, shall be transmitted to the General Assembly, unless **two-thirds of the members of the Nominating Committee are recorded in opposition**. And remember this: Two-thirds will

be just the majority against Southern Members on the Nominating Committee. So by this simple rule our Gracious Brethren of the Northern Church will retain always the power of **veto** over our appointments.

Section 12, Page 15, provides the way in which the General Council shall be selected for the first four (4) years after re-union, until the permanent machinery gets set up, well oiled, and ready to run. At first glance this paragraph seems to be set up to guarantee membership on the General Council from the Southern Church. But closer inspection reveals the fact that the Drafting Committee did not forget to protect the majority on the Council for the Northern Church. The figures actually are, for the first year the U.S.A. Church will have 15 members to the U. S. Church's 11 members. For the last three years of this period the majority will be 16 to 10.

Section 13, Page 16. This section generally takes care of the Stated Clerk of the Southern Church for five years after re-union. It provides that both Stated Clerks shall continue in office for five years. The Stated Clerk of the U.S.A. Church as **Stated Clerk**; and the Stated Clerk of the U. S. Church as **Associate Stated Clerk**. Even here the Drafting Committee continues to recognize the inferiority of the Southern Church.

### Biennial Sessions

Having completed the reorganization of the New Church, created a General Council subject only to the General Assembly, the authors of this Plan of Re-Union provide that the Fifth General Assembly of the New Church shall automatically send an overture down to the Presbyteries providing for Biennial Sessions of the General Assembly.

### Form Of Government

In making this study of the Form of Government, as given in the Plan of Re-Union, I shall not attempt to comment upon every chapter. But by close



study I have tried to search out all sections which appear to conflict with the procedure long familiar to the Presbyterian Church in the United States.

### Church Officers

In this very important part of Church Government, a very casual search will disclose the fact that the Authors of this Plan have departed far from the procedure long used in the Southern Church.

Quoting from our Book of Church Order, the ordinary and perpetual officers of the Church are Teaching Elders, or Ministers of the Word, who are commissioned to preach the Gospel and administer the Sacraments: Ruling Elders, whose office is to have the government and spiritual oversight of the Church; and Deacons, whose office is to receive and administer the offerings of the people."

The Plan of Re-Union expresses this as follows: "The ordinary and perpetual officers of the Church are Elders or Ministers; the representatives of the people, usually styled Ruling Elders and Deacons."

If I did not read any further in the proposed plan than this, one thing would be clear. The authors want to draw a sharp line of demarcation between the Bishops or Ministers and the Ruling Elders. All vestiges of the spiritual nature of the Eldership is gone. They stand on a distinctly lower plane than the Bishops or Ministers; they are merely the representatives of the people. As we proceed in this study, we find this line of demarcation ever more plainly drawn.

This can be seen by comparing the description of the Eldership in the two Forms of Government. First let us look at our own Book of Church Order.

"These Ruling Elders possess the same authority and eligibility to office in the Courts of the Church as the Ministers of the Word, or Teaching Elders. They should, moreover, cultivate zealously their aptitude to teach the Bible and should improve every opportunity of doing so, to the end that destitute places, mission points and Churches without Pastors may be supplied with religious services."

This is what the new plan says: "Ruling Elders are properly the representatives of the people, chosen by them for the purpose of exercising government and discipline, in conjunction with Pastors and Ministers. This office has been understood by a great part of the Reformed Churches to be designated in the Holy Scriptures by the title of government, and of those who rule well, but do not labor in the word and doctrine."

### The Church Session

In the New Form of Government, the line which has been drawn between the formerly equal Teaching Elder and the Ruling Elder, becomes plainer as we move from Chapter to Chapter.

Now we find that the Ruling Elders cannot hold a meeting of Session if the Pastor is sick or absent, unless, **they have first secured his permission to do so.** Here we have a move towards the Episcopal Form of Government, their Vestry cannot hold a meeting in the absence of the Rector.

Then in a Church which has no Pastor, the Session cannot hold a meeting unless they secure some

other Minister from the Presbytery to act as Moderator. We are told that: "**Only when it is impracticable without great inconvenience, to procure the attendance of such a Moderator,** may the Session of a vacant Church elect one of its own members to preside."

Then we find a section which is in direct contradiction of Section 101 of our Book of Church Order (US), and strange as it may seem of Chapter 16, Paragraph 2, of the proposed Form of Government—except that in the new form one word is added, the word "permanent" shown below in parenthesis.

"The Government of the Church is representative, and the right of God's people to elect their officers is inalienable. Therefore no man can be placed over a Church in any (**permanent**) office without the election, or at least the consent of the Church."

The section to which I am referring would indeed sound the death-knell of the principle of representative government in the Church. And would give to a body outside of a particular Church, the power and authority to come into that Church and to set aside completely the expressed wishes of a majority of its people. To dispose its constitutionally elected and ordained officers, and to appoint others, clothing these appointees with the power and authority of the deposed officers.

Let the new Form of Government speak for itself. (Chapter 11, Section 12):

"Whenever in the judgement of the presbytery of jurisdiction a Session is unable or unwilling to manage wisely the affairs of a particular Church, the Presbytery may appoint a committee **with the full power of the Session.** This committee shall take the place of the existing Session, if any, which shall cease to act until such time as the Presbytery shall otherwise direct."

### Elections Of Elders Or Deacons

New Rules (Chapter 15, Par. 4): "When a majority of all voters present cast their vote for a person for either of these offices, he (she) shall be considered elected."

Southern Church, speaking of Elders, says: "They shall be men of," etc.

Note the following from the Ordination of Elders and Deacons:

New Rules (Chapter 15, Par. 7): "The members of the Church having answered this question in the affirmative, by holding up their right hands, the Minister shall proceed to set apart the candidate with prayer and the laying on of **his** hands to the office of Ruling Elder (or Deacon)."

Southern Church: "The laying on of hands of the Session."

### Ordination Of Ministers

New Rules (Chapter 17, Par. 7): "The presiding Minister shall, by prayer and the laying on of hands of the **Ministers** of the Presbytery."

Southern Church: "The laying on of hands of the Presbytery."

Also. New Rules: "Afterwards all the **Ministers** of the Presbytery in their order, take him by the right hand, saying in words to this effect: 'We give you the right hand of fellowship to take part in this Ministry with us.'"

Southern Church: "Afterwards **all the members** of the Presbytery."

Also New Rules: "After which the Minister presiding or some other Minister or Ministers appointed for the purpose by the Presbytery, shall give solemn charge to the Pastor and the Church," etc.

Southern Church: "Some other Minister or Ruling Elder," etc.

As a final tap to the Ruling Elders, we find the following in Chapter 24, Par. 3: "In case the Mod-

erator of any judicatory above the Church Session, shall be a Ruling Elder, he may open the next meeting with an address; but any acts appropriate to an ordained Minister of the Gospel, shall be performed by a Minister appointed by such Ruling Elder."

From the above it is clearly evident that the proposed Plan for Re-Union entirely destroys the spiritual side of the office of Ruling Elder, as it is now recognized in the Southern Presbyterian Church. Instead of occupying a position of equal power and authority with the Teaching Elder or Minister, in all Courts of the Church, the office as outlined in these rules will be inferior to that of the Minister and entirely secular in its nature. In fact the authors of this Plan seem so anxious to enumerate the things that a Ruling Elder **can not** do, that they failed to specify what he can do.

## What Do Presbyterians Believe?

By Mrs. John S. Nisbet\*

*(This article will be published in three installments. This is the second installment. Look for the third to follow. H.B.D.)*

### Predestination

Flowing out of the doctrine of the Sovereignty of God is the Presbyterian doctrine of Predestination.

In Question 7 of the Shorter Catechism we read: "What are the decrees of God? The decrees of God are His eternal purpose according to the counsel of His will, whereby, for His own glory, He hath fore-ordained whatsoever comes to pass."

Dr. Webb says: "The items of the universe may be broadly classified as (1) Things, and (2) Persons.

As the decree of God terminates upon Things it is called **Foreordination**.

As the decree of God terminates upon Persons it is called **Predestination**.

The Westminster Confession of Faith (Chapter 3, Section 1) states the doctrine of Foreordination in part, thus:

"God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain **whatsoever comes to pass**."

The Confession (Chapter 3, Section 3), states the doctrine of Predestination thus:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death."

From these clear statements we see God sovereign in fact as well as in right in this universe which He has created.

We see also that He has a very definite purpose for this universe and His creatures in it—that purpose is Foreordination or Predestination.

We see, too, His all-wise execution of this purpose in His administration of the universe—that execution of His purpose is Providence.

To suppose that God acts without a plan, in a purposeless, random way, is an impossible conception of the Divine Character.

We who are made in His image and after His likeness, do not spend our lives in hit-or-miss fashion.

Consider the simple things of our every day existence.

No man builds any sort of a building without a plan.

No woman makes a garment without a pattern.

In housekeeping there is a plan for the running of the household and a schedule for the daily meals.

In the ordering and arrangement of our home there is a plan which includes regular places for our possessions.

So our common sense tells us that in His government of this world which He has created, God works in no haphazard fashion—He has His own definite purpose and His own definite plan for securing their fulfillment.

The Catechism says God has foreordained "**whatsoever comes to pass**" — that is, **everything that occurs**.

We cannot imagine anything coming to pass, unexpectedly to our God. He controls **all things**,



the great things and the small things, for truly the great things are made up of the small.

"The persistence of a spider nerved a despairing man to fresh exertion which shaped a nation's future.

The God who predestinated the course of Scottish history, must have planned and presided over the movements of the tiny insect that saved Robert Bruce from despair."

God is no absentee Deity—He is "everywhere present" and the affairs of the universe are controlled and guided "according to the purpose of Him Who **worketh all things** after the counsel of His own will." Eph. 1:11.

The Bible is crowded with illustrations of this truth, but the story of Joseph is "at once one of the clearest and most familiar illustrations of the Divine Method of government, painted for us by the hand of inspiration."

In the account of Joseph we have "Foreordination made familiar, and Providence made palpable."

Looking at the 42nd chapter of Genesis, we see the ten sons of Jacob driven by famine into a foreign country and there prostrating themselves before their unrecognized brother who is the all-powerful governor of the land to which they had come.

They were dependent upon him for the very means of life.

Did this just happen so?

Twenty years before, God had plainly foretold this in the two prophetic dreams that came to Joseph when the eleven sheaves and the eleven stars bowed before him.

In Genesis 37, the lad Joseph is begging for his life at the hands of his murderous brothers.

They refuse and are determined to kill him.

Reuben suggests they cast him into a nearby pit. They decide to do this and leave him to starve.

Before Reuben can return and rescue Joseph, as he intended, the Midianite merchants come by and at Judah's suggestion he is sold a slave and carried to Egypt.

Twenty-two years later Joseph said to his penitent brothers:

"It was not you that sent me hither but God, for God did send me before you to preserve life." Gen. 45:5 and 7.

In Genesis 46 we see Joseph sending wagons to Canaan and moving all his father's household to Egypt and settling them in Goshen.

This is the result of a long chain of events with which we are all familiar and which might have been broken at a hundred points.

But every link in that chain was forged by God's own hand to bring about exactly this result.

Long before Jacob or any of his family were in existence, even before a child was born to Abraham, God had said to him:

"Know of a surety that thy seed shall be a stranger in a land that is not theirs, and they shall afflict them four hundred years, and also that nation whom they shall serve will I judge; and afterward shall they come out with great substance." Gen. 15:13-14.

So these happenings resulting in this migration to Egypt were but the orderly fulfilment by Providence of God's predetermined purpose.

This Calvinistic or Presbyterian doctrine of Predestination is the source of more argument and criticism than any other doctrine of our faith.

1. "By some it is called fatalism. But the doctrine of our Standards is not 'whatever must be,' but that whatsoever God has decreed and purposed shall be."

Dr. Webb says the first thing for us to remember about Predestination is that it is a Biblical doctrine, so interwoven in the histories, prophecies, gospels and epistles of Divine Revelation that it cannot be ignored.

Continuing, Dr. Webb says that Predestination is a doctrine of all the theologies but it has been left to the Calvinists to bear the odium of the doctrine because they to some extent, have the courage of their convictions.

In the Bible we read: "The Lord of hosts hath sworn saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Isa. 14:24.

"This reveals the glorious truth that our human lives and our sensitive human hearts are not in the wheels of pitiless fate or the loom of crazy chance, but in the hands of an almighty and infinitely wise and good God."

2. Some say the doctrine of Predestination destroys man's free agency.

The Confession of Faith says:

"God from all eternity did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin; nor is violence offered to the will of the creatures, but rather established." (Chapter 3, Section 1).

"How God as Sovereign can decree events beforehand and bring them to pass exactly as decreed without interfering with the freedom of the human agent, is a question man cannot answer, but God can—we can plainly see this working harmoniously in God's practice if we cannot explain it in our theories."

If we look again at Joseph's life we find not only unquestionable foreordination and predestination, but also unquestionably free agency.

Jacob's preference for Joseph, the good and wise son of the beloved Rachel, over the ten rough and brutal sons of Leah and his concubines, is but the natural prompting of his human heart.

Joseph's brothers hating him and selling him into slavery express the free, unrestrained impulses of their wicked, jealous hearts.

The brothers bear witness to free agency later with their conscience-smitten cry: "We are verily guilty concerning our brother."

These people were all free agents, but also so entirely God's agents that Scripture says it was God who "sent Joseph into Egypt to preserve life."

Potiphar's wife was free in her lustful, revengeful impulses toward Joseph.

The royal butler was free in telling Pharaoh about Joseph.

Pharaoh was free in calling and placing Joseph in position of power.

Joseph was free in his loving impulse to send for his beloved father.

We see and know this to be the perfect fulfillment of the purpose of God revealed to Abraham two centuries before, but we see, too, the human characters acting as entirely free agents.

Dr. Smith says: "As to the perfect harmony between Predestination and Free Agency, we may leave it cheerfully till we stand on higher summits in a clearer light."

3. Some say that Predestination is not a rational or reasonable doctrine.

Dr. Webb says it is a rational doctrine. Nature has decreed that "the soul that sinneth it shall die." Nature is remorseless in its executions. The violator of gravity, electricity, health, etc., must take the consequences. The ordination in the moral sphere is just as inexorable as in the natural. It ought to be so; it must be so. All human beings have transgressed moral law: all are sinners. Unless God, in His mercy "butts" a decree of grace against the decree of nature we will every one perish. This is what He does in Predestination—He sets a life-giving decree of grace over against the death-dealing decree of nature.

4. Dr. Webb says we must remember that a God Who does not Predestinate is an **opportunist**. An opportunist is one who waits on circumstances and takes advantage of them to accomplish his ends. Among men he is a politician without conviction—a person indifferent to ways and means, with his mind set only on his object. Are you willing to think of the Moral Ruler of the universe as an Infinite Opportunist?

5. Some say Predestination is unjust. Dr. Webb says: "Justice demands that every man shall be given his desert. 'The wages of sin is death.' The great problem is, 'How can God be just and yet justify the ungodly?' How can He keep back any sinner's 'wages?'"

6. There are those who complain that to "represent man as born unable to keep the commandments, yet as justly liable to everlasting punishment for breaking them, is alike repugnant to reason and conscience and turns existence into a hideous nightmare."

To this Dr. Webb replies: "In this complaint, you are fretting at the fact of the original sin. Your outcry is against the sinfulness of man. If he is not a sinner, Predestination is an outrage. But if he is a sinner—if he is guilty and depraved—there can be no valid objection to sovereign Election. Predestination terminates upon a fallen, sinful, condemned race. The fall was **permissively** decreed."

Predestination is an **efficacious** decree.

Dr. Webb concludes: "It is love's inalienable and sovereign prerogative to be elective and discriminating."

\*Montreat, N. C.

## Defeated

After an infidel had concluded a lecture in a village in England, he challenged those present to discussion. Who should accept the challenge but an old, bent woman, in antiquated attire, who went up to the lecturer and said:

"Sir, I have a question to put to you."

"Well, my good woman, what is it?"

"Ten years ago," she said, "I was left a widow, with eight children utterly unprovided for, and nothing to call my own but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave; but I am perfectly happy, because I look forward to a life of immortality with Jesus. That's what my religion has done for me. What has your way of thinking done for you?"

"Well, my good lady," rejoined the lecturer, "I don't want to disturb your comfort; but—"

"Oh, that's not the question," said she; "keep to the point, sir. What has your way of thinking done for you?"

The infidel endeavored to shirk the matter again; the meeting gave vent to uproarious applause, the champion had to go away discomfited by an old woman.

—Gospel Banner.

## The Importance Of The Virgin Birth Of Christ

"The knowledge of the virgin birth is important because of its bearing upon our view of the solidarity of the race in the guilt and power of sin. If we hold a Pelagian view of sin, we shall be little interested in the virgin birth of our Lord; we shall have little difficulty in understanding how a sinless One could be born as other men are born. But if we believe, as the Bible teaches, that all mankind are under an awful curse, then we shall rejoice in knowing that there entered into the sinful race from the outside One upon whom the curse did not rest save as He bore it for those whom He redeemed by His blood . . . Deny or give up the story of the virgin birth, and inevitably you are led to evade either the high Biblical doctrine of sin or else the full Biblical presentation of the supernatural Person of our Lord. A noble man in whom the divine life merely pulsated in greater power than in other men would have been born by ordinary generation from a human pair; the eternal Son of God, come by a voluntary act to redeem us from the guilt and power of sin, was conceived in the virgin's womb by the Holy Ghost."

—J. Gresham Machen.



# The Son Of The Virgin

By Rev. Edward J. Young, Ph.D.\*

There is nothing sadder than to see an evil man, when warned of sin, continue steadfastly in his evil practices. Such a man was Ahaz, king of Judah. He occupied a position of high honor, for he sat upon the throne of David. But his heart was filled with fear, and a fearful monarch makes a poor ruler. Ahaz had heard that his two northern enemies, Syria and Israel, were in league together and were plotting his overthrow. "And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind" (Isaiah 7:2b). Ahaz was afraid, so he proceeded to take measures for protection. Far to the east was Assyria, that rising young nation, before whom all the earth was falling. Ahaz would call upon Assyria as an ally, and then there would be nothing to fear. This would be a strategic move and politically expedient, and Ahaz was a man who believed in expediency. But the proposed alliance was displeasing to the Lord, and of what value is our political strategy if we are working contrary to the will of our God?

## Ahaz' Blatant Unbelief

Ahaz was not the only one who was interested in the welfare of the nation. These were God's people, whom He had chosen, and at one time had brought forth out of the land of Egypt. Now, when again the people were in need, God was ready to intervene. And so it always is in the Old Testament. God deeply loves His own and constantly shows His love to them. In Jerusalem at this time was the great prophet Isaiah, and him the Lord would send to Ahaz. "Go forth now to meet Ahaz." And Isaiah is told where to find him, "at the end of the conduit of the upper pool in the highway of the fuller's field." What Ahaz was doing at this place no one knows, and it is useless to conjecture.

But the message which Isaiah was to deliver was plain and simple. It consisted first in the simple command "Fear not." And the reason was given. There was nothing to fear. The two enemies were like the tails of two smoking firebrands. Their strength was practically burned out and they could harm no more. And, as to the counsel which they had taken against Judah, "Thus saith the Lord GOD, It shall not stand, neither shall it come to pass." (Isaiah 7:7). Rather, these two enemies, Syria under Rezin and Ephraim under the son of Remaliah, would continue for a time, and within thirty-five years Ephraim would be completely broken.

How strange this must have sounded to Ahaz. Strange and utterly unwelcome. Isaiah, however, is ready to prove the truth of his message. Ahaz may ask for a sign and thus receive confirmation that Isaiah's prophecy is true. The sign may be high above or deep below. Should Ahaz ask that the sun be darkened or fire fall from heaven, the request would be granted. "Ask it either in the depth, or in the height above" (Isaiah 7:11b).

Ahaz, however, does not wish to hear the voice of God. He is stubborn, and will persist in carrying out his own course. He would have on his side Assyria rather than God. Hence, he engages in a pretext of piety in order to cover his own

wicked rebelliousness. "I will not ask, neither will I tempt the LORD" (Isaiah 7:12). These words remind us of the command in Deuteronomy that we are not to tempt the LORD our God. Even the devil, however, can quote Scripture for his purpose, and when he quotes it, he generally twists its meaning. The language of Ahaz sounds very pious, very devout. Is he not noble, we might be tempted to think, in that he will not tempt God? Tempt God! What a wicked thing to say about God's command. "Ask a sign," the Lord had commanded. "I will not tempt the LORD," replies Ahaz. Thus appears the brazen wickedness of the king. It is an expression of pride in man. Ahaz would seek man—not God.

## The Sign Of The Lord

Isaiah sees through this cloak of false piety and in strong language rebukes the wicked king. Since you will not ask a sign, he says in effect, the Lord Himself will give you a sign. He then proceeds to announce the birth of a wondrous Child, the first years of Whose life will be the measure of the period of desolation to be suffered by Judah.

"Behold," declares the prophet. But Ahaz could not behold. Isaiah is not pointing to a young woman standing nearby, as some commentators have erroneously supposed. Rather, the Spirit of God is upon him, and he is in that state where the outside world has apparently receded from the consciousness, that mysterious state which, for lack of a better word, we may denominate prophetic ecstasy. Thus, the vision is revealed to him, and he speaks. "Behold," he cries, as though to say, "I see a virgin who is with child and she shall bring forth a son and call His name Immanuel. From the time of His birth until He reaches the age of moral discernment (till He knows to refuse the evil and choose the good) He shall eat a strange diet, and before He knows to refuse the evil and choose the good, your enemy to the north will lose both her kings. But as for you, the Lord will bring upon you that which you have sought,—as an enemy, however, and not an ally—the king of Assyria."

Thus, by this prophetic announcement, it is clearly declared to Ahaz that his enemy is truly a burnt out firebrand. The two kings whom he fears will soon pass away. The length of their existence is about as long as the period from the birth of the Child till it reaches the age of moral discernment. The short period of unrest, during which Ahaz' enemies are yet in existence, is symbolized by the Child eating curds and honey. Curds and honey are not the usual food of an infant; and this unusual diet of the Child symbolizes the unusual condition of things until Ahaz' enemy be forsaken of her two kings. Thus it is made clear to Ahaz that there is really little to fear; the designs of his enemies will fail.

## Who Is The Child?

There have been some students of the Bible who think that Isaiah merely pointed to some passing young woman who was pregnant and used her as his illustration. But this is not satisfactory. The

prophet speaks of the mother as ALMAH, a word which is about equivalent to our damsel or maiden, and which never in any Semitic language, as far as I know, means a married woman. Also, how would this constitute a sign to Ahaz? A sign involves something out of the ordinary, something mysterious.

Some of the Jews have believed that the child to be born was Hezekiah. However, Hezekiah was at least nine years old, it would seem, when these words were uttered. No, if we are to understand aright the prophecy, we must take into consideration the fact that the birth of this Child was of such unusual nature that it could truly be called a sign. It was no ordinary birth—everything in the language and circumstances testifies to that fact.

For one thing the mother is called THE ALMAH, a strange word to be used of a **mother**. For in Genesis Rebekah is said to be ALMAH, and in the same context she is called a virgin, and it is said that a man has not known her. When the **Jewish** translators translated the Old Testament into Greek, they rendered this word virgin. Could they have used a better word? It may be that ALMAH is not the technical Hebrew word for virgin, but does anyone think that Isaiah was referring to a married woman? What is unusual about a married woman having a child? How could that possibly be called a **sign**? No, the prophet was indicating something unusual, and he designated the mother by an unusual word. He called her an ALMAH. The Septuagint was correct in translating this word **virgin**. But all question is ruled out by the inspired interpretation of this verse given in the Gospel of Matthew.

If then, the mother is a virgin, who is the Child? His Name is Immanuel. This word indicates far more than the vocabule by which the Child would be addressed. It reveals His character. His birth is the sign that God has come to be with His people. Those who know the Old Testament will recognize that this is a reference to the Messiah. The fulfillment, therefore, we are to discover, not in some contemporary child of Ahaz' time, but in the Christ alone.

How, then, would this virgin-birth of the wondrous Child be a sign to Ahaz? The answer is that it would not be a sign in the sense that Ahaz had expected. It would not be like a miracle performed then and there before the eyes of the king. But, by his wicked obstinacy, Ahaz has forfeited any right to such a sign. The sign which he receives is of a different nature—it is the infallible announcement of a miraculous event to come—a sign to be received only by the eyes of faith.

Upon the wicked Ahaz was to come the hostile king of Assyria. To God's people, however, there came the One of Whom Isaiah prophesied. In Bethlehem the virgin mother brought forth her first born Son and laid Him away in the manger. Thus was fulfilled the word of the prophet. God is with us. He who is very God of very God abhorred not the Virgin's womb. Upon earth appeared that Divine Person of Whom Isaiah wrote—true God and true Man. And in lowly condition He came that He might make His blessings flow far as the curse is found.

\*Westminster Theological Seminary.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For January 5: The Word Made Flesh

Scripture: John 1. Devotional Reading: John 1:1-7.

Let us keep in mind the purpose of this Gospel as stated in John 20:31, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." May the result of our study be the strengthening of our own faith and the saving of thousands who will be studying it with us. As we meditate upon this "paragon among the Gospels," "the one, tender, real crown-Gospel of them all," (Luther), may there come the great revival in our church, and in the whole Church, for which many of us have been praying. And the ingathering of those who receive Him and become the children of God. May the Holy Spirit guide and work mightily in our hearts as we read and ponder these simple but profound and sublime words of John!

We would like to consider chapter one in three sections: (1) A Marvellous Person, (2) A Wonderful Testimony, (3) A Beautiful Invitation.

**A Marvellous Person:** "God only-begotten." (See English R. V., Westcott and Hort's Greek Text,

margin of A.R.V., Lenski's and Montgomery Trans. and vs. 18).

Verse one is sufficient in itself to dispel all doubt as to the Deity of our Lord. "In the beginning." These words send us back to Genesis 1:1. "In the beginning God"—"In the beginning was the Word." The Word was with God and the Word was God. What further proof do we need of the fact stated in our Standards: "In the unity of the Godhead there be three persons of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

"All things were made by (through) Him." Christ is the Author of Creation. There is no conflict here with Genesis. God does whatever one Person of the Godhead does. To the Son was given the work of creation.

"In Him was life." John uses the word "life" fifty-four times. "It is one of the key words of his Gospel" (Lenski).

"The life was the light of men." "I am the light of the world." The world was dark indeed when Jesus came; it is still dark where He is not known. "Gross darkness" covered the world. How beautiful



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ly and brightly His life shone: truly, "the light of this world is Jesus."

Has the light come into our hearts? Are we doing what we can to cause it to shine in the lives of others? "Ye are the light of the world."

How tragic are verses ten and eleven!" The world knew Him not." neither its Creator or Light. This is sadly true of most of the world even in our "enlightened" age. "He came unto His own and His own received Him not." The Jews were the recipients of God's choicest gifts and blessings. They had the Law and the Covenants and the Promises; they had received His clearest revelations; they were His chosen, peculiar people; and yet they—His "home folk"—did not receive Him.

Verses 12 and 13 relieve the tragedy somewhat: there were **some** who did receive Him. To these He gave the power, (right), to become the sons of God, even to those who believe on His name. Thank God, there are always some who receive and believe. Are we among that number? Are we children of God by faith in Jesus Christ?

"The Word was made flesh." Here we have the doctrine of the Incarnation stated in its simplest form. Our Catechism enlarges it thus: "Christ, the Son of God, became man, by taking to Himself a true body and a reasonable soul, being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, and born of her, yet without sin." This is a fine summary of the whole Bible teaching on this subject.

We wish to call attention to the translation of verse as given at the head of this section. ("God only-begotten"). Westcott and Hort's Greek text gives this as the preferred reading. It is also the

translation preferred by translators like Montgomery, Lenski, etc.

Truly we have here in John's Gospel a picture of a Marvellous Person,—the God-man—Who came to carry out God's plan of redemption. The only Redeemer of God's elect is a unique personality. On such a Christ—the solid rock—we stand; all other ground is sinking sand.

**A Wonderful Testimony;** John the Baptist; "Behold the lamb of God."

A man sent from God whose name was John. If we had the space, it would be interesting to think of the many men sent from God whose names were "John." The list is long and the men exerted a tremendous influence on the world.

John the Baptizer came for a witness. It was very important that the Messiah should have the proper credentials," so that there could be no excuse for not believing and receiving Him. In this Gospel we have many different lines of testimony. This is the first.

It must be made clear that John was **not** the Messiah. This is so stated in verse 8. This statement is corroborated by John when they asked him, "Who art thou?"—"I am not the Christ." "I am the voice of one crying in the wilderness." When John knew Him, at the time of His baptism, by the sign of the Spirit, he bear record that this is the Son of God.

John testified to the pre-existence and deity of Christ. In verse 30, "He was before me," could mean but one thing—that Christ was in existence before John.

He also testified to the atoning work of Christ when he called Him the Lamb of God. To one

familiar with the Old Testament sacrifices and ritual this expression could have but one meaning.

**A Beautiful Invitation:** "Come and see." This was the invitation of John the Baptist when he said, "Behold the Lamb of God"—see the Lamb. He no doubt pointed to Jesus as he said these words. The real prophet in the Old Dispensation and the real preacher in the New, point men to Jesus and say, "Come and see," "Behold the Lamb of God" Who will take away **your** sins if you will "come." No true preacher wants men to "see" him, to come to him, to admire his goodness, or eloquence, or appearance, or personality, or power—but to see and come and follow Christ, the Son of God. If we can point men to Him; if we can persuade men to "come and see" Him, then our work is accomplished.

This becomes the invitation of Jesus Himself as two of John's disciples follow the Master. He saith to them, "Come and see."—see where He lived, it is true, but see far more. Before the day was done they had seen a great deal. They abode with Him that day. We wonder what they talked about. We know that they believed. This invitation is still ours. He invited men to come and see and be convinced that He is all He claims to be—the Son of God, the Savior of the world. "Ye will not come" is still the reason men are not saved.

This invitation is taken up by the disciples. When Philip found Nathaniel and told him of Jesus, Nathaniel said, "can there any good thing come out of Nazareth"? Phillip did not stop to argue this question, but simply said, "Come and see." We are not to waste our time arguing with men. We are to press upon them this invitation and persuade them to come and see for themselves. The Savior will convince them. In our personal work with the unsaved, let us remember the reply of Philip to Nathaniel. When Nathaniel came, he was thoroughly convinced and made a noble confession of faith. We do not have Him in the flesh to show to them, but we have His portrait and words in our Bibles, and can bring men to this revelation. John's Gospel is one of the finest places to find His picture and see Him and hear His gracious words. Let us not try our words of wisdom but bring men face to face with the Master as He presents Himself to our wondering view.

In our lesson today we have Him presented to us in a most convincing way. He is the eternal, only begotten, Son of God. He is our Sacrifice for sin. We are invited to receive Him, to come and see Him, to believe on Him, that we may be the children of God. Have you accepted His invitation? Are you a child of God?

### Lesson For January 12: The Authority Of Jesus

Scripture: John 2. Devotional Reading: Psalms 150.

We should expect the Son of God—"God only begotten"—to have authority and to exercise that authority when occasion should arise. We see in this lesson that He has the right and the power to take complete charge of the Home, of the Temple, of the bodies and lives of individual men and women. "He knew what was in man," and having perfect knowledge, He has the right to command men in all circumstances of life.

**Jesus' Authority in the Home:** John 2:1-11. Jesus was "called" to this marriage and He accepted the invitation. He was not a recluse like John the Baptist, but mingled with His fellow-men in all their social gatherings. He was found at feasts and at funerals. He rejoiced with those that rejoiced, and wept with those that wept. He never held himself aloof from the crowds except for occasional times of rest and special seasons spent with His Heavenly Father and with His chosen disciples.

It would be well if He were called to every wedding. We should start our homes with Him. Christians should marry only "in the Lord." If He sanctified every wedding with His presence and if we heeded His words concerning the married state, there would be fewer broken homes and our divorce courts would have little business.

The mother of Jesus went to Him in her trouble and with the problem which confronted the host and hostess. Mary was no doubt related to the Family and when in their embarrassment they saw that the wine was about to give out, she was told. She, in turn, informed Jesus. She evidently learned to depend upon Him in her times of need. We are told very little concerning the relationship of Jesus with His mother, but what little we are told certainly does away with any idea of her as our intercessor. The teaching concerning Mary in the Bible never leads to her exaltation as taught by the Roman Catholic Church. "Mariolatry is idolatry." The mother of our Lord is regarded by all Christians as 'blessed,' as 'the most highly favored of women.' No member of the fallen family of man has had such an honor as she received in being the mother of the Savior of the world. "The deification of the Virgin Mary in the Church of Rome was a slow process,—as the Church lost more and more of its spirituality." (See Hodge, Vol. III, Page 285 for full discussion).

His reply seems somewhat of a rebuff to us, but it was just a reminder of the fact that His "hour" had not yet come. She did not take it as a refusal, but said to the servants—not slaves or hired servants, but "helpers" — "Whatsoever He saith unto you, do it."

Here Jesus takes command and His orders are carried out. The helpers may have wondered, but they obeyed; they filled the water pots to the brim. If we always carried out His orders we would see marvellous doings of the Lord. If we would do whatsoever He says in the Home, in the Church, and in our lives we would see His glory manifested too.

From verse 10 we may learn that whatever Jesus did, He did it better than even Nature does it. In Creation, He saw that all He made was "good": the wine He made was "good." We may be sure that this "good" wine had no bad effects upon those who drank it. This was no drunken carousal, and we have no cause to attempt any apology for our Lord. He always did what was right, and pleasing to God the Father.

**Jesus' Authority in the Temple:** John 2:13-22. In every time of apostasy the Temple service was either neglected or corrupted. As far back as the time of the judges this was true and the neglect or abuse of the tabernacle or temple was a sign of religious depression or collapse. (Is not this true of the church also?) The sons of Eli made themselves vile, corrupting the worship, stealing from those who came.



In Jesus' day the temple was again a place of robbery instead of real worship, as we see clearly in both cleansings of the Temple. He could not see His Father's House thus desecrated. His zeal for it had "eaten Him up." Are we zealous today for the House of God? Would He have to begin at the House of God? That is where judgment begins. Are we using parts of His House for places of doubtful amusements or wrong ways of raising money?

This act on His part did not go unchallenged. The Jews wanted a sign of His authority. He gave them one that was against Him later by His enemies at His trial. He compared His body to the Temple. Wherever Jesus is, is a Temple, and our bodies, too, are temples of the Holy Spirit. We are not to profane these temples made of stone, or these temples made of flesh and blood. Both are to be kept clean.

Christ is the Head of the Church. He is in the midst of the seven candlesticks—the churches—His eyes are as a flame of fire. He sees all that goes on in our churches. Will they bear this searching inspection? Would He have to drive us out and overthrow some of our tables? Are there "idols" on our walls or windows? Is the Second Commandment obsolete? Is He pleased with "likenesses" today any better than at Sinai?

His authority in the Church is as absolute as His authority in the Temple.

**Jesus' Authority over Men:** John 2:23-25. Jesus "knew all men." He knew what was in man. He is the Perfect Man, the second Head of the human race. As in Adam all fell, so in Christ shall all be made alive. His place among men is at the head; His perfect character and perfect knowledge place Him there.

He did not come here to commit Himself to men. He came to seek and to save; to serve and die, but it was voluntary on His part. He is Lord and King. His place is on the throne. The Lord and Master chose to humiliate Himself for a season, and have our sins heaped upon Him, but His proper sphere is to command. He spoke with authority; His words were truth. He commands disease and demons to leave and they left. He spoke and the dead came forth. He called men to Him and commanded men to "Go." He is the one Man who has authority over all other men.

"Many believed when they saw the miracles which He did." Some were sincere, some not. He knew the difference. He knows His sheep. He has the power to keep those that are committed to Him. His miracles are a part of the Man, for He was a Supernatural Man. Every saved sinner is a miracle of His love and grace. He knows all about us and loves us still. This makes Him the Great Friend of men.

Will we commit ourselves to Him? Will we accept Him as Lord of our lives? He alone has the authority to make us children of God. Only as we receive Him can we be received into the family of God. Those who do the will of God become His children. What is His will? That we turn from sin, accept the One whom He has sent, the Lord Jesus Christ.

In all things Christ is to have the preeminence. Does He have this place in our Homes, in our Churches, in our hearts and lives?



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# Young Peoples Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For January

### BEYOND THE SEAS

#### Introduction For The Month

Our Foreign Mission programs for the month of January this year are based on the study of India as planned by the Missionary Education movement. India, now on the threshold of her freedom and facing the decision of what she will make of it, is one of the most interesting and important countries in the world today. We should take time to study and understand India and her needs, even though we Southern Presbyterians do not now have a mission in India.

The topics that have been chosen for this study are all factual topics about some phase of life in India. You can secure the regular study books recommended on India and find all the facts you need for these topics. Purpose and space keep these Journal programs on one line—we want to give an outline of Scripture bearing on the topic that will guide the program along the line set down by the Word of God. This we shall seek to do for the topics this month, though the material must of necessity be general and applicable to other countries as well as to India.

#### January 5: India's People

##### Introduction

Four hundred millions of people, a population equal to that of North and South America and Africa combined, one fifth of the entire human race, live in India. Only two percent of these people live in towns of 10,000 people or more, all the rest live in some 700,000 towns and villages. A missionary from India recently pointed out that if the Lord Jesus had begun to visit one village each day since the beginning of His earthly ministry almost two thousand years ago, He would still be at work.

India has been the mother of religions, and at the same time many religions that have come from outside India have found the land hospitable to their growth. The great majority of the people follow the various sects and divisions of Hinduism. In addition to this majority Islam, Buddhism, Jainism, and Parsee are all to be found in some strength. Christians number only about 1.79 percent of the population and have grown in number from 1.51 percent of the population in the last twenty years.

As we see this great land that contains all these people and realize that so few of them know the Lord Jesus Christ we can not escape the feeling that what these people need most of all is not freedom, not western development, but what they need most of all is the Lord Jesus Christ and His transforming power. Let us examine several passages of Scripture that reveal to us the attitude that we should have toward India—and toward other countries and peoples without Christ.

#### Scripture Lesson

In Matthew 9:35 through 10:5 we have seven things that should be true of us every time we study the life and conditions of some land or country.

**1. Possession:** Matt. 9:35. Jesus went about teaching the Gospel and healing all manner of sicknesses. In the gospel of the Lord Jesus we possess the answer to every spiritual need, and those in whom Christ lives are ready to meet every human need that anybody, anywhere might have. We need to realize that we possess what all men need, must have, but won't have unless we who have it share it.

**2. Compassion:** 9:36a. When Christ looked upon the multitudes He was filled with compassion for them. We are all too often cold and indifferent to the spiritual and physical needs of others. Our hearts should be filled with compassion that is strong enough to move us to action.

**3. Awareness:** 9:36b. When Christ looked upon the people of the villages of His day He was aware of the fact that their greatest trouble was their lack of a guiding shepherd who could guide them into an abundant life. They were following their desires and circumstances blindly. In India today the social and economic matters are not the most important, the most important is to get the people to see the Good Shepherd who laid down His life for the sheep.

**4. Challenge:** 9:37. In that day the harvest field of the world was ripe, and it is still ripe today. In those days the laborers were few and today the laborers are few. The great need and possibilities coupled with the scarcity of workers should challenge us to throw in our all where it will count most.

**5. Prayer:** 9:38. The field is too big and our talents differ too much for us to think that we can tear in just anywhere. We must carefully seek the mind of God that He may lead us to what we can best do and where He wants it done. Prayer is the means of getting the proper number of laborers into the proper place.

**6. Equipment:** 10:1. Jesus called the twelve to Him and gave them the power they needed for the task. The power of each of us or the power of all of us put together will not be sufficient to do the task. But when we have received the power from Him who has all power then we are able to do all things through Him.

**7. Commission:** 10:5. Jesus then sent them to work. As they went it was not the field that was calling them, they were sent by the Lord. They knew who had sent them and why He had done it. We too must know Him personally, and know definitely that He has sent us.

#### Suggestions

Have some one outline the general facts about the people of India, their manner of life and their



many religions. This material can be secured from one of the study books or from any good reference book on India. Then with these facts before the group let different ones lead a discussion on each one of the seven points in the Scripture lesson, emphasizing the need of truly entering into each one with belief and willingness to act.

## January 12: India Faces 1947

### Introduction

"The emergency of India into world society as an independent nation is an event of historic importance. Its magnitude is suggested by comparison with Europe. India has as many people as are contained in all of Europe outside Russia. If Europe were emerging now on the stage of world history as one nation, the people of America would have no difficulty in recognizing the importance of the event. They should be equally cognizant of the significance of India's freedom."

These words by Sunderraj S. Raichur, former headmaster of the Methodist Boys' High School at Baroda, India, make us realize what India faces in 1947. All that is involved will challenge the best that can be found in the statesmanship and understanding of the world. We can not begin to examine nor understand these matters in our young people's society. The young people's society of a church has neither the time, ability, or intention of becoming an amateur political and social science forum. We can only point to some of the moral and spiritual foundations on which India must build if her freedom is to endure, but as we study these moral and spiritual foundations we must realize on the one hand that we have no idea that the two percent Christian population can dominate the wishes of the other ninety-eight percent, and on the other hand we must realize that here in America where we are nominally fifty percent Christian we have not yet really begun to build on these foundations.

### Scripture Lesson

In the days of the early church Peter wrote to a group of Christians who were a small minority in the midst of a pagan government, and along with his Christian encouragement he gave them some advice on how they should behave within that pagan environment if they were to accomplish the most good. The things that he recommended sum up very well what the Indian Christians should do in 1947. (And American Christians as well). The words are found in First Peter, chapter 1, v.17.

**1. Honor all men.** All men, pagan and Christian alike, have been created in the image of God, and the human personality of a single individual is the most valuable thing in all the world. All men must be honored and respected simply because they are men. Traditionally India has been bound by a caste system in which the value of men has been measured by the caste to which they belonged, and the untouchables, of whom there are some sixty millions in India today, have been considered as less than men and as not deserving of any consideration or rights. In her new freedom India must honor all men simply because they are men.

**2. Love the brotherhood.** We Christians are to love and honor all men, but men who are not Christian, and all too many who are, may not respond. We must go right on loving them just the same, but the world needs an object lesson of

a society of love. Within the Christian fellowship there should be a love for one another, a love for one another even as Christ loved us, that the world may see and know. In the land of India where there has been so little of that kind of love in the caste system the Christians must love one another and manifest a real brotherhood.

**3. Fear God.** God is the sovereign of the universe and no individual, and no people, can long endure if God is neglected. To fear God means to have a wholesome and sincere reverence for Him that will govern action. The fear of God has at least three elements. To fear God in the Scripture sense of the word we must believe Him enough to accept what He has done for us, love Him because of what He is and what He has done, and obey Him in what He says for us to do. The Christians of India are a minority now, but if the Indian Christians will fear God in this sense they will be growing in numbers and influence all through 1947.

**4. Honor the king.** In those days Caesar was king. In our own days we are used to a democracy. In India they are working out a newly received freedom after having been under England for many years. But this Scripture has reference to something that is true no matter what sort of a government may be in power. Men must be governed, and government must be for the good of all. For the good of all, government must be worthy of honor, and men must honor the government.

### Suggestions

The committee suggests that this program be given to a study of the political, economic, and spiritual problems that face India today. That is a mighty big order for a young people's group and involves a lot of material that is outside our proper sphere. This program should largely center on the importance of India's future as a free nation and on the ideals and responsibilities of the Christian group. This would be a good topic to have discussed by an outside visitor who is familiar with the subject.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "T":

- (1) Three names for the place of worship. (Ps. 27, 138, and I Chron. 16).
- (2) Where the navy came from.
- (3) His words are as wounds.
- (4) Where Barnabas found Saul.
- (5) What was put in a bottle?
- (6) A name for Satan.
- (7) Man who wrote Romans for Paul.
- (8) Kind of sacrifices we should render to God. (Ps. 107).
- (9) A crown was made of them.
- (10) Sick at Miletum. (II Tim. 4).

Answers: (1) Tent, tabernacle, temple. (2) Tarshish. (3) Talebearer. (4) Tarsus. (5) Tears. (6) Tethers. (7) Tertius. (8) Thanksgivings. (9) Trophimus. (10) Trophimus.

# Woman's Work

Edited By Mrs. R. T. Faucette

## The Joy Gift

"Well informed Presbyterians will know a good bit about the work of Ministerial Relief. Among other things such Presbyterians will know that the Church owes something to the ministers, not only while they are in active service, but even after they have retired. Ministerial Relief is the Church's way of taking care of those ministers and their dependents who had retired before the Ministers' Annuity Fund was opened. There are 430 such homes represented in the appeal which we make at Christmas called the Joy Gift. This added to the regular budget gifts of the churches for this cause constitutes what the Church gives to these aged servants of Christ and our Church.

"One of them wrote the Committee recently as follows: 'As old age creeps on I realize that the time is not far distant when I shall have to stop. But the way my beloved Church stands by me when my strength is failing is a joy to my heart.'

"The widow of a deceased minister wrote the Committee as follows: 'It is with a feeling of much gratitude that I write thanking you for the monthly check which you so graciously send me. It is a great comfort to know that I have something definite coming in at regular intervals upon which I can depend.

"The normal reaction to such notes of thanks is a wish that we lived close enough by them to share what we have with them. But for most Presbyterians such is not the case. Comparatively few of our Presbyterians live in the same town with any member of the Ministerial Relief family. Yet because of the General Assembly's Committee, every Presbyterian lives within reach of those in need. Let each Presbyterian hear in the secrets of his own heart the words of Jesus concerning the good Samaritan when He said: "Go and do thou likewise." We can do just that by having a generous part in the Joy Gift in December."

## CAST US NOT OFF

By Helen Horine\*

In the eighth chapter of Zechariah, an essential part of the description of the longed-for city of God, we read, "Jerusalem shall be called a city of truth; . . . There shall yet old men and women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

This prophet recognized, as must we also, that any society, whether it be nation, state or family, is judged by its attitudes toward the very old and very young. To those of advanced years we owe a debt in return for the long years of service rendered—to the young in expectation of their contribution to the future.

In recent years there has been evidenced a growing awareness of such responsibility, and we have witnessed legislation directed toward the

welfare of both the aged and the young. Plans for retirement and for safeguarding the mental as well as the physical health of children have made rapid headway.

If government feels this obligation, how much more the family where bonds are the more intimate and binding. With what contempt do we regard any family which callously and selfishly casts off those who, because of the inabilities either of age or youth, are unable to care for themselves. Surely any Christian family will count it a privilege to give of their best to children and to share even their little with those who have given of their best in days gone by.

And what is the Church unless it be that larger family of God's people, which ministers in love to all its members as they have need? How then could we fall short of this obligation which rests upon us, to meet the simple needs of these faithful servants who have been our ministers and His down through the years, and of those dependent upon them. The Church has called these men apart from those pursuits in which their abilities might well have permitted them to put aside savings against old age, and in so doing we who are the Church have assumed an obligation for their maintenance. This obligation we dare not shirk.

The Ministers' Annuity Plan now in operation provides a means whereby both the minister and the church assume responsibility for a continuing means of livelihood when retirement age arrived. However, for those compelled to retire before this plan became operative or before they were able to build up the minimum sum required as a condition of this plan and for the widows and dependent children of deceased ministers, the JOY GIFT must still provide. Happy indeed this term, for it is difficult to imagine the joy which their check brings to each of more than four hundred homes soon after the first of every month. Last year the gift was sufficient to make possible the doubling of their small stipend for two months as well as certain supplementary grants in cases of extraordinary need.

Not alone to the hearts of the recipients does this gift mean joy but to each one who has a part it brings a blessing, as thus we give expression at this blessed Christmas season to the gratitude, which fills our hearts, for the gift of a little Child.

\*Mrs. B. F. Horine, Louisville, Ky., member of Executive Committee of Christian Education and Ministerial Relief.

## Yuen Sen And Yuen Hsiu

By Aurie Lancaster Montgomery

Pastor Sen Ting Yang is one of the gifted preachers of China. His sermons are Biblical, original, practical, often accompanied by charts and diagrams using the balanced phrases so appealing in the Chinese language. An experience in the hands of robbers brought new closeness to God and zeal in His service.



His attractive wife was a school teacher. Their home has been one of real congeniality and happiness in the Lord's work. Yuen Sen, Yuen Hsiu, Yuen Mei and Yuen Ling—the oldest and the youngest sons—are their fine children.

Japanese occupation brought interruption to the schooling of the older ones when Yuen Sen was a tall boy just entering his teens. The family were driven from their home in Mission property, and lived for a time crowded into the home of a deacon. Mr. Sen tried to add to the inadequate offerings from the Church members by business trying to his scholarly tastes. Services were held in different homes after the Church building was taken over by the Japanese. The children went to the school set up by the invaders.

Then Mr. Sen was called to shepherd some groups of Christians in a country section. They made offerings of food for the family's living. No schools were available. There was always a chance of Japanese raids, most dangerous to the older young people.

The Hospital at Tsingkiangpu was carrying on under Japanese permission; afterwards with Communists living in part of the property and in control of all. "We altogether (the Staff) held on firmly here and the conditions did not change. We have believed that no man can destroy God's work."

As soon as Yuen Sen and Yuen Hsiu were big enough, they entered the Hospital to take nurses' training. This chance for these Christian young people to learn and develop was as important a part of the Hospital's work as its ministry to the sick.

Truly God has kept His Own in marvellous ways.

### Alabama Synodical Auxiliary

The Woman's Auxiliary of the Synod of Alabama held its Forty Ninth Annual Meeting November 5, 6, and 7, 1946, in the historic Government Street Church, Mobile, Ala., with the President, Mrs. B. F. Austin, presiding.

The general program theme, "Christian Stewardship in Action" was the dominant note sounded in all the inspirational messages brought to the assembly by church leaders.

Of special interest were the four stirring messages given by Mrs. H. D. Haberyan, a member of the Assembly's Executive Committee of Foreign Missions and a popular Mission teacher at Montreat. Her third message, "Stewardship of the Gospel to the Uttermost" strikingly revealed the unlimited opportunities, the difficulties, and the urgencies of our task in the six foreign mission fields where the 36,000,000 souls for whom our church is responsible must know of the adequacy of Christ to redeem, now!

Other inspirational speakers on the program included: Rev. C. A. Calcote, Miss Verita Barnett, John Reese III, Mr. Roy Breg, and Dr. Ansley C. Moore. Messages were also brought by two past presidents, Mrs. F. L. Cade, the new expansion field worker in Alabama, and Mrs. D. H. Edington, of Mobile. Leaders bringing the meditation thoughts at the worship periods were: Mrs. H. E. Houston, Mrs. C. H. Whaley, Mrs. L. B. Thompson, and Miss



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740 Esplanade Avenue, New Orleans, La.  
(Newly Opened).

**510 South Elm Avenue, St. Louis County 19, Mo.** (New Street Address).

**101 Pine Street, Dayton 2, Ohio.**

Send checks or cash to your local Church Treasurer, or to Rev. E. C. Scott, Treasurer, War Relief Committee, Presbyterian Church, U. S., 1120 Liberty Bank Building, Dallas 1, Tex.

For information, write Rev. Eugene L. Daniel, Special Representative, Box 330, Nashville, Tenn.

**The Presbyterian War Relief Committee**  
Rev. Vernon S. Broyles, Jr., Chm.



Margaret Smith. The celebration of the Lord's Supper was observed, with Dr. Ansley C. Moore, pastor of the host church, presiding.

The announcement of the election of Mrs. J. W. McQueen and Mrs. B. F. Austin as new member of the Committee on Woman's Work and Secretary of Woman's Advisory Committee, respectively, was heard with interest.

The Birthday gift of \$5,380.42 gave Alabama third place in per capita giving to this cause.

Besides the regular designated scholarships given annually, the following gifts will be distributed from surplus Blessing Box fund: Alabama Expanded Field Program, \$125.00; Stillman Expansion Fund, \$100.00; Mission Haven, \$100.00; Student Center, University of Alabama, \$300.00; Montreat Hotel, \$300.00; Presbyterian Home, \$400.00; Assembly's Training School, \$400.00; Southwestern, \$700.00.

Newly elected officers are: Mrs. W. A. McCutchen, Vice President; Mrs. W. B. Nelson, Treasurer; Miss Margaret Smith, Foreign Missions; Mrs. W. E. Nicholson, Presbyterian Home; Mrs. Robt. S. Gill, White Cross; Mrs. T. W. Winton, Christian Education and Ministerial Relief; Mrs. Hobson E. Houston, Literature.

Rev. Athol D. Cloud, Chairman Synod's Committee on Woman's Work, conducted the Installation Service.

Two loving cups were awarded Birmingham Presbyterial for outstanding work in Synodical and Presbyterial Home Missions and in Foreign Missions. Tuscaloosa received the Assembly's Home Mission cup.

Alabama exceeded quota to Historical Foundation—total gifts, \$1,263.50. Names to be inscribed on Plaque of Recognition from the Presbyterials are: Birmingham—Woman's Auxiliary, South Highland Church; Dr. and Mrs. Ray Dobyns; Miss Alice Daly; Woman's Auxiliary, Presbytery of Birmingham. East Alabama—Mrs. J. H. Crenshaw; Mrs. J. P. Wilson. Mobile—Mrs. D. B. Cobbs.

## General Church News

### Meeting Of The Committee On Co-operation And Union

The Permanent Committee on Co-operation and Union met in Atlanta, Ga., on November 12th. Sixteen of the seventeen members were present. The Reverend Dunbar H. Ogden was elected Chairman of the Committee for another term of three years, and the Reverend Frank Caldwell was elected Secretary for a similar period. The Reverend G. T. Gillespie and the Reverend T. K. Young were added to the Drafting Committee, which now consists of seven persons, as follows: Dr. Ogden, Chairman; Dr. Caldwell, Secretary; Dr. G. T. Gillespie; Judge P. F. Henderson; Dr. Charles L. King; Hon. Charles G. Rose; Dr. T. K. Young.

—D. H. Ogden.



**Dr. J. McDowell Richards On  
The Presbyterian Hour**

Dr. J. McDowell Richards, President of Columbia Theological Seminary, Decatur, Ga., will be the speaker on The Presbyterian Hour on Sunday, December 22, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

Born in North Carolina, Dr. Richards attended Princeton University, where he was graduated with the degree of Master of Arts in 1923. He was awarded a Rhodes Scholarship on which he spent three years in Oxford University in England. Dr. Richards took his theological training at Columbia Seminary, and was graduated there in 1928. His first pastorate was at Clarksville, Ga., and from there he went to Thomasville, Ga., in 1931. Twelve years ago, Dr. Richards was called to the presidency of Columbia Seminary, and under his leadership the Seminary has enjoyed an era of spiritual and material expansion.

The subject of Dr. Richards' address will be "The Meaning Of Christmas."

### MEETING OF PINE BLUFF PRESBYTERY

The Presbytery of Pine Bluff met in regular fall session Tuesday, November 12 at the First Presbyterian Church of Stuttgart, at 11:00 a.m. with 16 ministers and 10 ruling elders in attendance.

Mr. J. H. Alexander of Eudora, the retiring moderator, made the request that his pastor, Rev. James I. Paisley, preach the opening sermon, which he did from the text: Luke 19:10—"For the Son of Man is come to seek and to save that which was lost."

Mr. Clyde Martin of the Second Presbyterian Church of Pine Bluff was elected moderator. Rev. W. H. Pruitt of the Holly Grove Presbyterian Church is the permanent clerk.



The popular lecture was given by Rev. Marion A. Boggs, D. D., pastor of the Second Presbyterian Church of Little Rock, on the subject of Evangelism, particularly stressing reasons why we should be doing the work of evangelists **now** because of present world conditions. In addition to this he told of the plan being worked out in Little Rock soon of all the Presbyterian Churches of Little Rock uniting in a Home Visitation program in which the ministers of Synod were invited to take a part and to attend a special class of instruction, to see how the program is put on and then to carry this back to their own churches and put it on there.

The doctrinal sermon was delivered by Rev. Pat. N. Easterling, pastor of the First Presbyterian Church of Warren on the subject of Sin.

A memorial was given by the moderator, Mr. Clyde Martin, for an elder in the Presbytery who had been faithful in all duties, serving as moderator of Presbytery and Synod, Judge Thomas Morgan Hooker.

The commissioners from this Presbytery to next year's General Assembly are Rev. Wm. B. Oglesby, Jr., principal minister, pastor of the First Presbyterian Church, Helena, Arkansas; Rev. James G. Spencer, alternate minister, pastor of the First Presbyterian Church, Fordyce, Arkansas; Mr. H. E. Lynch, principal elder, of the First Presbyterian Church, Clarendon, Arkansas; and Mr. George A. Moseley, alternate elder, of the First Presbyterian Church, Fordyce, Arkansas.

Presbytery will meet for its Spring Stated Meeting in the Holly Grove Presbyterian Church, Tuesday, April 22, 1947, at 11:00 A. M.

William C. Dinwiddie, Stated Clerk.

### Dr. Richards At Columbia

By special invitation of the Faculty of Columbia Theological Seminary, Dr. C. M. Richards, Professor Emeritus of English Bible at Davidson College, was the speaker at a series of devotional services held in the seminary chapel November 6-7-8. Dr. Richards spoke to the students on "The Covenant Significance Of Baptism," "The Privilege Of Parents In Dedicating Their Children To The Fulltime Service Of God," and "The Importance Of Personal Evangelistic Work." The messages were received with great appreciation by the students and faculty members of the seminary, and Dr. Richards has been requested to prepare them for publication.

At the urgent request of the Session of the Second Presbyterian Church in Memphis, Tenn., Dr. Felix B. Gear has been granted permission to delay the assumption of his duties as Professor of Theology and Dean of Instruction at Columbia Seminary in order that he may assist the Church through the period which must elapse before his successor in that important pastorate has been selected. Dr. J. B. Green has consented to continue the teaching of required courses in theology at the seminary throughout the winter quarter, and it is now expected that Dr. Gear will move to Decatur with his family in time to begin his work as a teacher at the beginning of the spring quarter on February 26, 1947.



A prominent woman sat in her attorney's office discussing the writing of her will. Since the attorney had known her and her relatives, she asked him if she had forgotten anyone who should be remembered in her will.

The attorney thought a while and then said: "Yes, you have forgotten Jesus." She thanked him, and made a substantial provision for the work of our Presbyterian Church in the United States.

If you wish to name the Executive Committee of Foreign Missions in your will, the following form of bequest should be used:

*"I give, devise and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, a corporation organized under the laws of the State of Tennessee, with offices at Nashville, Tenn., the sum of..... (or the following property, to wit:.....).*

For full information and assistance in making a bequest to Foreign Missions, write to:

Curry B. Hearn - Treasurer

**Executive Committee Of Foreign Missions  
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P. O. Box 330

Nashville 1, Tenn.

### Let Your Lawyer Draw Your Will

Perhaps you have put off this privilege of disposing of your property exactly in accordance with your wishes. Perhaps your will should be re-written to meet changing conditions. In either event, consult your attorney. Only a good lawyer can give your will the legal attention it must have to avoid serious mistakes.



**Dr. C. Darby Fulton On The  
Presbyterian Hour**

Dr. C. Darby Fulton, Executive Secretary of the Committee on Foreign Missions of the Southern Presbyterian Church, will be the speaker on The Presbyterian Hour on Sunday, December 29, at 8:30 A.M., E.S.T., over an independent network of southeastern radio stations.

Born in Japan of missionary parents, Dr. Fulton was educated in Presbyterian College in South Carolina, and took postgraduate work in the University of South Carolina. He received his theological training in Columbia Theological Seminary, and was graduated there in 1915. He was pastor for two years at Bunker Hill and Glassboro, N. J., in the Presbyterian Church, U.S.A., and has been in the Southern Presbyterian Church since 1917. Dr. Fulton served as a missionary in Japan for eight years, and in 1922 was called to be Field Secretary of the Executive Committee of Foreign Missions in Nashville, Tenn. In 1932, he was called to his present post, and in the course of his work has traveled widely in all parts of the world where the Southern Presbyterian Church has foreign mission stations. Dr. Fulton has written for many magazines on the subject of missions, and is recognized as one of the leading authorities on foreign missions in America.

The subject of Dr. Fulton's address will be "The Charter Of The Church."

### **Greater Atlanta Leadership School**

Sponsored by the Presbyterian Superintendents' Association and directed by the Presbytery's Religious Education Committee the annual fall leadership school for the churches of Greater Atlanta came to a close on Monday evening in the North Avenue Church. An analysis showed that 27 schools participated and sent officers, teachers, and workers to the six classes provided. The faculty and courses were as follows: "Personal Religious Living" — Dr. James R. McCain, president Agnes Scott College; "My Christian Beliefs," Dr. William

C. Robinson, Professor Church History, Columbia Theological Seminary; "Selective Bible Study—Book of Romans," Dr. Samuel A. Cartledge, Professor New Testament Interpretation, Columbia Theological Seminary; "Theory and Practice of Recreation for Church Groups," Mr. Walter McNeil, Jr., graduate National Recreation School; "Methods and Materials in Educating Adults," Dr. Stuart R. Oglesby, Jr., Minister, Central Church, Atlanta; "Ways of Teaching," Rev. Harold C. Smith, Director of Religious Education, Atlanta Presbytery.

Two hundred sixty-four persons attended one or more sessions of the school and one hundred forty-two gained credit.

### **Rev. Swan M. Erickson, D.D.**

**1881 - 1946**

Rev. Swan M. Erickson, D.D. was called to his Heavenly Home on October 29, 1946 following a long illness in Richmond, Va. Dr. Erickson was born in Duluth, Minn., on November 25th, 1881. He attended Hamline university in St. Paul, and Southwestern in Clarksville, Tenn., and then went to Mobile, Alabama as Y. M. C. A. Secretary. Accompanied by his wife, the former Miss Lois Johnson of Dermott, Ark., he sailed for Japan in 1905, and for thirty-five years they worked there as missionaries of the Presbyterian Church in the U. S. All of this time was spent in the city of Takamatsu on the Island of Shikoku. He was very active as an evangelist, covering a large part of the Province of Kagawa regularly. He made contacts with hundreds of people on the trains, in the stations and schools. He helped the Japanese Christians to build their churches and encouraged and strengthened the groups already organized.

In 1910 he and Mrs. Erickson began to visit the Leper Colony on Oshima Island in the Inland Sea. For thirty years, except when on furlough in America, he went every month. He led many of them to Christ, organized them into a church and erected a beautiful building for them. No one can realize the hope and joy that he brought to these hopeless and discouraged people until he reads their poems of courage and love, so beautifully translated into English by Mrs. Erickson.

Following their return to America, he served as Associate Pastor at the Church of the Pilgrims in Washington, D. C., and Supply Pastor of the Mount Washington Presbyterian Church in Baltimore. He was stricken at Mission Court in Richmond on May 30, 1944, and was lovingly cared for there until his release. Mrs. Erickson survives as do their two daughters, Mrs. Barnard M. Luben of Kalamazoo, Mich. and Mrs. Alex H. Reid of Hamilton, Ontario, and six grandchildren.

The funeral service was in Watts Chapel of Union Theological Seminary on November 1st. It was conducted by four of his colleagues of the Japan Mission, Rev. H. H. Munroe, Rev. W. A. McIlwaine, Rev. W. C. Buchanan and Rev. I. Stuart McElroy. Interment was in Forest Lawn Cemetery with fellow missionaries as pallbearers. At the impressive service a challenge was given to those present to carry on the work begun by Dr. Erickson.

Among the many messages of sympathy this one perhaps best expresses the feelings of his friends



and co-workers:

"The churches he built by faith and power:  
the young men he guided to God:  
the lepers he strengthened through Christ  
became his monument."

—Charles A. Logan.

## The Bridge

Around January 1 the Committee on Christian Relations will put out the first issue of a monthly news-letter, to be known as **The Bridge**. It has occurred to some of us that a brief word about **The Bridge**, sent out this far in advance, might be a good thing for several reasons. I would greatly appreciate it, therefore, if you could find space for this letter somewhere in your columns.

The main purpose of **The Bridge** will be to keep the Church informed about the plans and programs of our Committee, and to provide a medium through which significant activities in the field of Christian Relations—both inside and outside our Church—can be brought to the attention of church leaders.

The first issue will include an article about the activities and trends in our denomination that led to the creation of the Committee at the last Assembly, brief sketches of the members of the Committee, a message from our Moderator, Dr. J. B. Green, news items about important developments in Synods, Presbyteries and local churches, an informal column of comment, and several other features.

Our plan is to send **The Bridge** each month to all our ministers, all auxiliary chairmen of Christian Social Service in synods and presbyteries, and all young people who are chairmen of commissions on Christian Works in synods and presbyteries. These subscriptions will be cared for in advance, as a routine service of the Committee.

But since many people in the Church are doubtless wondering what "Christian Relations" is all about, we feel that perhaps a wider distribution of this first issue of **The Bridge** would be in order. It is possible that some ministers would like to get extra copies for their elders and deacons, or for other key leaders.

Many laymen might like to get **The Bridge** regularly. Local auxiliaries and other groups may wish to have it sent to their leaders in Christian Relations. Anyone who wishes may subscribe, and the price for these subscriptions will be fifty cents a year.

Limited quantities of the first issue will be available, free of charge, to pastors and others who desire to have them; but in order to know how many copies to print we should like to have all requests as far in advance as possible.

After the first issue it will be necessary—since the Committee is now operating on something of a "shoestring"—to charge for extra copies at the rate of five cents apiece.

The editor invites contributions to **The Bridge** of articles or news items of special interest in this field.

John H. Marion, Jr.,  
Director of Committee on  
Christian Relations.

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### Presbytery Of Suwannee

The Presbytery of Suwannee met November 12-13th in the lovely Presbyterian Church of Ocala, Fla., the Rev. W. Ted Jones, minister.

The opening sermon was delivered by the retiring moderator, the Rev. J. Russell Young, of the St. John's Presbyterian Church of Jacksonville.

The Rev. J. R. Hooten was elected Moderator; the Rev. John Largent, Temporary Clerk; the Rev. Russell F. Johnson, Reading Clerk; the Rev. W. Ted Jones, Publicity Clerk; the Rev. Stephen T. Harvin, Stated Clerk for a term of three years.

On Tuesday night there was a popular meeting on behalf of Religious Education, under the direction of the Rev. Vance A. Gordon, Chairman of Presbytery's Committee of Religious Education. The Rev. Marshall Dendy, D.D., of Orlando, delivered the inspirational address.

Presbytery received into its membership the Rev. L. H. Eikel, the Rev. E. O. McKay, the Rev. H. G. McDonell, Jr.; and licensed Candidate A. Hubert Rust.

Presbytery enjoyed a delightful luncheon and trip to Silver Springs one afternoon.

Stephen T. Harvin, Stated Clerk.

### ATHENS PRESBYTERY

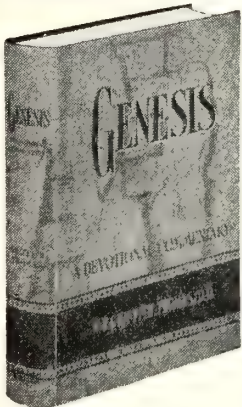
Witherspoon Dunlap, pastor of the First Presbyterian Church, Elberton, Ga., has accepted a call to the Fountain City Presbyterian Church, Fountain City, Tenn. Mr. Dunlap will take up his new work on December 1, 1946.

Give THE SOUTHERN PRESBYTERIAN JOURNAL to your friends for Christmas Presents. They will have twenty-four reminders of your love and thoughtfulness during the year. Gift subscriptions at \$1.00 each or six for five dollars. We will send Christmas Cards announcing your gifts if you so instruct us.

# FOUR GREAT DEVOTIONAL COMMENTARIES

By Dr. W. H. Griffith Thomas

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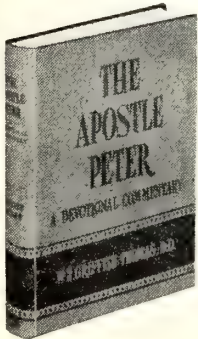


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acquainted with the critical problems brought forward within the past two generations in connection with this book. He takes the conservative viewpoint on such questions and briefly but simply stated his reasons." —Dr. H. C. Thiessen in Christian Life & Times. \$3.50.

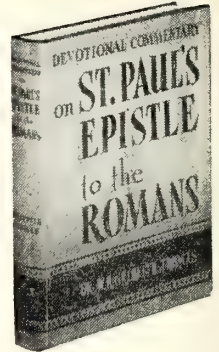
## THE APOSTLE PETER



"This book outlines each period and event in the Apostle's life and every verse or chapter in his Epistles, with brief comment and cross references. The critical aspect of authorship and Introduction is treated very briefly (three pages). The whole is excellent for devotional study or for homiletical use by the pastor." —Dr. S. M. Zwemer in The Presbyterian.

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## ST. PAUL'S EPISTLE TO THE ROMANS



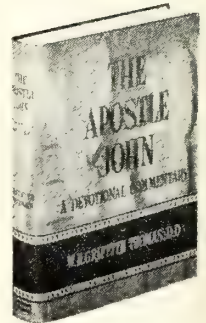
"Dr. Thomas' careful scholarship, exegetical insight, and personal spiritual experience shed much light upon the difficult places in this important book. He was a master of outline and analysis, and his commentaries have long delighted the heart of the preacher and the Bible student; yet the layman will find excellent and deeply inspirational reading of the highest quality that breathes a deep devotion to the Lord Jesus and

unswerving conformity to the written Word." \$3.50. —Sunday School Times.

## THE APOSTLE JOHN

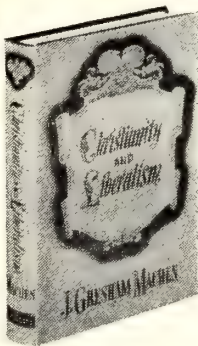
Written in the same delightful manner as *The Apostle Peter*, this volume deals with the "disciple whom Jesus loved." The book is divided into four parts, with approximately one-fourth dealing with the life of the Apostle. More than 100 pages are devoted to the Gospel of John and the remaining 200 pages deal with his three Epistles and The Revelation.

\$3.00



## CHRISTIANITY AND LIBERALISM

By J. Gresham Machen, D.D., Litt.D.



On its publication in 1923, this book became a best-seller in religious circles because it succeeded, as had no other volume then available, in clearly delineating the difference between supernatural, historic, Biblical Christianity and liberalism. The book is still in demand, as is evidenced by this new edition.

Dr. Machen's purpose was not "to decide the religious issue of the present day, but merely to present the issue as sharply and clearly as possible, in order that the reader might be aided in deciding for himself." He succeeded so admirably in this objective that even those who differed with him highly respected his views, as set forth in this book. The following subjects are discussed with incisive clarity: Doctrine, God and Man, The Bible, Salvation, and The Church. \$2.50

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Volume V — Number 17

JANUARY 1, 1947

Yearly Subscription \$1.00

## EDITORIAL

Our Associate Editor — The Church's Greatest Task — God's Ever-Present  
Witness — "Is Not This Why?" — A Dilemma  
"Whom Have I ... But Thee?"

## THE FIVE BOOKS OF MOSES

By Rev. Edward J. Young, Ph.D.

## AGAIN — "HONESTY"!!

By Tom Glasgow

## "INTERRACIAL BROTHERHOOD MOVEMENT"

By W. A. Plecker, M.D.

## COMMENTS UPON THE PROPOSED PLAN OF RE-UNION

By Randolph B. Lee

## WHAT DO PRESBYTERIANS BELIEVE?

By Mrs. John S. Nisbet

## LET'S LOOK AT THE FACTS

By Kenneth S. Keyes

## SABBATH SCHOOL LESSONS

(January 19-26)

By Rev. J. Kenton Parker

## YOUNG PEOPLE'S DEPARTMENT

(January 19-26)

Edited By Rev. W. G. Foster

## WOMAN'S WORK

Edited By Mrs. R. T. Faucette

## GENERAL CHURCH NEWS

## BOOK REVIEWS

## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### Our Associate Editor

A good many readers of "The Southern Presbyterian Journal" are unaware of the fact that our associate editor is a practicing physician, not a minister. Probably few know that he is one of the busiest surgeons in the city of Asheville, his work for this "Journal" being done in a few hours time on alternate Sunday afternoons.

Dr. Bell was a medical missionary of our Church in China for twenty-five years, returning to this country in 1941, and having been prevented from returning to China up to the present, by circumstances beyond his control.

This editor takes a great deal of satisfaction from the amazing success of Dr. Bell in his profession and from his standing with his fellow practitioners. On the surgical staff of five different hospitals he has just been reelected, for the third year in succession, secretary of the staff of Asheville's oldest and largest hospital.

We praise God for Dr. Bell and for the wonderful work he is doing in ministering both to bodies and souls. He reminds us very much of Luke, "The Beloved Physician."  
—H.B.D.

## The Church's Greatest Task

In the October 1st issue of this "Journal" we had a short editorial entitled, "The Application of Social Principles." Because we wish to amplify this editorial we quote it in full as follows.

"Few disagree as to the need for Christian principles in national and international relationships. But there is a wide divergence of opinion as to how these principles are to be made effective.

To some it seems desirable to have the Church make pronouncements on social and moral problems and then for the Church to lobby for the enactment of this position.

To others it seems wise to have the Church center its efforts on men and women, these Christian citizens in turn to make their impress on the social order.

One might think that these two positions are not mutually exclusive but we believe they are. We believe it is impossible to make non-Christians behave like Christians. We believe it is impossible to make pronouncements on many problems without at the same time assuming ecclesiastical authority in material things which the Church does not possess. Not only so, we have seen too many statements made by the Federal Council for instance, in the name of the Church, on which men of equal spiritual insight and piety differ widely.

We earnestly contend that social, racial, economic and moral issues must be met on the ground of the individual. There is no agency but the Church to preach the redeeming grace of God. We feel every effort of the Church should be directed towards the winning and nurturing of Christians—new-born individuals in Christ. A changed social order will come through such individuals and in no other way.

Unless we nurture the tree, the fruit will suffer. In our judgment the trend in emphasis is away from the one thing which can produce the results we desire."

In the November 18th issue of the "Presbyterian Outlook" our dear old friend, Dr. P. Frank Price, presents an article entitled, "The Larger Prophetic Mission of the Church"; an article containing what we feel to be a most sane presentation of the mission of the Church in facing some of the social problems of the day.

However, we feel that Dr. Price's article was unfair to the writer because he quoted part of our editorial and then took exception to it on the basis of **one word**, "every," in the sentence: "We feel every effort of the Church should be directed towards the winning and nurturing of Christians;" —taking this word, "every" to mean "exclusive."

In again writing on this subject we do so in no spirit of controversy, but hoping that through the process of open discussion we all may be led to a



clearer conception of our duty, as individual Christians, and as a Church.

**Of course** the Church has a social obligation. **Of course** it is the duty of the Church to denounce social and moral sins and to point the way of righteousness.

However, it remains our strong conviction that our great weakness today is not in not recognizing these social and moral issues. It lies rather in our failure to preach that these issues all stem from sin in the human heart and that all men outside of Christ are lost for all eternity.

Repentance for social and moral unrighteousness! Of course. But a repentance directed towards God; a confession of sin; an accepting of the atoning work of Christ for our sins; and then a turning away from these sins.

When David committed his grievous sin against Bathsheba and Uriah and was brought face to face with this sin, in an agony of heart he cried out to God; "Against thee, thee only, have I sinned, and done this evil in thy sight."

Is it not true that much of our thinking today is directed towards human relationships without recognizing that before we can have right relationship with our fellowmen we must **first** come into a right relationship with God through His Son?

For this reason, agreeing with Dr. Price's article almost in its entirety as we do, we must take exception to this sentence in it; "The point of least resistance is to confine ourselves to the winning and nurture of Christians."

In our judgement this is not the "point of least resistance" but the **most important, most difficult and most neglected work** of the Church. Any minister knows that his Church has in it many who are spiritually illiterate. Men and women whose knowledge of the Scriptures is so limited as to be both pathetic and tragic. Many who, if asked, would find it impossible to explain even in the simplest terms the plan of salvation.

Despite this situation in the Church, we see the Wednesday night prayermeeting, the Sunday evening service and expository preaching and Bible teaching disappearing, and an ever increasing emphasis placed on the social obligations of the Church.

We most earnestly submit that until this situation within the Church is remedied the Church will never meet its social obligations aright. When we say that "every effort of the Church should be directed towards the winning and nurturing of Christians" we are simply stating that at the present time this is not being done.

One reason for our alarm about this trend in our own Church is the apparent failure of our liberals to recognize that there is danger in such an emphasis. On the other hand, Dr. Emil Brunner, who would almost certainly wish to be classed as a liberal, on the occasion of his recent return to Switzerland warned: "Americans developed the social side of Christianity much further than has the European Church; **but in the process you have been losing, to a high degree, substantial preaching. It would be the end if this went on:**"

The Churches task is one of redemption and reform, and the programme will follow **that order** or it will never become a reality. An individual may

set his affections on the things of this world. He may lay up treasures on earth. It is possible for the Church to make the same fatal mistake.

We do not believe the Church has the influence in America today which it had twenty years ago. Is it not significant that during this same period many in the Church have changed the emphasis of their message, stressing social, economic and racial problems, too often at the expense of preaching the gospel of redemption!

It is because we see the appalling sin of our nation in these days that we long for a renewed emphasis on a preaching of those essential Christian doctrines which make Christians.

The correct approach to every social problem is predicated on the individual's right relationship with God. Here lies the Church's greatest task,—to make Christians, not to try to make an unbelieving world act like Christians.

A Spirit-filled, Bible-instructed Christian will face the problems of our day aright. No one else can.

—L.N.B.

## God's Ever-Present Witness

The Bible states flatly, "The fool hath said in his heart, There is no God." Recently an atheist in San Francisco purchased time on the radio to preach his doctrine of unbelief.

Strange to say, the reports of this address all gave as his chief argument a statement that God has never revealed Himself to all men of any one generation; therefore there is no God.

God has done just this, to **all** men in **every** generation. In the works of creation we have proof which any man can see and believe; proof not only of the existence and power of Almighty God but also of His continuing control of the universe.

David, in the beautiful 19th Psalm says: "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard."

The mountains and valleys, the trees and flowers, the stars, the storm; these and all creation tell to man that God is. Who but God could create the wonders of the dawn, the glories of, a sunset?

On a recent vacation we flew from Havana to Miami late in the afternoon. Over the ocean we flew over clouds and then through them as the sun was setting in the West. It has been our privilege to see some of the most beautiful spots in the world but never have we seen such an awe-inspiring sight as when we flew in and through clouds decked in every color of the rainbow. At one time it seemed as tho we were flying through a cave miles in depth, the illusion being of something altogether of another world. We could but think of the day when there will be a new heaven and a new earth.

Certainly in the beauties and wonders of this universe we have a small foretaste of the glories we shall see with Him some day.

In creation He has not left himself without a witness.

—L.N.B.



## "Is Not This Why?"

"Is not this why you are wrong, that you know neither the Scriptures nor the power of God?" (S.R.V.) Mark 12:24.

We can easily see that much is wrong: wrong acting: wrong feelings: wrong thinking: and the worst of these is wrong thinking, for as a man thinketh in his heart, so is he. These crooked and evil ideas lie at the basis of all our evils in the world, the church, the home, the hearts and lives of men. The leaven of the Sadducees—unbelief, skepticism—has worked until it has about leavened the whole lump. The Master Teacher told the Sadducees of His time, and of all time, what the trouble is: "You know neither the Scriptures nor the power of God."

Why was the Peace Conference in Paris such a tragic failure and sad disappointment? Why was there so much strife and bitter wrangling? If these men had known the Bible and the power of God, would there not have been a far different story to tell, and a much brighter ending? Seemingly neither the Bible nor God had any place in the thoughts of those who were trying to settle the affairs of the nations of the world—God's world. It looked very much like the scene described in the first Psalm where the nations take counsel together against the Lord and against His Anointed. If these men had known the Scriptures and the power of God, most of the time spent in bitter argument and controversy would have been spent in prayer and a determination to find and follow the will of God for His world.

Why is the Church in such a distressing condition? Is it not because we have largely departed from fundamental faith in the Word of God and in the Power of God? Subtle unbelief in these two things is acting as a weight and drag, holding us back from any real Revival, for there can be no revival until we possess a firm belief in both. The whole Church needs to **Repent**—to change its mind and heart and will in regard to God and His Book. Only an unswerving faith and obedience will enable us to go forth as conquerors instead of defeatists. We talk a lot about "getting together" and "union", but a Gideon's band of 300 is worth more than a doubting army of 30,000. We rather need to purge out the old leaven of unbelief and wickedness. The Lord has no regard to numbers: one man of faith is worth more in His service than a million unbelieving cowards. Modernism—which is just another name for Sadduceism—is the dead weight which is holding back the army of the Lord. Just as the Savior could do no mighty works in Nazareth because of their unbelief, so the mighty work of God is hindered today because of our deadening and distressing lack of knowledge and faith.

Why are individual men and women making such shipwrecks of their lives and homes? We have departed from our faith in God and His Word. Here we have a firm foundation for both. If our minds were filled with the truth of God and our hearts transformed by His Power, then both lives and homes would be saved from destruction. Only as our hearts and homes are built upon the Word and Power of God can we hope to see strong characters able to withstand the temptations of life, and strong homes able to weather the storms.

According to our faith will it be for us. If we will return to these fundamentals, to our faith in the Scriptures and in the Power of a miracle-working God, we can hope for peace in the world and a Revival in the Church and world. Unbelief—unbelief, not in men, but IN GOD—is the tragedy of the world. When we can say like Paul, as he stood on a sinking ship amid a frightened crowd, "**I believe God,**" then there will come a bright ray of sunshine and hope for our shipwrecked world. —J.K.P.

## A Dilemma

We have reason to believe that our Permanent Committee on Co-operation and Union is facing a dilemma and that they are not very happy about it.

The more plans for union are studied the more clear it becomes that this will not be union; it will be absorption. It will not be the merging of two Churches; it will be a submerging of our Church into an organization four times as large.

No amount of discussion; no degree of planning; no seeking of safeguards can alter the fact that our Southern Presbyterian Church would be lost in a larger organization.

To those who feel that the size of an organization is paramount these facts are not important. Nor are they weighty to those who imagine this larger group will wield more national influence.

But, many believe our Church to be more effective in our own section of the United States than it could be in a larger group. They believe our Home and Foreign Mission programmes to be infinitely more useful than if submerged in those of a larger Church; They fear the official doctrinal laxity of the North;—all of these and many other arguments have not yet been satisfactorily answered. In fact, many in our Church find it difficult to understand why union is being so vigorously pressed by some when there is so much against and so little to commend such a step.

This is a dilemma all will be wise to ponder. —L.N.B.

## "Whom Have I ... But Thee?"

(Psalm 73:25)

Two problems confronted and confused and troubled the psalmist: (1) The seeming prosperity of the wicked, (2) The plagues and chastening of the righteous. He solved his problems by going to the House of God; by drawing near to God. He then confesses his foolishness and ignorance and his entire confidence in God—the God Who is the strength of his heart and portion forever.

We have these same problems today. Are we finding the same solution? Are we coming away from the House of God with the same confidence in Him and the same longing to possess Him above all other possessions?

He is our best portion here on earth; better than even the best things we have—and we do have lots of good things while in this world.

We have our fathers and mothers, but He is better than the best of parents. When our father



and mother forsake us, then the Lord will take us up. A mother may forget her child, but God never forgets or forsakes.

We have husband or wife, but He is better than even our dearest companion. Husband or wife may cease to love or care; God's love never fails.

We have our children. They sometimes prove ungrateful and unresponsive.

We have friends, and friends are invaluable. There is a Friend Who never deserts us—who sticks closer than a brother.

We have our homes, and land, and gold, but God is worth more than all material possessions.

Why is all this true? All these good things are but **temporary** possessions; God is our everlasting portion. When all these things are swept away, He remains. These are but **imperfect** possessions. However fine they may be, there is always a flaw somewhere. God is perfect. These things **belong** to life; they help to make life enjoyable. **In Him is life.** When we possess God, when we know Him, we **have** eternal life. We might have all these things and never have real life. When we have God, then all these things will be ours also—houses and lands and father and mother and brethren and sisters and friends—for all things are ours when we are in God through Christ.

Then let us "draw near to God" while we sojourn as pilgrims and strangers on earth.

God is our best portion in Heaven. There are many good, and great, and glorious things in Heaven. Angels by countless thousands will be there. Angels have a large part in ministering to the saints on earth, but angels will be "at home" in Heaven. The "living creatures" will be there—whoever they are—and we will get acquainted with these mysterious ones. The four and twenty "elders" will be there to add to the mystery and worship and enjoyment of Heaven. The "great multitude" whom no man can number will be there, and in that multitude will not only be the "notables" of the Kingdom, but our kindred and friends.

But the best thing in Heaven will be God: God, our Father, who has pitied us and loved us and provided for us while we were strangers in the earth; God, the Son, Who redeemed us with His own precious blood, and has been praying for us as we ran the race and fought the good fight; God, the Holy Spirit, Who regenerates us, and has been our Helper, Teacher, Guide, Comforter. The center of Heaven is God.

Let us not worry about the wicked, or faint when we are chastened. If we belong to Him, and He belongs to us, let us rest content, and rejoice in our glorious fellowship and inheritance. "It is good for me to draw near to God"; "God is the strength of my heart, and my portion for ever."

—J.K.P.

## The Five Books Of Moses

By Rev. Edward J. Young, Ph.D.\*

*The Southern Presbyterian Journal is delighted to announce that it has made arrangements with Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary of Philadelphia, Pa., to prepare forty articles, giving an introduction to each of the books of the Old Testament from the conservative point of view.*

*Dr. Young is the successor of the famous Hebrew scholar, Dr. Robert Dick Wilson, and is recognized as one of the foremost Hebraists of America. We believe that these articles will fill one of the most desperate needs of evangelical Christianity of our day. These articles will be of such tremendous value that we are urging our friends and subscribers to send in new subscriptions in order that our Southern Presbyterian constituency may be better informed on this transcendent subject. The first installment appears in the January 1, 1947, issue.*

—H.B.D.

After the resurrection our Lord spoke to His disciples of the things which had been written concerning Himself in "the law of Moses, and in the prophets, and in the Psalms." (Luke 24:44b). The Law of Moses to which He made reference was not some particular law which Moses had once enacted, but was a designation of the first part of the Old Testament, the first five books of the Bible.

Our Lord thus understood, and the disciples understood, and the Jews of His day would have understood, that these five books were written by Moses. Indeed, in Verse 27 of the same chapter, Luke says: "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." No one would have misunderstood Luke's designation. By using merely the one word Moses, He has in mind the first five books of the Bible.

That there can be no doubt of the correctness of this interpretation is shown by other statements

of Jesus Christ. Moses "wrote of me," He declares in John 5:46, and goes on to say that if the Jews do not believe His (i.e. Moses') writings, they cannot believe His (i.e. Christ's) words. Again in Mark 10:3-5 the Lord very clearly speaks of Moses having written of a bill of divorce. And in Mark 12:26 the Saviour ascribes a particular narrative to Moses. In His parable of Dives and Lazarus, Christ plainly spoke of Moses and the prophets. (References might be multiplied, and the interested reader may profitably consult the following which show the opinion both of our Lord and the Jews of His time: Acts 15:21; 2 Cor. 3:15; Acts 28:23; John 8:5; Matt. 8:4; 19:7,8; Mark 1:44; 10:3; Luke 5:14; John 7:19; 1:17). It is perfectly clear that our Lord believed Moses to have been the author of the first five books of the Bible, books which are technically designated as the Law.

May not our Lord, however, have been mistaken? May he not merely have accommodated Himself



to the popular but "erroneous" belief of the times? May He not even have been in ignorance on this subject, as He confesses that He was concerning the time of His second coming? (Matt. 24:36). These questions we shall answer in reverse order. If our Lord in His human nature had been in ignorance as to the authorship of the Law, He would not have spoken on the subject. To assume that He might have spoken upon a question of which He was ignorant is to attribute sin to Him. Nor is it conceivable that He who is the Truth would have accommodated Himself to error. And if we assume that on this question Christ was mistaken, how do we know that He was not mistaken in what He said about that mighty redemption which He was to accomplish at Jerusalem?

Against all such vain speculations let us look upon our blessed Lord as the Truth, in whom dwelleth all the treasures of wisdom and knowledge. And let it be clearly understood that in this little series of articles the word of Christ upon Old Testament problems is regarded as final. When Christ has spoken, the matter is settled. And Christ very clearly has placed the imprimatur of His approval upon the Mosaic authorship of the Law.

#### Moses And The Law

There was no one so fitting as Moses to have been the author of these books. For in all the Old Testament dispensation no one was as great as he. Moses stood in an unparalleled relation to God. With him God spoke plainly, face to face, and not in dark and enigmatic sayings, as was the case with God's revelation to the prophets. After his death it was said, "And there arose not a prophet since in Israel like unto Moses whom the Lord knew face to face." (Deuteronomy 34:10). In the Epistle to the Hebrews Moses is honored by being contrasted with Christ (3:1-6). Moses, therefore, was the greatest of all the Old Testament figures. In the Divine dispensation he was faithful as a servant and founder of the nation Israel as the people of God. It was to be expected, then, that so great a man would write those books which formed the foundation and basis for all of Israel's subsequent belief and practice.

For the five books of Moses do, as a matter of fact, form the foundation upon which the superstructure of Israel's later history is built. They are commonly called the **Pentateuch**; a word which means "a work of five scrolls or books." The Jews referred to them as the five-fifths of the Law. This five-fold division of the Law is at least as old as the second century B.C., and quite probably, since it is a natural division determined by the plan of the work, as old as the Law itself.

The Pentateuch has one grand theme, the establishment of the nation Israel to be the people of God, i.e., the theocracy. It falls into two principal divisions: (1.) Genesis 1—Exodus 19—which is largely historical and preparatory for the second section. It deals with the various stages by which the people of Israel were brought into existence as God's peculiar nation. (2) Exodus 20—Deuteronomy 34.—The legal section, which treats of the Divine legislation by which God's people were formally organized and established as Israel, the nation of God. This nation was to be separated from the remainder of mankind, not merely in a formal sense, but as a **holy** people, which was to be a nation of kings and priests to God, and with a heavenly

destiny. Israel was to be a light unto the world, the nation from which would arise the great Prophet and Priest and King.

The importance of the Pentateuch for a proper understanding of the development of the kingdom of God can readily be seen. And the human author of this work was the great founder of the theocracy, even Moses himself.

#### Denials Of Mosaic Authorship

At the time of our Lord, as far as is known, no one doubted that Moses was the author of the Pentateuch. Nevertheless, denials soon began to appear. They did not come from within the orthodox church itself, but from certain groups on the fringe of the church which were more or less under the influence of Greek philosophy. Thus, for example, there is extant a letter from a certain Ptolemy, a Gnostic, to Flora, a Christian lady, in which Ptolemy asserts that not all the laws in the Pentateuch are from Moses. Likewise, the Nazarenes, a Jewish Christian group refused to believe that Moses wrote the Pentateuch.

Such, however, were exceptions. Even the pagan philosopher, Celsus, in all his vile attack upon the Bible, did not deny the Mosaic authorship of the Pentateuch. From time to time a doubter would appear here and there and question certain statements in the Law. Thus, for example, a Jewish scholar, Abraham Ibn Ezra (12th cent.) suggests in veiled language that certain passages of the Pentateuch were written after Moses.

The first severe attack was launched by the Jewish philosopher Spinoza (1670) who thought that Ezra had compiled the Pentateuch out of various sources but had not troubled to remove all difficulties. In 1753 Jean Astruc, who was apparently a nominal Roman Catholic and evidently a man of profligate life, sought to defend the Mosaic authorship of Genesis by declaring that Moses pieced together different documents. Of these Astruc thought he found at least twelve, the two principal ones being characterized by their employment respectively of the names Elohim (God) and Jehovah. Astruc called these two documents A and B.

#### The Growth Of Modern Negative Criticism

The ball had begun to roll, and it rolled faster and faster. The eighteenth century was the age of rationalism and provided a very congenial atmosphere for attacks upon the Bible. The process of analysis into documents was soon carried over to the other books of the Pentateuch. It seemed generally to be assumed that there were two principal documents: (1) E, because it used the Divine name Elohim or God, (2) J because it employed the Divine name Jehovah. Which of the two was earliest, however, or which was longest, or which was the basic narrative, were questions upon which there was widespread disagreement. In addition to the so-called E and J documents, negative critics recognized D for Deuteronomy. Thus, we had E, J and D. It must not be thought that all accepted merely these three. Some scholars found so many documents that they became known as advocates of a "Fragmentary Hypothesis."

In 1853, just one hundred years after Astruc wrote, Hermann Hupfeld discovered that E really consisted of two documents: E-1 (which was called



P i.e., priestly), E-2, as well as J and D. Thus, the more or less standard order was P E J D or P J E D, with P the earliest and D the latest. A complete evolution occurred however, with the appearance of the Development Hypothesis, popularized by Julius Wellhausen. The order now became J E D P. This order has more or less held the field until the present day, and it is probably safe to say that most scholars of today, who do not believe in the plenary inspiration of the Holy Scriptures accept this order, although differing considerably as to the date of the documents.

### The Choice Which Confronts Us

The above survey is of course nothing more than a mere sketch. Nevertheless, meagre as it is, it does

confront us with a choice. Are we of today to accept that view of the Pentateuch which regards it as a compilation of diverse documents, coming from different authors who lived at widely separated intervals, and finally pieced together under the editorship of various editors and sedactors? Or, are we to place upon it the estimate which Christ placed upon it? Are we to regard it as the work of Moses, the great founder of the theocracy? That is the choice which confronts us. God grant that in this, as in every other choice, we may be found following in the footsteps of Him whose word cannot be broken.

\*Westminster Theological Seminary, Philadelphia, Pa.

## Again --- "Honesty"!!

By Tom Glasgow\*

Some five years back I released a pamphlet, bearing the title: "A Plea For Common Honesty." In it I assayed to set forth the admitted "historic position" of the "Southern Presbyterian Church" and also, in detail, accurate quotations taken from the written statements of a leading professor in a leading Seminary of our Church, which statements and their divergence from that historic position were never seriously challenged. As was to be expected, the author and some of his friends claimed "statements taken out of context." The original publications from which the statements were taken were forwarded to the past president of one of our seminaries and to the head of a second and highly respected educational institution. Their judgment was "statements NOT taken out of context," one of them commenting that other and more serious quotations were found therein which might have been quoted. Both of these gentlemen are highly regarded in the Church, not only for their accredited erudition but also as men of judgment and capacity, having often been honored by our highest Church courts. Personally, I sincerely tried not to quote out of context—I do not think that I did.

The professor's Presbytery refused to take issue on the essence of the charges made and exonerated his position. Before its report was made, the Chairman of the committee of the Presbytery instructed to "investigate and report," was advised that those making the charges would willingly appear before his committee to substantiate these charges in person if requested to do so. No such request was made. As far as I know, no adverse witness was called or heard by the examining committee. The report of the committee seemed to be more of a concurrence and defense of the charges complained of than an evaluation of the TRUTH of those charges.

This writer was—without his request—advised of the date which the Trustees of the Seminary met in special session to consider these charges. The Seminary was likewise advised that if it was desired or requested that the writer be present in person to sustain the charges made, that this request would be complied with in person. But,

again, no request or expression of desire that the charges be personally presented to its governing Board was forth-coming or made. The Trustees (who had elected and sponsored the professor in question) also exonerated him with a mild resolution of implied censure. (One of the Trustees **did** resign in protest to this lack of concern and action by the governing Board.)

Some five Presbyteries requested the 1941 Assembly to investigate the said charges against this professor (Knoxville, Roanoke, Harmony, Mecklenburg and Central Mississippi). The Assembly's "Standing Committee," to which these overtures were referred,—Chairmaned by a former member of that Seminary's Trustees—rendered a report which in itself was remarkable!! (We invite the interested reader's attention thereto—Assembly Minutes 1941, Pages 47 to 49.) This report, after equally remarkable debate, was adopted as the voice of that Assembly. **This action, however, in no way approved of the views complained of in the original pamphlet of protest, nor denied the charge that such views transgressed the official and historic position of the Church, as held and declared since its origin.**

That Assembly, by its official action (mirabile dictu!!) declared itself to be **wholly without jurisdiction to pass on or even consider the issue presented**—that the Presbytery was the Court and only Court of original jurisdiction. (No question had ever existed in any informed mind but that the Presbytery was the sole Court of Original jurisdiction in the hearing of **personal** charges. That fact had been set forth in the original pamphlet and the fact declared that the charges made were against the minister in question as a **PROFESSOR**—in his official position as **A PROFESSOR** and **NOT** against him personally as a private minister. Surely, the distinction here made needs no amplification!!!)

It will be further noted that the Presbytery had and has **no control whatever** over the Seminary professors—its Trustees being nominated by the supporting Synods. Nor had the Synods control beyond the nomination of representatives from which the remaining Trustees would fill vacancies



in its official Board. At that time an article appeared in *The Journal* over the signature of Dr. D. S. Gage of Fulton, Mo., clearly distinguishing between the person of a private minister, against whom criticisms must be filed with his Presbytery, and the status of a professor, **in his official position as a professor, and in an institution serving the whole Church.** Few seemed to realize the far reaching effect of this declaration of the Assembly which, in effect, declares that **the Church and its Highest Courts are completely helpless and without means to protest the teaching in its Church-Wide-Serving Seminaries unless the Presbytery sees fit to take action in such matters.**

We cite the above, as perhaps the "starting incident," publicly recognizing and exposing the present schism which rends our Church. The issue **then**—and the issue **now**—is "A Plea for Common Honesty"!!! Teachers (and, thank God, by no means **all**!) in our Seminaries and Schools hold and, we are told, declare positions on the "inspiration of Scriptures" wholly at variance—not only with the historic position of our Church, but at obvious variance with any **REASONABLE INTERPRETATION of the language used in the First Chapter of our Confession of Faith.** Preachers (and again, thank God, by no means **all**!) proclaim and support these deviating positions. I am asked what is meant by "Historic Position"? (When asked, it is difficult to believe that the question is sincere!!) We give the **obvious reply** that our "Historic Position" is the **publicly declared position set forth in our Confession of Faith and publicly sponsored by the Theological Leaders of our Church during the first three quarters of a Century of the life of that Church!** This "Historic Position" was not "hid under a bushel"!!! It was and is common knowledge among honest and informed Churchmen. We challenge any sincere person to deny that a **complete Bible, wholly believed to be the personally inspired Word of God** (not just "containing" the word God) was the accepted standard of our Church when founded and the position of its outstanding and admitted theological leaders when expounding said Standards.

Our controversies and divisions on Church Union; on conflicts between the Bible teaching in our Church schools and colleges; on down to the nature of our Young People's Conference programs and Sunday School literature, **all, in their essence, stem back to the one basic issue**—"What do we mean by the term 'Inspiration'?" The basic issue with the Professor above referred to was—"What do we mean by the term 'Inspiration'?" This issue takes many phases, but finally and ultimately stems from this one basic and all-important question—"Inspiration" and the "Unchallenged Authority of The Scriptures."

We contended—and we contend!—**this is in no way a PERSONAL issue**—in any case where it arises—but a generic issue of **Basic Philosophy**, wholly impersonal but also **wholly vital!!** We claim for every man—minister or layman—the right and obligation to sincerely search and, as best he can, arrive at honest and sincere conclusions. This however is "poles apart" from saying that, when the conclusions reached are at variance with the solemn and publicly subscribed vows and Confession which we—as a Church and as **individuals**—plainly and clearly say that we believe, that it is

either the individuals **privilege or right** to teach or preach these views (differing from that Confession or those vows) without protest being officially made by the Church! We submit that there is no honorable procedure for the Church but to officially protest or proceed to amend our Confession and vows to conform to this new interpretation!

My personal life is lived in the very commonplace world of "business." I find that successful men and firms with whom I deal, are men and firms of good character and straightforward dealings. I declare, and submit as the experience of other business men who read this article, that any firm which publicly declares its position and then **knowingly** countenances or permits its **officials and representatives** to continually act and declare a basically different policy—that firm is promptly rated and recognized as a firm unworthy of consideration as a fair, straightforward or worthy competitor among honorable business men. Surely the Christian Church should not countenance a standard of **intellectual dishonesty** which has long since been repudiated by honorable business men!

Brethren, if we approve "liberal" teaching and preaching of a newly defined "Inspiration," we have full right to do so if we so elect! However, in the sacred name of Common Honesty, let us amend our Confession, broaden its language, and water-down its position—if we so elect!!—but let us do so **by the proper and adequately provided process of Constitutional Amendment.** "Fifth Column Infiltration, through class room or pulpit, until our ecclesiastical structure has been undermined from within, is neither "cricket" nor Christian!

As a Church, we may have out-grown the simple and old fashioned idea of "inspiration." I don't know—I don't believe we have, but possibly such may be the case. This is a matter to be decided **by our Church Courts—not** by individual professors or individual preachers! Clear up this definition—"What do we mean by 'Inspiration'?"—and our bickering will largely cease. Let those who cannot accept **The Court's** decision, be silent or withdraw to more compatible surroundings—and that should apply to "Liberals" and "Conservatives" **alike!** **The Church Itself, can or should officially determine what its Confession is or should be.** At present and until amended it is the Westminster Confession of Faith, the Larger and Shorter Catechisms and the **reasonable and historic meaning of the language therein used!** The plan here made is neither "involved" or "complicated." It is simply that **we teach and preach the basic philosophy which we declare we profess and which we publicly and officially declare we believe—or—that we conform our Confession to what we approve that we teach and preach.** Let the theologians debate—with **Equals in our Church Courts—Not with students or congregations, uninformed in theological matters!** Having debated, openly and frankly, and with **equals in our Church Courts**, let us "amend" or "abide by" as the vote of these Courts may declare. That is not "complicated"—it is not even "profound"—but it is, I feel, as simple and **AS VITAL as COMMON HONESTY!!**

\*Elder in the Myers Park Presbyterian Church, Charlotte, N. C.



# “Interracial Brotherhood Movement”\*

## IS IT SCRIPTURAL?

By W. A. Plecker, M.D.\*

Three times in the early history of the human family man sinned universally. Three times sin called forth the wrath of God.

1. Adam sinned, and was driven from Eden, Gen. 3:24: “So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.”

2. The sons of God took them wives of the daughters of men, Gen. 6:2. “And God looked upon the earth and behold, it was corrupt; for all flesh had corrupted his way upon the earth.” v 12. Then came the flood.

3. “And the whole earth was of one language, and of one speech.” Gen. 11:1: “And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded.” v 4-5. “And the Lord said, Go to, let us go down, and there confound their language, that they may not understand one another’s speech.” v 6-7. Then came the third great stroke of God’s wrath upon pride filled man. “So the Lord scattered them abroad from thence upon the face of all the earth.” v 8.

Ham had earlier made sport of his father Noah whom he found naked under the influence of wine. He told his brothers Shem and Japheth, who in filial loyalty “covered the nakedness of their father.”

“And Noah awoke from his wine, and knew what his younger son had done unto him.” v 24.

Noah in righteous indignation, knowing the lower moral and, probably, mental character of Ham, either with divine approval, or of his own intuition, said: “Cursed be Canaan; a servant of servants shall he be unto his brethren.” v 25.

Noah then blessed his two loyal sons, and with each blessing repeated the curse poured forth upon Ham in the name of his son Canaan—“and Canaan shall be his servant.” v 26-27. How truly has that prophesy been fulfilled during more than forty centuries since its utterance.

Let us now consider further the cause and result of the happenings at Babel.

Following the creation of man, male and female, God commanded: “Be fruitful and multiply, and replenish the earth, and subdue it.” Gen. 1:28. This command was repeated to Noah after the flood Gen. 9:1 and 7. Under the leadership,

probably, of Nimrod, grandson of Ham, who “began to be a mighty one in the earth.” Gen. 11:8, the people gave as their reason for building the tower, “Lest we be scattered upon the face of the whole earth.”

The attempt to avoid “replenishing the earth” was as contrary to the will of God, as was Adam’s sin in eating the forbidden fruit or the sin of the antediluvian descendants of Seth, who took wives from the offspring of godless Cain, or other godless children of Adam.

The punishment for this third universal sin of the human race was quicker, but just as positive, as the punishment for the first and second sins involving mankind.

Instead of destructive punishment God inflicted one which would be in conformity with his will previously declared, and which would force man, willing or unwilling, to carry out his divine purpose that the world be peopled with man of different and clearly marked races, occupying lands as far apart as was geographically possible.

Descendents of Japheth were directed to Europe and they subdivided into distinct types, the light haired, long-headed Nordics of Northern Europe, the broad-faced Alpines of Central Europe and the dark-haired Mediterranean type of south Europe.

The children of Shem were likewise divided into types from the white Jewish to the Mongolian Chinese.

When it came to the children of Ham, Noah’s prediction that they should be of such a marked and distinct type as to every where and at all times, set them off as a race to themselves, servants of their brethren, seems to have been in line with God’s plan and when they were headed for Africa they had as we may well believe, not only the marks of distinctive speech but of physical characteristics also.

Science finds nowhere an explanation for the black skin, curly hair, flat thick features, and widely differing mental, and after thirty-four years of study of racial mixture and characteristics, as Virginia Registrar of Vital Statistics, I may safely say, of moral characteristics also.

The only explanation is found in God’s miraculous change of Noah’s descendants into family language groups. What hindered God from giving the descendants of Ham the marked physical changes of color and features, with mental and moral difference as we find them today, all in keeping with Noah’s prophecy, or curse, as being the servant of all?

The Federal Council of Churches, and some of our own and other denominations are now making forced social fellowship rather than belief in

\*From: “Brotherhood—Our Unfinished Task. A Service of Worship for Women’s Groups.” The Federal Council of Churches of Christ in America.

salvation through Christ, the standards of christianity, with the intermarriage of whites and full-blooded Negroes legal in eighteen states and the District of Columbia and the intermarriage of whites and mixed bloods of varying degrees of admixture legal in nineteen others. That, with closer social and physical contact is the specter looming up before us, together with an increasing number of extra-marital mixed births.

Is any action tending to the furthering of this end justified in the face of God's decisive action in the separation of races at Babel?

Read the graphic account in the last chapter of Ezra of how Ezra forced the many Jewish men who had taken Canaanitish wives to separate from, and return them to their former homes, together with their children. Because of the great number of the guilty, and because of much rain, they begged that some time be given them for the great task.

Many seem to have evaded Ezra's demand, for twenty-three years after, Nehemiah faced the same problem, Neh. 13:23-31. He said, 1. 25—"I contended with them and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." That was far from the social or religious intercourse advocated so vigorously today with the black children of Ham living amongst us. It is unnatural. It means race destruction. It is contrary to the teaching of God's word. The true Negro knows that it is not natural, he does not desire it, and is making no effort to bring that about. It is the mulattoes who make the stir for racial unity. The true Negroes are much happier and better satisfied in developing their own varying culture as they have always contentedly done.

We should however extend them the hand of Christian fellowship and render all aid possible in teaching and guiding them along right lines. That need not involve social contact with social intermarriage with the mixed breeds, as the end results.

Even within our own race, types of society and culture based upon heritage education, and mode of living, separate almost as clearly as does race itself.

It should not be considered a crime or un-Christian when an educated and highly cultured person and one entirely the opposite cannot associate together upon terms of social intimacy.

The same is true, if they almost unconsciously and without studied purpose find themselves even in churches, separating into homogenous groups.

In cities the place of residence is largely the determining factor.

About the only text quoted for the strained "interracial brotherhood movement" being worked up with a great flare, is Acts 17:26—"And hath made of one blood all nations of men to dwell on all the face of the earth." Note that they are to dwell—not dwell together—on all the face of the earth. When the latter part of the verse is read: "and hath determined the bounds of their habitation," we see clearly that God's purpose is exactly the opposite to close interracial contact. To prevent that very thing God at Babel gave them a distinct

language, extreme physical differences, and sent them to the most remote part of the earth. Noah certainly did not place his three sons upon a plane of equality—one was emphatically in a lower class, and so has history shown that Ham's descendants have been. God in the physical, and other changes wrought in Ham's descendants, shows plainly the correctness of Noah's judgment.

What has been said applies to but little over half of the colored population of our country—the pure descendants of African stock.

The other half—mixed breeds—shun the pure blood negroes, and are interested only in securing classification as a part of the white race. Their thought of "fellowship" places that one idea uppermost from first to last.

Find any, if you can, of the near-whites who are interested in "Christian-fellowship" and that alone. Their first and only thought is crossing the social line. The discussion of that subject from its many angles, and final result, will require the writing of a volume.

Why should our church be led by the Federal Council of Churches to strive for close social contact and intimacy, directly contrary to the will of God as pointed out above? "Interracial Brotherhood" will not correct the overwhelming error of our forefathers in admitting to our shore black men assigned by God to Africa as the "bounds of their habitation."

\*Richmond, Va.

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# Comments Upon The Proposed Plan Of Re-Union Between The Presbyterian Church In The United States Of America And The Presbyterian Church In The United States

By Randolph B. Lee\*

(This article has been published in three installments. This is the last installment. H.B.D.)

## Church Property

Since this Plan of Re-Union has been under discussion we have heard repeatedly the statement, that if the re-union is put into effect and if any particular Church refuses to come into the united Church; that such Church will lose all of its property, church building, manse, etc. Unless the Plan of Re-Union is radically changed this is undoubtedly true. Major W. Calvin Wells, of Jackson, Miss., in his very able "Analysis And Comments On The Proposed Plan Of Reunion" has this to say on this point:

Churches, a majority of whose members do not wish to enter the union but which Church constituted a minority of our entire Church, with no protection provided in the proposed Plan of Union, **would be stripped of every dollar of their property."**

However I will enlarge on the above statement by saying this. Whether a particular Church votes to go into the union or not, if union is carried, that Church will lose all of its property. Under this plan all property becomes vested in the Church at large. Not as in the Southern Church, where each individual congregation owns outright its Church Building, Manse, etc.

For proof of the above statement let us look at Chapter 30, Par. 11, of the New Plan.

"A particular Church shall not sell or mortgage its property in any amount without the written permission of the Presbytery, transmitted through the Session of the particular Church."

The above can mean but one thing. All of the rights to control its property, heretofore vested in each individual Church, will be wiped out if this Plan of Re-Union is adopted.

## Authority

One thing seems to be very clear about this entire plan. Everything works towards the centralization of authority in the higher courts of the Church. We have seen where a Church Session could be set aside by Presbytery, not for any specified offence, but, "when in the **judgement** of the Presbytery a Church Session is either unable or unwilling to manage the affairs of their Church wisely."

Now we have a provision where the General Assembly may reach down into any Presbytery and direct it to ordain a man sent in by the Assembly. Let's look at the exact words of the Section.

Chapter 23, Par. 1 (b): "The General Assembly may, of their own knowledge, send missions to any part to plant churches, or to supply vacancies; and for this purpose, **may direct** any Presbytery to ordain Evangelists, or Ministers, without relation to particular Churches; provided always that such missions be made with the consent of the parties **appointed**; and that the judicatory sending them, make the necessary provision for their support and reward in the performance of this service."

This is a very dangerous section. What power will the Presbytery have with which to maintain purity of doctrine within its bounds, if a General Assembly controlled, as the U.S.A. General Assembly is controlled today, and as the United Churches' General Assembly will surely be controlled, by the signers of the "Infamous Auburn Affirmation," and others who think as they do; can **direct** them to ordain any Minister chosen by them to preach within the bounds of the Presbytery.

## General Council

This General Council is a new idea as far as the Southern Presbyterian Church is concerned, and is one about which I am frankly very doubtful. To judge by the description of its duties in the Form of Government, it will be a small General Assembly. The membership of this Council is to be composed of the following: The Moderator of the General Assembly, the retiring Moderator, the Stated Clerk, one representative from each of the Executive Boards of the Church and eighteen members at large to be elected by the General Assembly **in such manner as it may determine** from the six geographical areas into which the entire Church is to be divided. This set-up is so arranged, geographically, as to insure a two to one, or larger majority to the portion of the country now served by the U.S.A. Church.

Without knowing how such a body will function, as time alone can tell that, I am inclined to fear this innovation as a means of placing too much power in the Church in the hands of too few people. Just a few centuries ago, our forefathers, at the cost of blood and suffering, won their way out from the tyranny of the Roman Hierarchy, and established the Reformed Church. Have we, their sons, so far departed from the principles they fought for; as to tamely place our necks under a similar yoke today?

## Amendments

This portion of the Rules is vastly important, and should, to wise men, constitute a huge danger or warning sign. For no matter what fair promises

are made to us to bring us into this Union, we must face this stark fact, all or any of these things can be changed by amendments. After we have voted our Church out of existence and ourselves into an ecclesiastical bondage, our entire weight will not be sufficient to prevent the Modernistic Leaders of the Northern Church from making any changes they wish, in the Form of Government, the Confession of Faith or the Catechisms.

Here are just a few of the warning signs that I would like to call to your attention.

Chapter 32, Par. 2 (1): "Amendments to the Confession of Faith and Larger and Shorter Catechisms can be made if approved by two-thirds of all the Presbyteries." Thus changes could be made in spite of the section of the country now served by the Presbyterian Church (U. S.)

Watch this. Par. 2 (3): "Nothing in this Chapter shall be construed so as to affect the right of two-thirds of the Presbyteries to propose amendments or alterations of the Confession of Faith and the Larger and Shorter Catechisms, or the General Assembly to agree and enact the same."

Chapter 32, Par. 3: Amendments to the Book of Church Order require the approval of only a majority of the Presbyteries.

Chapter 32, Par. 4: Changes in the Rules for Amending require the approval of two-thirds of the Presbyteries.

Any member of the Southern Church; who makes a careful study of this Proposed Plan of Union, and who at the same time keeps in mind a clear picture of what the Northern Church is today, can not fail to realize that the New Church to be formed by this Re-Union, will be unrecognizable as a Presbyterian Church such as we have known.

Having carefully read this so-called Plan of Re-Union; all commenting papers which have appeared in our Southern Church Papers in recent years, and the Auburn Affirmations which were signed by 1,293 Ministers of the Northern Presbyterian Church; I would most earnestly urge all the officers of our Southern Presbyterian Church to thoroughly familiarize themselves with this most important question at once.

If the officers of our Church will do this, I am absolutely confident that the proponents of this base betrayal of our Southern Presbyterian Church will have no chance to perfect their plans, either now, or at any time in the future.

In conclusion I would like to make the following statements:

1. This is not a Plan of **Re-Union**, for the word reunion presupposes the joining together of two like bodies. And the Northern Presbyterian Church of today has retained only one thing which it inherited from the Great Founders of that Church, and that is the word "Presbyterian." And in the words of a distinguished recent Moderator of that Church, Dr. Henry Sloane Coffin, of New York, N. Y.: "I am a Presbyterian only temporarily. The name carries many hallowed memories and associations, but it seems to me to belong to the past rather than to the present." Therefore in all probability, that one vestige of the Faith that was once theirs, will soon pass away and be discarded also.

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2. I firmly believe that the Presbyterian Church in the United States, has been divinely appointed by God, to keep alight and burning brightly, the light of Faith in this Nation of ours.

3. If you are a Bible-believing Christian, and if your Church is a Bible-believing Church, you cannot join and you can have no part in this so-called Re-United Church.

I would like to close this discussion of the Plan of Re-Union by quoting from an overture adopted by one of our great Southern Presbyteries fifty-nine years ago:

"We believe that organic Union means the absorption of the Southern Church and will perpetuate alienation and strife. We are wide apart on some questions of vital interest, and therefore the peace, purity and prosperity of our beloved Church imperatively demands the perpetuation of our independent existence."

\*Patrick, S. C.



# What Do Presbyterians Believe?

By Mrs. John S. Nisbet\*

*(This article has been published in three installments. This is the last installment. H.B.D.)*

## Salvation by Grace

Presbyterians have always stressed the doctrine of salvation by grace.

By this we mean that salvation is a gracious gift bestowed upon us by God.

In His word God says: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Eph. 2:8-9.

One day in Korea many years ago, a plain country farmer came before a committee to be examined for the eldership. He was not a man of any theological training at all, but had attended some of the Mission Bible Classes. The missionary presiding over the examination did not really expect an answer to the following question, but asked it that he might make some explanation of doctrine to the prospective elder.

Said the missionary: "What is the real ground of your salvation?" Are you saved because you decided to believe, or are you saved because God chose you to salvation?"

Without much hesitation the Korean replied: "I am saved because God chose me to salvation, or I would have something of which I could boast."

The Shorter Catechism (Question 31) states the doctrine thus:

"Effectual calling (which is salvation by grace) is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds, in the knowledge of Christ, and renewing our wills, He doth persuade and enable us to embrace Jesus Christ freely offered to us in the gospel."

Dr. Smith gives this matchless description of this doctrine:

"In the proportion as God is great and glorious, Calvinism recognizes the sin of man to be heinous and fatal. Its enormity and ill-desert are beyond man's calculation and conception.

It is rebellion against the rightful authority of the Greatest and Best of Beings.

It is self-separation and estrangement from the Source of Truth and Life.

Impenitent man is guilty, lost, 'dead in trespasses and sins.'

He is face to face with the awful fact, that 'the wages of sin is death.'

Left to himself his condition is one of hopeless condemnation and misery.

Thus Calvinism drags down all pride and carnal security and prostrates man at the foot of the Cross, a suppliant for mercy.

In answer to his suppliant cry, the Cross reveals a salvation which is all of grace, the free gift of God's love and mercy in Christ.

In Christ's hands are all its blessings placed and from those pierced hands are all received.

From first to last, salvation is 'of the Lord,' of Whom and through Whom, and to Whom are all things, that His may be the glory evermore.

No inch of ground is left for human boasting.

The sinner does not save himself.

It is God that saves him with a salvation **free, present, complete** and **everlasting**.

Free—"The **gift** of God is eternal life." Rom. 6:23b.

Present—"He that believeth on Me **hath** everlasting life." Jno. 6:47.

Complete—"Ye are **complete** in Him." Col. 2:10.

Everlasting—"I give unto them **eternal life**, and they **shall never perish**." Jno. 10:28.

God embraces the sinner in the arms of unchanging love.

He secures him by the bonds of an everlasting covenant.

He gives him an inalienable place in the family of God.

He sets before him an unclouded prospect of final victory and eternal joy.

He guarantees that all things shall work together for His good.

He shows him his name in the Book of Life and reveals to him that he was chosen in Christ before the foundation of the world, that he should be holy and without blame before Him in love.

Upon the penitent sinner's mind there breaks the amazing truth that before creation's dawn, before the morning stars sang together or ever the sons of God shouted for joy—way back 'in the beginning,' God had a thought of him and that thought was **love**.

Before God found a place for the universe in His hand, He had found a place for the sinner in His heart."

## IV

### The Final Perseverance Of The Saints

This doctrine is misnamed—it should be called the Final Preservation of the Saints.

The Confession of Faith (Chapter 17, Sections 1 and 2), says concerning his doctrine:

"They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end and be eternally saved."

"This perseverance of the saints depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof."

Paul tells his loved Philippian Church:

"Being confident of this very thing, that He which hath begun a good work in you, will perform it, until the day of Jesus Christ (Phil. 1:6) or as the margin reads, 'will finish it in the day of Jesus Christ.'"

Jesus Himself says to us in John 10:28-29:

"I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, Which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand."

This does not mean that we cannot and do not fall into temptation and sin, "Whereby we incur God's displeasure and grieve His Holy Spirit" (Confession of Faith, Chapter 17, Section 3) for we are only too conscious of the fact that we do.

But we have His word that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I Jno. 1:9.

On first thought this might be considered a dangerous doctrine. If the Christian knows that nothing can separate him "from the love of God, which is in Christ Jesus our Lord" (Rom. 8:39b) might he not feel free to do with his life as he pleases—even indulge it in sin if he so desire?

Is that the way love works?

Even in our poor finite minds, if we have come to a realization of the fact that God so loved us that He gave His only begotten Son for us and that our lives are "hid with Christ in God" (Col. 3:3b) would we want to do violence to a love like His—a "love that passeth knowledge"—"an everlasting love?"

The Apostle says: "The love of Christ constraineth us." 2 Cor. 5:14.

It is this love of His that holds us back from a life of sin and inspires us to a life of holiness and begets in our hearts a love for Him that expresses itself in service in His name.

A well-known college president tells this incident out of his own experience:

When the time came for him to go away to college, it was decided to send him to a college of his own denomination which was across several states from his home.

As the time drew near for him to leave home, he expected his father to give him a great deal of

advice about what and how he should do. But the days passed with no such word from his father.

The morning came for him to go and his father proposed they walk the half mile to the station. He felt sure the time for fatherly advice had come, but there was not a word.

As they stood in the station waiting for the train no advice was given.

When the conductor called the train, his father took him by the hand and looking deep into his eyes, said: "Good bye, son, Remember that Mother and I love you."

After that he needed no advice. That love became the constraining power in his young life, holding him back from evil and urging him toward all that was good.

And so it is with the love of our God toward us—may we always remember that our Heavenly Father loves us.

Dr. Webb says it is well for us "to remember that the doctrines of Calvinism are man-making doctrines. They have filled history with men of heroic mold. 'It is enough to mention the name of William the Silent, Luther, Knox, Melville, Regent Murray, Coligny, Cromwell, Milton, Bunyan. Grapes do not grow on bramble bushes. Illustrious natures do not form themselves upon cruel and narrow theories. The practical effect of a belief is the real test of its soundness. Where we find a heroic life appearing as the uniform fruit of a particular mode of opinion, it is childish to argue in the face of fact that the result ought to have been different.' (Froude) In Revolutionary days not a Calvinist was a Tory. If Calvinism is on the decline, stressful times will call it back again."

If this last sentence be true, our times are calling. It is well for us to re-think today what we as Presbyterians believe.

Jesus said, "Ye shall know them by their fruits." Matt. 7:16.

\*Montreat, N. C.

### The Sacrificial Death Of Christ

"Not only is the doctrine of the sacrificial death of Christ embodied in Christianity as an essential element of the system, but in a very real sense it constitutes Christianity. It is this which differentiates Christianity from other religions. Christianity did not come into the world to proclaim a new morality and, sweeping away all the supernatural props by which men were wont to support their trembling, guilt-stricken souls, to throw them back on their own strong right arms to conquer a standing before God for themselves. It came to proclaim the real sacrifice for sin which God had provided in order to supersede all the poor fumbling efforts which men had made and were making to provide a sacrifice for sin for themselves; and, planting men's feet on this, to bid them go forward. It was in this sign that Christianity conquered, and it is in this sign alone that it continues to conquer. We may think what we will of such a religion. What cannot be denied is that Christianity is such a religion."

—Benjamin B. Warfield.



# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For Jan. 19: Jesus

### Interviewed By Nicodemus

Scripture: John 3: Devotional Reading: I John 3:1-11.

May the Holy Spirit be our Teacher indeed as we study the third chapter of John, the chapter that has in it the very heart of the Gospel. In it we have the deep mysteries of heaven and earth blended. May we listen with all our minds and hearts as the Great Teacher from Heaven talks to one of the great teachers of earth.

We would give a good deal to hear two wise men talk about momentous questions. Who would not have listened with interest to two men like Solomon and Socrates? A far greater than Solomon or Socrates is here as Jesus speaks with Nicodemus, for "in Him are hid all the treasures of wisdom and knowledge." And Nicodemus, as far as earthly teachers go, was "the" teacher of Israel. We can well afford to listen spell-bound to their conversation, for these two men are discussing the deep things of the Spirit. Let us first look at these.

### Two Teachers

One is Nicodemus, a ruler and teacher of the Jews. The Revised Version emphasizes this by saying, "the teacher." Like Gamaliel, he was evidently a wellknown and able scholar, learned in the law. The Jews had many of these scholarly rabbis. They were versed in the law, and many of them, seekers after the truth. Nicodemus seems to be one of the very best.

The other is Jesus—"a teacher come from God." Nicodemus recognized the marvellous ability of Christ and accepted His credentials—"no man can do these miracles that thou doest, except God be with him." Why were the other rulers and teachers of the Jews so blind that they could not see what Nicodemus saw? Nicodemus had not yet come into the full light, for this is not merely "a teacher come from God," but God incarnate. But he was seeking the light and not turning from it, as most of the Pharisees did, and became "blind leaders of the blind."

What a meeting this was! We can imagine the scene, as in the gathering darkness these two teachers, one a great earthly teacher, and the other the Great Teacher from Heaven, the Word of God, discussed these great doctrines. Would that all our earthly teachers today would come to Jesus Christ and sit humbly at His feet and learn of Him!

What was the subject of their conversation? "**Earthly Things**" and "**Heavenly Things**." (See Verse 12).

1. "**Earthly things**." The New Birth is an "earthly thing"—mysterious and marvellous—but something which takes place in the hearts of men here in the earth. Jesus states the great truth in these well-known words; "Except a man be born again he cannot see the kingdom of God." Nicodemus

mystified and overcome asks, "How can a man be born when he is old?" How can these things be?"

Having already shown the **Necessity** for the new birth, Jesus now proceeds to show the **Nature** of it. It is the work of the Spirit. We cannot see the Spirit working any more than we can see the wind blowing, but we can see the effects in the heart and life, just as we can see the effects of the wind on the trees.

He also tells him how he can obtain the new birth—by faith in the Son of God. Just as the bitten Israelites looked on the brazen serpent and were healed, so we can look with the eye of faith, see Him hanging there on the cross, made sin for us, and be healed—be given a new heart.

But as wonderful and necessary as this New Birth is, the Great Teacher has still more wonderful things to unfold to Nicodemus. These may be called, in the words of Jesus,

### "Heavenly Things"

"If I have told you earthly things and ye believe not, how shall ye believe if I tell you of heavenly things?"

The first of these is **His own Heavenly Origin**, the One Who came down from heaven, even the Son of Man which is in heaven. Here is the first great fact about Christ which must be believed. The starting point of salvation is the deity of our Lord, "Thou art the Christ, the Son of the living God." Unitarianism is a denial of Christianity. A mere man can be no Savior of other sinful men. If our Savior is not what He claims to be, the eternal Son of God, then we can cease our quest, for we are doomed and already dead in sin. Only when we can exclaim with Nathaniel, "Rabbi, thou art the Son of God" or with Thomas, "My Lord and my God," are we on the way to salvation.

The second heavenly thing is **the Sacrifice** which He made for the sins of the world. Only a "lifted up" Savior can save men from sin—a Savior on the cross—bearing our sins in His own body on the tree—only a dying Savior can save a dying world, bitten by sin. While the crucifixion was on earth, the acceptance of this atonement and its full meaning are heavenly things. He has taken His sacrifice into the real "Holy of Holies" as our Great High Priest.

The third heavenly thing is **God's Love for a Lost World**. Back of the Incarnation and the Atonement is the amazing love of God. God "so loved" that He gave—was willing to pay the price of our redemption. The Gospel begins in heaven, in the big heart of God; no wonder that it is a big Gospel.

The fourth heavenly thing is **Salvation by Grace** through faith—whosoever believeth in Him—have eternal life. Salvation by works is an earthly thing indeed—it is of the earth, earthy—a man-made mode of salvation—a way for men to try to save themselves. It always fails. Salvation by grace through faith, is God's way. It never fails. Truly, "His thoughts are not our thoughts nor His ways

our ways. "He that believeth on the Son hath life."

No wonder that John 3:16 has been called "the Gospel in a nut shell." All the essential elements are here revealed. Someone has said that if all the Bible were lost except this one verse, there would be enough left to save every man in the world if they would believe it.

Do we really **Believe**? Do we believe the earthly things Jesus talked about in this chapter, and the heavenly things? The whole matter hinges on our faith. Nicodemus did not seem equal to a full acceptance of these things that night, but he afterwards became a full-fledged believer and made a good confession of faith when he went with Joseph of Arimathea to bury our Lord.

Do we believe in the New Birth? Do we believe Jesus' words when He said, "except a man be born again, he cannot see the kingdom of God? Is our belief and our preaching a little "wishy-washy" along this line? Do we recognize the work of the Spirit in the hearts of men? Do we believe in His Regenerating work?

Do we know how to get this new heart, and are we telling others? Above all, have we definitely and personally received Him, believed on Him, looked on Him ourselves?

Do we believe that He is the Son of God? That He came down from Heaven? That He was raised from the dead and ascended to the right hand of the Father? Is our faith firmly fixed on a Divine Savior?

Do we believe that "Christ died for our sins?" That He bore our sins in His own body on the tree?

Do we believe in the Love of God which gave such an unspeakable gift, and the Grace of God that will save "whosoever believeth"?

Truly, truly, these words in the third chapter are "bonny" words. Who spoke them? None other than He Who now sits at the right hand of God, Who is our Savior, Friend, God.

May God help us to take this chapter at its face value and full and blessed meaning!

### Lesson For Jan. 26: Jesus Crosses Racial Boundaries

Scripture: John 4:1-42. Devotional Reading: Isaiah 49:8-13.

The Gospel is world-wide in its outlook. In Isaiah 49:12. (Devotional Reading), it is prophesied that, "Behold these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim." The personal ministry of Christ was mainly "to the lost sheep of the house of Israel," but in our lesson today we find Him ministering to the mixed race of people in the province of Samaria.

There are several pictures presented in this passage:

**I. Jesus and the Woman of Samaria.** There could hardly be found a greater contrast than that between Nicodemus, a ruler of the Jews, and this

woman, "a woman of Samaria." Two very striking thoughts present themselves at the threshold of our study: (1) That our Saviour is no respecter of persons. He is just as deeply concerned about the soul of this common woman as about the soul of the high-born ruler. (2) That He is perfectly capable of dealing with both. He can teach "the teacher of the Jews," and He can teach this woman at the well. He can adapt His teaching to the divergent needs of these two so different characters.

"He must needs go through Samaria." This was the nearest route, but often Jews "went around" Samaria, if they could. Is there not a suggestion of a definite purpose in His thus going through this province?

In verse 6 we have a sample of the perfect humanity of our Lord. "Being wearied with His journey," He Who could say to the weary multitudes, "Come unto Me all ye that labor and are heavy laden and I will give you rest," was Himself tired and worn out and needed rest for His body. Let us never overlook the human side of Jesus. He was perfect Man, as well as God.

He asks the woman for a drink of water. Often a simple request is a fine way to "break the ice" in our seeking for a soul. There is something in the worst of men which responds to a request for help. We can always learn from the Master of men the best way to approach men.

The woman, however, is surprised. For a Jew to ask a favor of a Samaritan, and "a woman" at that, was enough to surprise her, for the Jews had no dealings with the Samaritans. This was a rather mild way of stating the case.

Then He tells her about the "living water." Did He know that down deep in her soul there was a thirst? Or did His words awaken a thirst? Certainly the Holy Spirit was beginning His gracious work in her heart.

"Give me this water." Here her desire is expressed. Perhaps her mind in still very much confused. There is still one thing in the way—**sin**. So far, the woman has not seemed conscious of Sin, or thought of her sinful life. Jesus reminds her of it in a tactful, but plain way. "Go, call thy husband, and come hither."

She now tries to "side-step" the issue by starting a discussion as to the relative merits of Samaria or Jerusalem as a place to worship. But Jesus does not allow Himself to be thus side-tracked. He brings her back to real spiritual worship. "God is Spirit, and they that worship Him must worship in spirit and in truth."

The climax comes when she says, "I know that Messiah cometh" and He replies, "I—am He." Her faith lays hold upon Him and believing, she leaves her water pot and goes back to testify to the others in the village. Is it not a thrilling experience when we, too, can see a soul thus grasp the Savior?

**II. Christ and the Disciples.** The disciples were surprised that He should be talking with a woman, but they were sensible enough not to ask any questions.

They were again surprised when they asked Him to eat (for they had gone to buy food), and He replied, "I have meat to eat that ye know not



of"—"My meat is to do the will of Him that sent Me and to finish His work." Do we ever get so enthused over saving souls that we lose our appetite for ordinary food? Is this our food, even the work He has given us to do? Surely there is plenty to do. "Lift up your eyes, and look on the fields—for they are white already to harvest." (Someone has suggested that even as He spoke the men were coming over the hill from the village—they could see them, the harvest-field—right before their eyes). Is it not true today that in many places, if we had eyes to see, there are fields white for harvest. May God give us eyes to see!

"He that reapeth receiveth wages." The man who breaks up the soil, like John the Baptist, and the man who sows seed, like many a pioneer on the mission field, receives wages too. The Lord of the harvest will take care of that. But the wages of a **reaper** are peculiarly satisfying. The man who gathers the grain into the store-house is doing finishing work. There is "great joy" when "all is safely gathered in." We reap where other men have labored, and we experience the joy of the harvest. Often the evangelist will come and reap where the faithful pastor and preacher has broken the soil and sowed the seed. Let us never underestimate the work of others or be jealous of their success. Let us all rejoice together. "One soweth and another reapeth." Let the sower and reaper both rejoice, and give all the praise to God Who alone can give the increase.

**III. Christ and the Samaritans.** The Master did not stop with this one woman. This was but the starting point.

She went back and gave her testimony: "Come, see a man which told me all things that ever I did; is not this the Christ?" Many of the Samaritans believed because of her testimony. If Christians were always good witnesses, would there not

be many more gathered into the fold? Let us too, speak a good word for Jesus Christ.

"Many more believed because of His own word." They wanted no secondhand experience. "We have heard Him ourselves, and know that this is indeed the Christ, the Savior of the world." "He abode there two days." It is personal contact with Christ that counts most and brings the best and most lasting results.

In this chapter we see Christ's love for, and interest in, all men, even those who were despised by the Jews. Why was it so hard for the early Christians to get away from their narrowness and bigotry and racial and national pride? It took a special vision to bring Peter to a realization that "God is no respecter of persons."

But let us not be too severe in our criticism of them. Who are **our** Samaritans, and how are we treating them? Are they not the despised, the neglected, the "outcasts of Israel" whom we have in our midst? The negroes, the foreigners, many white people who live in our slums. Do we not treat them as the Jews treated the Samaritans—have no dealings with them? There are many problems in connection with all of them, but their one great need is Jesus Christ as Saviour and Master. If we can bring them to Him, let them drink of the well of living water, then their problems will take care of themselves. Without Christ they are an easy prey to every false religion and false philosophy of life which are being promulgated wholesale.

Are we willing to minister to them, to labor in this harvest field, and reap these precious souls? Stonewall Jackson had a negro Sabbath School which was very much on his heart. Gladstone was often found in the slums of London kneeling at the bedside of the sick or unsaved. May the Lord of the harvest fill us with the spirit of our Savior and give us grace and humility for our task! We do not have to travel far to find our Samaritans.

## Young Peoples Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For January

Jan. 19: Young Leaders In India

#### Introduction

The mission schools of India have produced and are producing many a young leader who will help mold the life of the free India. The purpose of this program is to have us study some of these leaders that we may know them and what they are doing. You can find the stories of the lives of these young Indian leaders in the regular study books for the Foreign Mission season and in "Presbyterian Youth."

As we study the young leaders of India it might be well to keep before our minds what young leaders in India ought to be. Many years ago the Apostle John wrote to Christians scattered throughout a pagan land much like India today, and in that letter he gave some advice to young men. That advice is divided between a statement about what they were and a statement of what they ought to do. As we take both the statement of fact and the exhortation into consideration we get a pretty good outline of what a Christian leader in a pagan land ought to be.

#### SCRIPTURE LESSON

(I John 2:14-17)

#### What Young Christian Leaders Are

1. **In Character: strong. Verse 14.** (a) Source of their strength—The Word of God; (b) Proof of their strength. Verses 15-16.

**2. In Affection: love for God. Verses 15-16.**  
(a) Separate from and above the things of the world.

**3. In Practice: They do the will of God. Verse 17.**

#### Suggestions

You will want to study the lives of some of the young leaders of India as outlined in the study books, but it might be a good idea to study those lives in the light of this Scripture outline. It is very easy for us to some times study the leaders of other lands and because of the good they are doing we idealize them and never examine them in the light of God's standards. We ought to use this outline of Scriptural truth to give us discernment into how enduring for Christianity a man's work will be.

### Jan. 26: Next Steps In India

#### Introduction

We fellows in the gang used to express our approval of a good dish of ice cream or a delicious piece of cake by saying to our hostess, "I'll have the same and more of it." Missions have had a glorious history in India, and when we begin to consider the next steps in India we can look back at what has been done and say, "I'll have the same and more of it."

But India is face to face with the same problem that Christians everywhere are facing. As India becomes a free nation there are many problems that need to be faced and world famous missionaries have told us of the great harm done in the past in India by denominational groups that harped on doctrine and dogma. Therefore many people are calling for all the Christians to unite in one great church that can solve the material problems that are facing India. For instance in her book "India at the Threshold" L. Winifred Bryce interprets the statement of Paul that in Christ there is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ who is all and in all" to mean for India today the following:

1. In Jesus Christ there is no racial conflict.
2. In Jesus Christ there is no religious conflict.
3. In Jesus Christ there is no economic conflict.
4. In Jesus Christ there is no social conflict.

—Pages 155-159.

The statement as it stands is absolutely true. But what do the words "in Jesus Christ" mean? The church is divided on that today. For some it means one thing, and for others it means something miles away and never the twain shall meet. This is not a matter of a minor point of doctrine, it is a matter of the fundamental approach to the whole matter of Christianity and the ultimate meaning of the universe. Since this is true of Jesus Christ, and since the church is divided on what being "in Jesus Christ" means it is therefore imperative for the Indian Christians, who are only about 2 percent of India's population, to know exactly what it means to be "in Christ."

#### Scripture Lesson

No man has any honest and true right to say that being "in Christ" means anything else than what Jesus Christ Himself said that it means. Let us then look at what Jesus Christ and the Bible have to say:

#### To Be In Jesus Christ Is

1. To be as vitally united to the living Christ as the branches are to their vine. John 15:12-13. The result is united action. 1 Cor. 12-14-20.

3. To be as securely united to the living Christ as a building is to its foundation. Ephesians 2:19-21. The result is a conscious and manifest presence of God in our midst. Eph. 2:22.

4. To be as intimately united to the living Christ as a bride is to her bridegroom, Ephesians 5:21-25, 32. The result is intimate love and fellowship. John 15:15-17.

#### Suggestions

You and I, with our limited knowledge of the great land of India, can not presume to outline the steps that India ought to take in the future, and India would not care much if we did. But you and I can see the broad need for a discerning, Biblical faith and a true, vital Christian experience. Perhaps if we can see the need for that kind of faith in India it will help us see more clearly our need for it in our own church here in America. You can get much material for this program by a study of what has been already done in India and by a study of what needs to be done as outlined in our study books. But whatever you do don't fail to come to grips with what it really means to be "in Jesus Christ." For instance Paul says that "In Christ" there are no racial differences. Now suppose you are a Christian in India. You are middle caste. Yonder is an outcaste, an untouchable. Now "in Christ" there is no difference. Does that mean there is no difference as he is now? Suppose he joins the church, is he "in Christ" simply because his name is on the roll? Can we apply that truth about people "in Christ" to all men regardless of their faith? These questions are difficult, but they must be answered, for the future of the church in India, the future of the church in America, and the future of the ecumenical church in the world depend on just what is the difference between "in Christ" and "out of Christ."

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "U":

- (1) Name of a river. (2) How some entertain angels. (3) Why Jesus did no mighty works in Nazareth. (4) What kind of priesthood Jesus has. (5) Relation of Laban to Jacob. (6) What a fool has no delight in. (7) Their way shall perish. (8) Kind of servant Onesimus was, before Paul sent him back to his owner. (9) The Lord's greatness, His judgments and His riches are what? (Psalm 145, Rom. 11, Ephesians 3). (10) A leper.

Answers: (1) Ula. (2) Unaware. (3) Unbelievable. (4) Unchangeable. (5) Uncle. (6) Understanding. (7) Unprofitable. (8) Ungodly. (9) Unsearchable. (10) Uzzah.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar

### January 1947

January: New Year's—a time for beginning afresh.  
January 1: February 2—Foreign Mission Study Season.

January 26: February 2—Week of Prayer and Self-Denial for Foreign Missions.

Circle Topic: **Isaiah Speaks to the Needs of Our Day—Calling the World to Righteousness.**

Auxiliary Topic: **What Is My Church Doing About World Peace?**

Auxiliary Business Meeting: Appointment of Nominating Committees.

## Wings For The Soul

### New Year's Greeting

Let us walk softly, friend,  
For strange paths lie before us all untrod  
The New Year, spotless from the hand of God,  
Is thine and mine, O friend.

Let us walk straightly, friend,  
Forget the crooked paths behind us now,  
Press on with steadier purpose on our brow,  
To better deeds, O friend.

Let us walk gladly, friend,  
Perchance some greater good than we have known  
Is waiting for us, or some fair hope flown,  
Shall return, O friend.

Let us walk humbly, friend,  
Slight not the heart's ease blooming 'round our feet,  
The laurel blossoms are not half so sweet  
Or lightly gathered, friend.

Let us walk quickly, friend,  
Work with our might while lasts our little day,  
And help some halting comrade on the way,  
And may God guide us, friend.

—Author Unknown.

## Old Resolution New Endeavor

At the start of every new year, most of us make resolutions. The majority do so rather facetiously, realizing full well that resolutions are made to be broken. Usually we get out last year's resolutions, warm them up, and decide they'll do fine for this year since they haven't been kept anyway.

Perhaps, then, it is not a good idea to make New Year's Resolutions. Perhaps there are certain good impulses which should be taken out of the passivity of resolution and put into the activity of accomplishment.

Such an impulse is that which prompts us to say year after year, "Well, I've made **one** reso-

lution I intend to keep—I'm going to attend Sunday school every week." Good impulse and firm resolve, but somehow, after a few weeks of the new year have passed there comes that old feeling on Sunday morning—that old feeling of "Oh well, I'll get the children off to Sunday school, but I believe I'll just go back to bed for another nap before church," or "I get to church every Sunday—that's all the preacher should expect of me," or even—"I'm too old to go to Sunday school—that's for the youngsters."

No wonder the brave new—or sometimes, warmed-over—resolution dies an unnatural death in the face of such opposition. Try protecting it. Don't give that old Sunday feeling a chance to get to work. Try catching yourself by surprise on Sunday mornings and just going to Sunday school, without engaging in any vast mental struggle. It comes easy after a while. —S.S.P.

## Why Study India Now?

Have you asked any one, "Why do we have to study India this year?" Many people have, since the announcement was made that India is the book for study during the Foreign Mission season in January, 1947. Last summer during the Foreign Mission Conference held at Montreat, Dr. H. Kerr Taylor, Educational Secretary of the Executive Committee of Foreign Missions, made so plain, to the men and women attending the study class taught by Mrs. H. D. Haberyan, the reasons why this study of India is timely for our Church. Here they are:

1. One fifth of the human race lives in India—it is important to know about so large a part of the peoples of the world.

2. The books recommended for study and reading contain the best material on India that is available. They have been prepared by the Missionary Education Movement (familiarily called MEM) which has member Protestant denominations from both the United States and Canada. One hundred people work four years in advance to provide the best material possible for mission study.

3. Protestant Christians are the best informed people regarding world affairs. Presbyterian, U. S. members will continue to merit that praise.

4. Yes, we are studying India this year because we have no missionaries there, and we need to know what other Christian bodies are doing in India, and what has been accomplished during the years, as well as to know the needs and opportunities that are in that country today.

These are rather convincing reasons—you agree with them, don't you? Of course, there will be time given in the study season for looking at our own denominational work, as presented by Dr. C. Darby Fulton in his book just off the press—**Now Is The Time**. As one member of the Executive Committee of Foreign Missions recently said, "Now is the time in this confused and confusing world to take our stand vocally and actively to bring His King-

dom in. I believe world peace will come if Christians make Him known and work for justice and righteousness among men."

The Foreign Mission study season offers special opportunity for training in missions. The study of **West Of The Date Line** was the largest ever, so Dr. Taylor reported last summer. Let us make even larger the study of these books on India and the book by Dr. Fulton. Let us resolve to set aside and safeguard time for learning about missions in India, then for freshening up on the work that our own Church has planned, as we move forward into an expanding missionary program.

Be sure to help any person who asks, "Why do we study India this year?" to understand that it is absolutely essential that all Christians in this country know about India today.

## The 1947 Birthday Offering

### For Our Missions In The Orient

By Dr. Janie W. McGaughey\*

Announcement of the Objective for the 1947 Woman's Auxiliary Birthday Offering is news that will be of interest to all in our Church and certainly to the friends in the missions which will benefit from this love gift. The leaders in our Woman's Work—members of the Woman's Advisory Committee and the Assembly's Committee on Woman's Work—to whom is committed the decision in this matter, have been led to designate the 1947 gift for certain phases of the work of reconstruction in our Mission fields in China, Japan and Korea. The following is quoted from the Minutes of the Woman's Advisory Committee meeting of July, 1946:

"Being profoundly moved by the suffering of the Christian people in the Orient and by the drastic losses sustained in the Christian work there, and earnestly desiring to help these fellow Christians, in some definite way, we feel there is nothing more timely, nor more in keeping with the spirit of our Birthday Gifts, than to designate as our 1947 Birthday Objective some phases of the work of reconstruction in the Orient."

This Birthday gift will be divided between our Missions in China, Japan and Korea.—one-half for China, one-fourth for Japan, and one-fourth for Korea—with the provision for its use for projects which will minister largely to women and children, and in some instances to objectives which were beneficiaries to former Birthday offerings.

After conference with the Executive Committee of Foreign Missions, and through them with the Committees making survey of needs in our fields in the Orient, the following special Objectives have been selected for our 1947 gifts:

**In China:** A model home, Chinese in architecture and furnishings, in connection with the Bible School in four stations: Haichow; Hsuehchow; Kiangyin; and Tsingkiangpu.

For translation, printing and promoting of phonetic work as an aid to having a literate Church.

A children's ward in the Kashing hospital. Evangelistic work among women and girls of the Yen-cheng and Taichow fields.

A fund—the interest from which is to be used for scholarships for Christian girls.

A kindergarten in Soochow. The Bible Teachers' Training School of Nanking. Rebuilding and equipping of Woman's Bible School at Kiangyin.

Rehabilitation and equipping of the Bible School at Kashing and Tsingkiangpu.

**In Japan:** The general objective, "Rehabilitation Fund for Woman's Work in Japan," definite project to be selected later.

**In Korea:** Major repairs and equipment of the Speer Girls' School in Kwangju.

Preparation and publishing of literature on the care and training of Children and the development of the Christian home.

Repair and equipment of the Bible Class buildings in the several stations, with Neel School at Kwangju and the Ada Hamilton Clark School in Chunju coming first.

Endowment of the Chair of Bible in the Spear Girls' School. These objectives present a strong appeal to the heart of every Christian woman and a real opportunity to express our deep concern and our desire to help these Christians in the Orient. Their courage and faith during these recent years challenge our generous giving of renewed interest, earnest intercession and sacrificial offering through our 1947 Birthday season. What better observance of the thirty-fifth anniversary of the Woman's Auxiliary (the twenty-fifth for the Birthday gift since this was initiated when the Woman's Auxiliary was ten years old) than to make a record-breaking Birthday gift in our 1947 Birthday month (May), dedicating it to the re-building and re-strengthening of our Mission work in the Orient!

\*Secretary of Woman's Work.

## A Trip On The Marine Lynx

### From A Lynx

When the Director of the American President Lines told us that the trip in the Emergency Class on the Lynx, the way 408 of us Missionaries were to travel to China, would be tough, we admired his frankness. He said they had no other way to get us to China and as we wanted to go they would arrange for us to go that way though they did not wish to. He ended by saying "if you really want to go and can take it and grin and bear it—we will do all we can to get you there—then let's go." We applauded him and were prepared to do just that—to grin and bear it. The Lynx needed to go into dry dock but the strike held things up and so it was not the fault of the President Lines that it was in the condition it was. When I say we did have "to take it," only our boys who have been on a troop ship across one of the oceans will really understand what I mean. But if our boys can take it for the sake of country and world peace, surely we can take it for the sake of the Cross and Gospel and Everlasting Peace. Of course our boys were younger and had had boot-training. I could have taken it better when I first went to China, over 36 years ago, but we realize afresh so many precious



truths. One is, that nothing can separate us from the Love of God in Christ Jesus. Such fellowship as we had together with each other through the Christ-love-bond. There were 408 of us in the Hatches. I was in Hatch 3—with all of the Southern Presbyterians. That meant 3 flights down below deck—that meant carrying chairs up three flights to get to the deck and fresh air. We were 108 in our hatch. There were 3 stewards to look after us. They had union hours and were on 2 four hour shifts. When the drinking water overflowed and ran down under my bearth and others, we had to grab our suitcases and typewriters, etc., and mop it up and get things o.k. again for they were off duty. When a water pipe burst, a new man tried to turn it off, but he turned it the wrong way and turned on a bigger stream. (The strike had made it impossible to employ skilled men). We had a real flood with waves as the boat rocked. The engines stoped five times in the mid-Pacific, for they had not had time to go into dry-dock. They went into Hongkong later, however, so there was no monotony on the Marine Lynx. We could all laugh and help each other. That was the wonderful part of it all. Though children were only a few feet from older people, who needed to rest and sleep, I never heard a complaint of the children in our hatch. When the older people showed such love and consideration, the mothers could be more patient and gentle, and in turn, made the children fare better. They were really very good, we thought. When our youngest member, a three and one half months baby, was ill much prayer went up for the child. She had a deep cold, fever, wheezing, and choking, etc., and could not sleep and rest, day or night. The mother walked the baby and others helped, but it was a real test of the patience of those around, the way they took it. All were concerned and only after several days of pennicillin did the baby recover. We thanked God every night that all our children were safe, for there were so many ways that they could have been hurt and even lost. The standing in line with a tray for food three times a day was a new experience. It is one thing to do this at home in a cafeteria, and another thing on a boat trying to keep your balance when you may not be up to par! (If you know what I mean). Again the spirit of cooperation and good-will manifested itself. The parents and children always walked up to the front and were served first. There were many things that we could laugh about. We had as much privacy in bath as a goldfish. When some resourceful and modest person thought of getting up at 3 or 4 A.M. to get a bath in private—and would find that many others had done the same thing, we could all laugh. There were many causes for laughter and merriment. The evenings were times that we will long remember. There were lectures, discussion, musicals, slight-of-hand tricks, etc. We had much real talent and highly educated and trained people among our 400 and all did what they could to make the trip pleasant for others. One day I was sitting in my chair at the head of my bunk where I spent more of these two weeks when the stewardess from Cabin Class came down to see an ill person. As she went back up the stairs she stopped and looked down over the stairs and said to me, "why did you do it?" She meant why did we missionaries, being the people we are, come this way. Understanding her meaning I replied, "for Jesus sake and the Gospel's and to help in bringing in the Kingdom of Peace and Righteousness that will never end." She looked at me very intently as I talked on and gave my witness to

### "What Shall I Render Unto The Lord For All His Benefits?"

At the turn of the year it is time for us to take stock of all the Lord's goodness toward us. Again we find we are His debtors, for His mercy and goodness surely have followed us day by day.

But 1946 has been a year of torment, tragedy and sorrow for the thousands of homeless, persecuted and suffering Jews throughout Europe and beyond.

#### The Friends Of Israel Missionary And Relief Society

Is a vital testimony in deed and in truth to the love of Christ. Every parcel of food, every garment which is being sent to the hungry and forsaken Jewish people throughout the world; every word spoken or written by our missionaries, is a testimony that the Lord Jesus Christ is the only Saviour of Israel, in whom there is abundant redemption.

You will make a grand, God-pleasing start, if you begin this coming year by having a share in our ministry. Rich blessing and deep gratitude will be yours in exchange. Your prayerful interest is cordially invited.



#### Send Your Gifts To

#### The Friends Of Israel Missionary And Relief Society, Inc.

728-B Witherspoon Building  
Philadelphia 7, Pa.

President ..... Joseph M. Steele  
Treasurer ..... Dr. Joseph T. Britan  
General Secretary .... Rev. Victor Buksbazen

#### Treasurer For Canada

Rev. P. S. Dobson, M.A., D.D.  
Principal, Alma College  
St. Thomas, Ontario, Canada

Clothing From Canadian Friends Only  
Should Be Addressed To

Rev. M. W. Booth  
1450 Union Avenue  
Montreal, Quebec, Canada

Our quarterly bulletin, **Israel My Glory**, sent to all contributors and also on request.

what Christ was and is to me and what we were willing to suffer so that others may know HIM. She turned without a word and very thoughtful, to go up to—where we really belonged. When we reached Shanghai and I was making a final inspection to see if all my baggage had gone, the old steward who was looking after our hatch of 50 persons said to me, "some way you folks are different from others that I have known." I talked to him for a few minutes thankful for the opportunity to witness again to HIS Grace. As I left he took my hand and shook it, with the remark, "God bless you." It is a long story—the landing and the customs. China is not what she used to be—like that old gray mare. We looked down on waiting husbands, from 3 P.M. until darkness prevented our recognizing them. Finally getting off the boat, beating our way through coolies rushing up and coolies coming down carrying baggage with people shoving behind—only one little gang-plank. Anxious husbands waiting below. What a joy and relief to finally get safely with my baggage to the bottom of that gang-plank to be clasped by my husband and my worries and troubles were over. All, we turned over to them. The CCV is a very real organization. The Club of the Clinging Vines. There are many of us: Bishop's wives, Doctor's wives, preacher's wives, etc., and never again will we allow them to leave us and we will **cling** to the end. The Holy Writ says that man was not meant to live alone and we have decided that wives or women were not made to handle baggage and coolies and Marine Lynx trips alone either. But the end was not yet. The customs was the worst of all. For five days we left at 8:30 and went to Jetty and stayed until 5:30. In a big warehouse all things were dumped and stacked in one old way, trunks, suitcases, nailed boxes, beds, refrigerators, stoves, etc. We had to locate each piece and then bargain with coolies to take it out from underneath and outside. One was always on watch (one of our group of missionaries) to see that things did not walk off. I found one suitcase under six boxes and trunks. Then the doors were closed at noon. The officials went off for a two hour lunch. We sat on boxes and ate two sandwiches and waited. Then we stood in line to nab an official to get him to examine what we had found. This was finished after five days! But again in the midst we have that which made us praise the Lord. When we arrived that night, one of the Chinkiang High School graduates and now the head of one of the largest banks, had his bus there to meet us and bring us out here to 14 Route Winling. He and his assistant gave a dinner one night to fifty of us new arrivals. I sat at the right of the President, and Mr. Farrior next, as we were Chinkiang High School folks also. The words of welcome by some of the leading Christians warmed our hearts and this former student and his assistant both spoke very feelingly of their need of us and their gratitude for our coming. Bishop Ward of the Methodist church would hop up and introduce me to make the speech of response. I was unprepared but did it after telling him and them that I was not a Methodist, but a Presbyterian and we'd not have to obey any Bishop. And now, Mr. Farrior and I are alone in 14 Route Winling. All the Lynxes and husbands that came to meet them and the others are gone to their various stations and their work. We are here to welcome them when they have to come our way and to "offer the cup of cold water" to these real disciples of HIS in HIS name and do our bit for HIM here. We covet your prayers for us all during these days for He only is sufficient. We need HIS

faith—ours is so weak and small; we need HIS patience—ours is so tried and we must be more patient than ever these days if our witness is to ring true; and we need HIS love—oh, to love the unlovely, to have HIS love that went all the way to Calvary, that loved to the **end**. So we are counting on you doing your part in prayer so that it cannot be said of any of us—that we failed for **not** praying for each other.

Yours in the KING'S business,  
Kitty M. Farrior.

## Teaching All People

On Signal Mountain the program as suggested by our Executive Committee of Religious Education is well on its way. For six years the Bible has been taught in the five public schools on different parts of the mountain.

Two devout Christian women, especially well trained in Bible study, carry the teaching of the Bible to every boy and girl in the five schools. Through them they reach about every rural home on the mountain. The Signal Mountain Presbyterian Church with substantial help from individuals pays the expenses, which are salaries, automobile, and its maintenance.

These two Bible teachers have the full co-operation of the county school system and the enthusiastic support of the principal and the teaching force in each of the five schools.

The main effort of the Bible teachers is to bring each child to Christ. They believe after this thorough familiarity with the great Bible truths and personalities, their characters will be strengthened and they will learn to love the Word and practice it in their daily lives.

The curriculum, the same as used in the elementary public schools of Chattanooga, covering the complete course from the fourth grade through the sixth grade (96 weeks) is much too long to give in full here. However the following outline covering the first 16 weeks of the course as studied in the fourth grade will show the foundation on which the teachers continue to build.

Bible Course of the Five Public Schools of Signal Mountain:

### Discovering The Bible

General Objectives: To lead each pupil:

1. To know and enjoy the stories of the Bible.
2. To approve of right conduct and disapprove of wrong conduct, as shown in the lives of Bible characters.
3. To develop gradually ideals of desirable traits of character and ability to exemplify them in daily living.
4. To reverence the Bible as the Word of God.
5. To read the Bible every day.
6. To understand Bible truths expressed simply.
7. To know, love, and trust God, and the Lord Jesus Christ.
8. To evaluate action by Bible standards.
9. To become familiar with the contents of the Bible.



**Fourth Grade—First Semester****Unit 1: Discovering How Men Lived Before The Flood. Three Weeks.**

Specific Objectives: To lead each pupil:

1. To know that disobedience to God brought punishment to men.
2. To know that God provided salvation for believers.
3. To desire and will to obey God.

First: How God's perfect creation was spoiled, Gen. 1-3; 24. Memory Work: II Tim. 2:15. Divisions of O. T. Books of Law.

Second: How the first children grew up. Gen. 4: 1-16. Memory Work: Books of History.

Third: Why Noah built the ark. Gen. 6:1-9,17. Memory Work: Book of Poetry.

**Unit 2: Discovering How God Guided His Chosen Family. Ten Weeks.**

Specific Objectives: To lead each pupil:

1. To know that God guided those who trusted Him.
2. To trust God for daily guidance.

Fourth: How Abraham obeyed God's call. Gen. 12: 1-10. Memory Work: Books of Major Prophets.

Fifth: How Lot's choice brought trouble. Gen. 13: 1-15; 14:1-16. Memory Work: Books of Minor Prophets (first half).

Sixth: How strange visitors came to Abraham's tent. Gen. 18-19; 29. Memory Work: Books of Minor Prophets (last half).

Seventh: How God tested Abraham's faith. Gen. 22:1-14. Memory Work: Divisions of N. T.

Eighth: How God chose a wife for Isaac. Gen. 24. Memory Work: Gospels and History.

Ninth: How Jacob got his brother's birthright and blessing. Gen. 25:27-34; 27:1-42. Memory Work: Paul's Epistles (first half).

Tenth: How God guided Jacob on his lonely journey. Gen. 27:43 - 29:28. Memory Work: Paul's Epistles (last half).

Eleventh: Why God gave Jacob a new name. Gen. 31:3-18; 32:33; 35:1-15. Memory Work: General Epistles and Prophecy.

Twelfth: How a slave boy became a ruler. Gen. 37; 39:1-41,57. Memory Work: Psalm 100:1-3.

Thirteenth: How dreams came true. Gen. 42 - 47: 12. Memory Work: Psalm 100:4-5.

**Unit 3: Discovering How God Delivered His people From Slavery. Three Weeks.**

Specific Objectives: To lead each pupil to know:

1. God protected and gave power to His leaders.
2. God's power was greater than any other power.
3. God's power is just the same today.

Fourteenth: How God prepared a great leader. Ex. 1:1 - 2:10. Memory Work: Luke 2:8-10.

Fifteenth: How God showed His answer in signs and miracles. Ex. 3:1 - 12:36. Memory Work: Luke 2:11-14.

Sixteenth: How God showed His power at the Red Sea. Memory Work: Psalm 23.

Dr. McCallie is Chairman of the Committee on Bible in the Public Schools of Chattanooga and is always glad to give information from his twenty years' experience in this work.

## A Word About Dispensations In The Bible

By George H. Gilmer, D.D.

The word "Dispensation" occurs four times in the English Bible. It is from the Greek word *oikonomia* which means "the law of the house." The plan of salvation has never been changed. It was arranged in a covenant "before the foundation of the world" (Eph. 1:4). God agreed to save a definite number of people known as the "elect." In their organized capacity they are known as "the Church"—the "called out ones." God promised eternal life to these "before the world began." Promised it to Christ, of course, as man had not then been created. (See Titus 1:2). He promised eternal life to the "elect" on the condition that Christ would become man, and suffer and die in man's place. We become the beneficiaries of this covenant of grace by repentance and faith. All who turn from sin and put their trust in Christ are saved. Abel was saved that way; you are saved that way if you accept Christ.

But in revealing and administering this one way of salvation God has been pleased to make changes. Dispensations grow out of these changes. Under the Old Testament there were blood sacrifices, all pointing to the sacrifice of Christ. Under the New Testament there are no longer blood sacrifices. Thus the Westminster Confession of Faith says: "There are not, therefore, two covenants of grace differing in substance, but one and the same under various dispensations." Note the expression "various dispensations." One who believes in the Confession believes in "various dispensations."

Now let us go to the Bible for one illustration. When our first parents were innocent they lived under one dispensation; when they sinned they lived under another. Thus we have two dispensations right in the beginning of the race. And further under the Old Testament there were blood sacrifices; under the New there are none—two dispensations.

A brother once called me a "dispensationalist." There is no such word. Look it up in all the dictionaries you can find and you will not find it. How many dispensations are there in the Bible, I do not know, never having counted them. Dr. Scofield uses seven in his reference Bible, and we find the same dispensations in the Companion Bible, under different names. Both these brethren used this number for their purpose as a convenient number, very much as a preacher divides his sermon. One of the best foreign missions sermons I ever heard used fourteen divisions, and it was not unduly long.

My little children, let us love one another and not fall out over dispensations in the Bible. They are certainly there.

# General Church News

## Dr. J. Rupert McGregor Accepts Call To Montreat

Dr. J. Rupert McGregor, pastor of the South Highland Presbyterian Church, Birmingham, Ala., is expected to arrive in Montreat on January 1, to begin his work as President of the Mountain Retreat Association. He will assume the presidency of Montreat College at the close of the present academic year, when Dr. R. C. Anderson's resignation from that position becomes effective. It is hoped that, after this time, Dr. Anderson will continue to serve the College under an appropriate title.

Dr. McGregor was unanimously elected to the presidency of the Mountain Retreat Association on Oct. 30, 1946, after a three-year search for a successor to Dr. Anderson, who retires after serving for thirty-five years as head of the institution. The incoming President, who is a native of South Carolina, was educated at Davidson College and Columbia and Union theological seminaries. His previous pastorates were at Atlanta, and Cedar-town, Ga., and at Lexington and Burlington, N. C.

Dr. Anderson has been elected President Emeritus of the Association; and he has consented, upon the special request of the Directors, to complete the work on the hotel now being erected upon the site of the old Alba.

T. H. Spence, Jr., Secretary, Mountain Retreat Association; and Secretary of the Board of Trustees of Montreat College.

## Report On The United Student Christian Council

By George D. Hopper

Christian students from all parts of the country from Massachusetts to California met together at Racine, Wisconsin, Oct. 22-26, to give serious thought to the furthering of the Kingdom of God on our college and university campuses. These students were representing the student organizations of twelve of our major Protestant denominations including the Southern Presbyterian Church and the student divisions of the Y.M.C.A. and Y.W.C.A. Meeting with the forty-five students were the executive secretaries of these organizations.

The United Student Christian Council (USCC) was formed three years ago because it was felt that our divided efforts were failing to meet the desperate needs of our times when there is such widespread ignorance of the Christian faith among students and when religion is given such an inadequate place in the system of higher education. This is a movement to promote not amalgamation of denominational organizations but a more effective Christian impact on the life of our colleges and universities. The USCC is also the body through which its constituent organizations maintain membership in the World's Student Christian Federation.

Although the Racine USCC meeting was a business meeting, the delegates received great inspiration from it and a broadening of their vision of the Church. A spiritual atmosphere permeated the whole meeting. The delegates had been urged before coming to the meeting to prepare themselves for it through prayer. The desire to advance the Kingdom of God was behind every action. The delegates, being the leaders in their respective organizations, were an unusually fine Christian group, and they felt not their denominational differences but their oneness in Christ and in their common purpose. A number of the students had just returned from the meeting of the General Committee of the World's Student Christian Federation and other European conferences where they had received from European students who had been tried in the fiery furnace of the War the passion to get American students to take their religion more seriously, to delve deeply into it, and to realize the value of prayer and Bible study. Their earnestness conveyed itself to the whole group.

The USCC is just out of the infant stage. Until this year most of its energies had been devoted to organizational details. At the recent meeting it was felt that the USCC was ready to launch a constructive program of far-reaching importance. Action was taken on many very significant reports. These included reports from its standing committees on the World's Student Christian Federation, Religion in Higher Education, Publications, Programs and Projects, Organization, and Executive Committee. The USCC also co-sponsors the World Student Service Fund, the Student Volunteer Movement, the University Christian Mission, and the Committee on Friendly Relations among Foreign Students.

The representatives of the Westminster Fellowship of our Church were Margaret Medbury, student at the University of Texas, George Hopper, student at Union Theological Seminary, Dr. Harry Goodykoontz, director of Student Work for the Assembly, and Rev. Malcolm McIver, student pastor at the University of Alabama.

## Pastor Niemoeller To Speak

Davidson, Dec. 14. (Davidson College News Bureau). Pastor Martin Niemoeller, leading organizer of Christian opposition to the Nazi regime in Germany who is often called "Hitler's most famous prisoner," will speak to the Student Body of Davidson College on January 3, according to an announcement made today by Dr. John R. Cunningham, president of the college.

Dr. Niemoeller, who first felt the wrath of the Nazis when he was removed from his parish in 1933 after an attack on Hitler's treatment of the Jews, will address the Davidson students at the regular morning chapel period and will speak again in Charlotte on the night of January 3. Admission to the Davidson address will be limited to the Student Body and townspeople, while the public is invited to the meeting in the First Methodist Church of Charlotte.



Pastor and Mrs. Niemoeller are the first Germans to be admitted to the United States except those brought in by the Army. They came to this country to give the address at the first public session of the Federal Council of the Churches of Christ, which was held in Seattle early in December.

Pastor Niemoeller was first arrested by the Gestapo in July of 1937 on the personal order of Adolph Hitler. At the time he was pastor of the powerful Jesus Christ Church in Berlin—Dahlem. The famous Confessional clergyman, a submarine commander in World War I, had organized and led anti-Nazi opposition which had grown to national proportions. Niemoeller's trial took place in Feb., 1938, and attracted world-wide notice.

He was sentenced to eight months' imprisonment, a period which was extended to eight years by Hitler's order. The intrepid opposition leader spent three years in solitary confinement at the concentration camp at Sachsenhausen and five more at the notorious Dachau crematorium.

In November of 1945, he and Mrs. Niemoeller revisited the scene of his confinement and read the sign erected by the American Army, "In this crematorium 238,756 human beings were cremated since 1938." At the time the Confessional pastor renewed his pledge to preach guilt and the need for forgiveness.

"When in the midst of a Christian people 6,000,000 persons are deliberately murdered only because they belonged to another race, no one can maintain that that guilt is not a fearful reality," he said.

Dr. Niemoeller and his wife are both active in the task of revitalizing the Christian Church in Germany. Despite limited reserves in health because of his eight years' imprisonment, Pastor Niemoeller is Vice-President of the Evangelical Church in Germany and is head of its relations with foreign countries. He is an alternate on the Provisional Committee of the World Council of Churches.

### Otto Lecture Series

Davidson, N. C., Dec. 11 (Davidson College News Bureau). The Otto Lectures Series, conducted by Dr. Emile Cailliet of Wesleyan University, came to an end in Chambers Auditorium at Davidson College today after a series of six lectures which were begun at the Vesper services on Sunday, Dec. 3.

Eminent Christian scholar, teacher and writer, Dr. Cailliet is Professor of French Literature and associate in Philosophy at Wesleyan. A native of France, he became an American citizen in 1937, following a period of distinguished service in the field of letters in France and Germany. On the subject of "The Christian Student," Dr. Cailliet has explained and illustrated the basic harmony between science and religion and demonstrated for the Davidson students the solution of the dilemma which today confronts the Christian scholar.

The Otto series of lectures was made possible at Davidson by the endowment of Dr. J. M. P. Otto, who gave the first set in the spring of 1896. They are presented every four years, and are subsequently published in book form.



*Weighing And Marking Clothing For Overseas  
Shipment At A C.W.S. Center*

### Your Church Provides Direct Channel For Relief To War Sufferers

Despite the fact that the war ended more than a year ago, human suffering is still intense in war-torn lands. Through your Church you can give clothing, shoes and other material aid—or cash contributions if you desire—for relief and reconstruction abroad.

Church World Service, Inc., is the constituted agency for carrying on the Good Samaritan Program of the Church in disaster areas around the world. It provides Worldwide, Trustworthy, Efficient Service in the name of Christ. The Southern Presbyterian Church is one of the 26 denominations composing this agency.

Church World Service, Inc., will take your gifts of clothing (new or used), shoes, bedding, soap, candles, powdered milk, food concentrates, medicines and hospital supplies, or livestock, and send these gifts to save lives overseas and help re-establish and strengthen church life in the devastated areas.

Send such gifts to the **most convenient** of the following Church World Service Centers:

New Windsor, Md.  
740 Esplanade Avenue, New Orleans, La.  
(Newly Opened).  
510 South Elm Avenue, St. Louis County 19,  
Mo. (New Street Address).  
134 North Patterson Boulevard, Dayton 2,  
Ohio. (New Street Address).

Send contribution through your local Church Treasurer; or directly to Rev. E. C. Scott, D.D., Treasurer, War Relief Committee, Presbyterian Church, U. S., 1120 Liberty Bank Building, Dallas 1, Tex.

For information, write Rev. Eugene L. Daniel, Special Representative, Box 330, Nashville, Tenn.

**The Presbyterian War Relief Committee**  
Rev. Vernon S. Broyles, Jr., Chm.

## BACK TO JAPAN!

During the month of December two of our missionaries to Japan are starting back to begin anew the work they necessarily laid down at the outbreak of the war. These missionaries are Rev. W. A. McIlwaine, D.D., and Rev. James A. McAlpine.

In 1941, Mr. McAlpine reached the United States with his family for regular furlough only to be disappointed in returning by the outbreak of the war before the end of his furlough. Dr. McIlwaine and his wife were caught in Japan at the beginning of the war. He was interned by the Japanese and allowed to see his wife for very brief periods, most of the time only a few minutes a day and sometimes not even then. Both of them suffered a great deal through the inevitable health hazard in insufficient food. Both returned to this country on the first trip of the Gripsholm in 1942.

Dr. McIlwaine sailed from Galveston, Texas, on the S. S. Simoon, Lykes Line, for Kobe Japan, December 4. He leaves his wife and little daughter, Ellen, in Davidson, N. C.

Mr. McAlpine is leaving his home on December 9 to complete arrangements for sailing from Seattle, Washington on December 23 on the S. S. Marine Adder, to Yokohama. He leaves his wife and two daughters in Stillwater, Oklahoma.

Dr. McIlwaine wrote recently, "I arrived in Japan on New Year's Day 1920 to begin my missionary work there. If we make our schedule I shall arrive there on New Year's Day 1947 to begin my work anew."

The war is over. Reconstruction has begun. Two of our missionaries have been granted permission by our government and the Army of Occupation to get back and begin anew the work interrupted by the war. In the name of the Prince of Peace they go to take hands with fellow Christians in that war torn country, to sow the seed of the Gospel of the Kingdom, to introduce men, women, and little children there to Christ who comes "with healing in his wings."

## Engagements Of Dr. C. L. Nisbet

Friends of Dr. C. L. Nisbet, Evangelist and Bible Teacher throughout the bounds of our Church, will be glad to know that he has recovered from his recent serious illness and is now arranging his schedule of meetings for the coming year. There are three or four open periods for the balance of this church year. Engagements are also being made for the church-year 1947-1948. He may be reached at 2730 Orenard Avenue, Huntington 4, W. Va.

## Miss Georgia Hewson

The Executive Committee of Foreign Missions has learned with deep regret of the death of Miss Georgia Hewson in Richmond, Va., on December 4th, after long months of illness. She was twenty-six years our missionary in Korea, serving in the capacity of registered nurse, rendering not only efficient medical service, but through her life and personal testimony, constantly bearing witness to the Great Physician.

## Overture To The General Assembly Of The Presbyterian Church (United States) From Suwannee Presbytery

May, 1947.

The Presbytery of Suwannee in session at the First Presbyterian Church, Ocala, Fla., November 13, 1946, humbly overtures the General Assembly of the Presbyterian Church, United States, meeting in Montreat, N. C., in May, 1947, as follows:

Inasmuch as there seems to be no regular system requiring church sessions to keep accurate records of baptisms, deaths, weddings, and transfers, the General Assembly adopt some specific rule, insisting upon definite records. If these are kept by the minister, that he be expected to leave a duplicate record with the church session upon his leaving for another field.

Attest:  
Stephen T. Harvin,  
Stated Clerk,  
Suwannee Presbytery.

Ocala, Fla.  
Nov. 13, 1946.

## Bullock Creek Church Bethel Presbytery

On November 24th, the following officers, who had been previously elected, were ordained and installed: Ruling Elders, B. Earl Ratchford, William C. Blair, Roy M. Nelson and Thomas B. Robbins; Deacons, Thomas G. Dowdle, Jr., and Homer G. Purcell.

Rev. LeRoy P. Burney, Synod's Director of Religious Education, held a five day Training School in Sharon, in which a number of church participated. Six of our members took credit courses, and a number attended one or more classes.

Rev. Malcolm Calhoun, of York, who taught the course on "The Elder and Deacon," conducted the preparatory services for Communion at Bullock.

Mr. Burney conducted conferences for church leaders also at Hopewell and Mount Pleasant, assisted by Miss Jane Chamblee, associate worker for the Synod.

Messrs. O'Neal Gaston and Herbert P. Bundy have recently been ordained and installed as Deacons at Mount Pleasant Church.  
T. K. Mowbray.

## Contributions Of The Presbyterian Church (U. S.) To The General Assembly's Training School

### For The Month Of November:

1946 .....	\$ 3,055.03
1945 .....	2,455.33

### For The Year:

1946 .....	\$21,391.81
1945 .....	19,043.15



### Revival In Jacksonville, N. C.

A gracious revival continues in Jacksonville Church. Before the meeting began many sent for their church letter. Then Rev. William M. Currie, Belmont, N. C., beloved former pastor, preached to a full church every service for ten days. The entire official boards, elders and deacons, and many of the congregation reconsecrated their lives. Twenty-six have already united with the church and fifteen others have their church letters in transit.

### Bethel Presbytery

At the request of the Presbytery's Work Committee, the Moderator, Rev. T. K. Mowbray, has changed the date of the Winter Meeting of Bethel Presbytery to Thursday, January 9, 1947, 9:30 a.m. (from Jan. 14th).

This has been done because of the convocation of the ministers of the Synod at Columbia, S. C., on January 14-15.

## BOOK REVIEWS

### WORD STUDIES IN THE NEW TESTAMENT

By Marvin Vincent. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Four volumes. Price \$20.00.

The reissuing of this classic work on the New Testament is a valuable contribution to the evangelical Christianity of our day. These studies came from Dr. Vincent while he was Professor in the New Testament Department of Union Theological Seminary of New York. They are loyal to the position of historic Christianity and marked by exact scholarship.

Dr. Vincent felt that there was a need for a book of this kind taking the position midway between the exegetical commentary and the lexicon. He sought to put the reader of the English Bible nearer to the standpoint of the Greek scholar by opening to him the native force of the separate words of the New Testament in their lexical sense, their history, and the peculiarities of their usage by different evangelists and Apostles. It was written for readers with little or no knowledge of the Greek. To some extent this great work reminds us of the volumes by Archbishop Trench called "Study Of Words" and "New Testament Synonyms." Vincent like Trench reminds us that in the history of words Christianity proves itself to be a redeemer of human speech. Both authors point out that the New Testament lifted words out of ignoble associations and uses and employed them as servants of inspired Truth.

Dr. Vincent has followed the text of Wescott and Hort in conjunction with Tichendorf's eighth edition. He acknowledges his indebtedness to Bengel's well known "Gnomon."

Many fine suggestions for homiletical purposes are to be found here, even on familiar passages of

Scripture. For example, in John 3:16 the author reminds us that the word "gave" emphasizes the idea of sacrifice rather than sent.

Another feature of tremendous value in this work is that each book of the New Testament has an excellent introduction preceding it. These introductions are in harmony with such well known scholars as Wescott and Lightfoot.

We unhesitatingly commend this set of New Testament studies to our readers, especially to ministers and Sunday School teachers. It will strengthen any Christian's library.

—John R. Richardson.

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### THE PROCESS OF PERSUASION

By Clyde R. Miller. Published by the Crown Publishers, 419 Fourth Avenue, New York 16, New York, N. Y. Price, \$2.00.

It would not be accurate to classify this volume as a religious book. It must be catalogued in the field of Applied Psychology. This does not mean that it has no bearing on religion. As a matter of fact, it deals with principles the Christian worker must employ from day to day in successful witnessing for Christ. Few references are made to the church and as far as we are able to evaluate these utterances the author's theological views are not in harmony with our own. The principles set forth in this volume are based on scientific research and objective analyses of the processes by which we are influenced by propaganda.

The author believes that self-preservation is persuasion's first law. "Self" for him is an inclusive term taking in such things as hunger and the desires to be beautiful and successful. According to his analysis "The two great combinations in persuasion are security and hope, insecurity and fear."

Another law in the art of persuasion is based upon the power of conditioned reflexes. A fascinating chapter deals with this thought under the caption, "Persuasion By Conditioned Reflex." Here it is pointed out the importance of repetition in conditioning our reflexes. Speaking of repetition the author writes, "It is a prime factor in persuasion which requires habits and the building of habits to attain any result, good, bad, or indifferent."

In an excellent chapter on "The Triggers of Persuasion" we are reminded of the power of emotionally colored words. One of these typically emotionally charged words is "Mother" and then the author offers some observations that every preacher who preaches a Mother's Day sermon on "Mother" should read.

If this book should do nothing more than remind us in a vivid manner of the importance of the right use of our critical faculties it would be

easily worth the price. Too many people are gullible and not all gullible people are found outside of the Church. A good conclusion to this stimulating book may be expressed in the words of Saint Paul, "Prove all things, hold fast to that which is good."  
—John R. Richardson.

### HEIRS OF THE PROPHETS

By Samuel M. Zwemer. Published by the Moody Press, 153 Institute Place, Chicago 10, Ill. Illustrated. Price \$2.00.

This book shows evidence of a scholar at work. It is obvious, both from the references quoted and from this author's account of his own experiences, that he is at home with his subject; and indeed he should be, after nearly forty years among those of whom he writes. To those who study comparative religion, or those who plan to work or travel among the Moslems, this book will be a boon. As the author says: "The key to understanding of the masses lies in personal friendship with their clergy . . ." To the clergy and the religious customs of Moslems he proceeds to introduce us.

The author points out that these men, the clergy, have duties which correspond to the clergy here in America. They preach, teach, conduct funerals and weddings, receive converts and excommunicate, and act as civil judges as well. They exercise a ministry of prestige, education, intercession and authority; they control the pulpit, the popular press and a great deal of the education.

With his description of the clergy and religious customs of Islam the author has given an account of the rise and growth of Mohammedanism. Here it is seen that Mohammed borrowed from both Christianity and Judaism, and a number of other religions.

To those interested in Mohammedanism this book will be very fascinating; to those who plan to make contact with Mohammedans this book is necessary.

—McKinley Weaver.

### THE RIVER JORDAN

By Nelson Glueck. Published by The Westminster Press, Philadelphia, Pa. Price \$3.50.

If a book may be said to have personality, this one has. However, as with people with unusual personalities, so this book too must be taken with some discrimination and restraint, as well as with appreciation. The author is a capable scholar; Professor of Bible and Biblical Archaeology at Hebrew Union College, Cincinnati, Ohio, and Director of the American Schools of Oriental Research at Jerusalem and Bagdad; yet the idiom of the book is not academic, but esthetic and religious. Dr. Glueck calls his book "an expression of wonder at the majesty of the Jordan," and so he writes with enthusiasm and sincerity, not as a professional reporter of persons and places. The Jordan River itself occupies the book not so much as the entire Jordan valley, which is described and discussed in relation to its secular and biblical history. History, in the author's mind, is "the march of civilization." The "God of history" is included in the march, and so the religion involved is a syncretism. The story of the book is highlighted, and its value increased, by the use of many illustrations.

—William D. Gray.

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## TUCKER AT GATESHEAD

By Virginia Baker. Published by The Moody Press, 153 Institute Place, Chicago 10, Ill. 128 pages. Illustrated. Price \$1.00.

Those who have not met the Tucker family in "Tuckers Turn Out" by the same author will enjoy doing so, and those who have will be glad to renew old acquaintances and make new friends. This is mystery and adventure for those in the early teens, or a little younger.

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By Frances Jenkins Olcott. Published by Review & Herald Publishing Association, Washington, D. C. Price \$1.25.

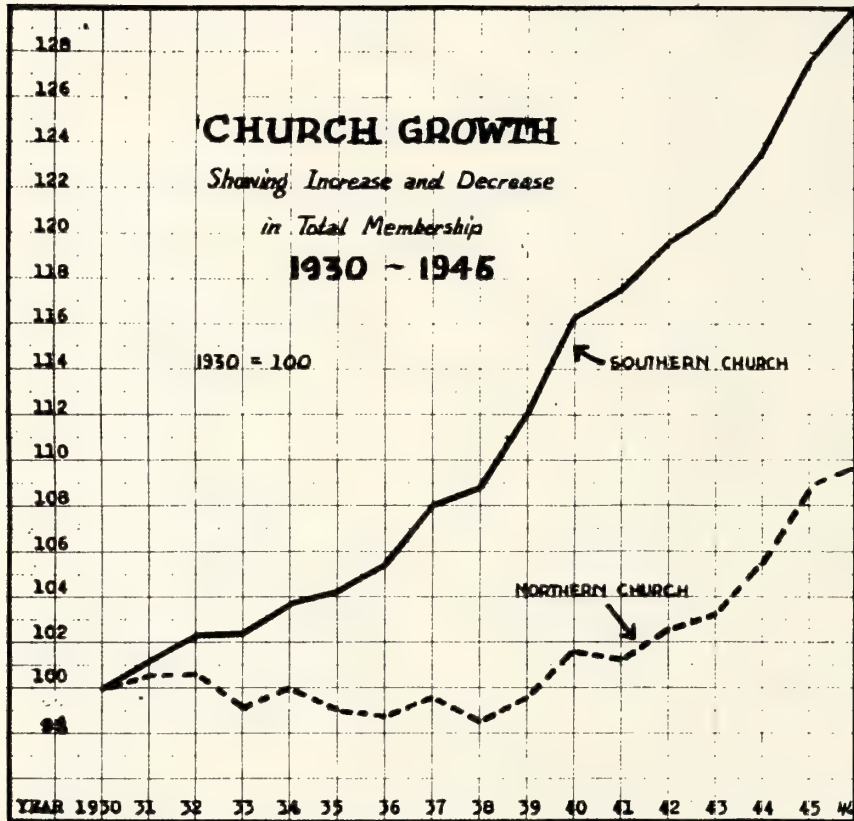
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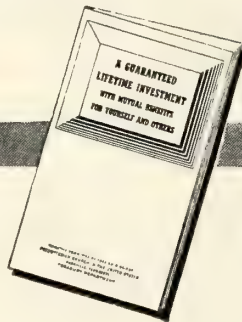
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Volume V — Number 18

JANUARY 15, 1947

Yearly Subscription \$1.00

## EDITORIAL

Two Nationally Known Editors Expose Radical Teachings Of Federal Council  
Leaders — The Bible And Sex — Distinguishing Things That Differ  
"I Believe God" — Leadership Or Service? — Obsolete? — Unexploited Power

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(February 2-9)

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(February 2-9)

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## LET'S LOOK AT THE FACTS (SUNDAY SCHOOL ENROLLMENT)

By Kenneth S. Keyes

## GENERAL CHURCH NEWS

## BOOK REVIEWS

# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### Two Nationally Known Editors Expose Radical Teachings Of Federal Council Leaders

In his syndicated column entitled *This Morning* and published on December 10, 1946, John Temple Graves has a strong article criticizing the radical teachings of a number of the leaders of the Federal Council. We read this in *The Asheville Citizen*. It was clipped by others and sent to us from *The Roanoke Times* and *The Florida Times-Union*. In order that all our readers may see and read it we are reprinting this by permission of John Temple Graves II.

#### *"This Morning"*

By John Temple Graves

"But warm, sweet tender even yet,  
A present help is He ..."

Do we-the-people know what our leaders are demanding in our names, or may someday be demanding if we don't watch out? These are days when vast groups of us are organized or claimed under single commands that often we are too far from headquarters to know what is cooking. It is true of our working people and their leaders. It is true of our war veterans and the politicians and paid professionals who are thinking up things good and bad, wise and foolish, fair and unfair, to ask for them.

I suggest that it is true, also, of the 27,000,000 Americans who belong to churches for which the Federal Council of Churches of Christ in America undertakes to speak. Do these 27,000,000 or even a fraction know what is being spoken? And would one in 10 approve if he knew? I wonder, and I doubt. For, fine as some of the activities and ideals of the Federal Council are and consecrated as its officers may be in their own lights, there is an increasing tendency to commit the council

on mundane questions in which it has neither any concern nor any qualification.

What is more, the sides which the Council tends to take are not even the ones in which most of us today obviously believe. Certainly if Gallup polls and national elections tell the truth, a majority of the 27,000,000 church members for whom the Council is making such worldly speeches do not agree with it in taking totalitarian labor's side against the public, or the side of those who would do good by law against those who would just do good, or the side of those who are for American free enterprise against those who are for controlled economies and Marxian collectivisms.

By what right does Bishop Oxnham, president of the Federal Council, say in the name of these 27,000,000 Americans that Communism has its good points as well as Capitalism and that "the objective of social endeavor must shift from profit making to personality making?" He sounds Christian enough but when you examine his proposal it is one to overturn our competitive economic system. In all his piety and wit he is not qualified to decide that for us or to say which side the Lord is on. We have loved and served God here for 340 years under this system. In Russia, where they have the other system, their philosophers and statesmen tell them God is only an opiate.

By what right does Dr. Ivan Lee Holt, another Council leader, commit the faith of our fathers to the proposition that the capitalist system is wrong? By what right does the Rev. Cameron P. Hall, of the Council's industrial relations section, say for us that the competitive motive must be subordinated in our economy, since it is the heart of that economy and instant in our law? By what right does Dr. Benson Y. Landis, another leader, tell us "the corporate form of business institutions is inherently undemocratic?" By what right do the men who have accepted religious leadership over 27,000,000 Americans honestly and intelligently differing on these legal and economic questions undertake to say God is on the side of the PAC-CIO and that the angels have left wings only?

I say it is time for the 27,000,000 to take a look at what is being said and done in their



name, or in the name of the Church of God. It isn't a matter of whether the Council leaders are correct or incorrect in their economic and political ideas. The issue is whether they have a right to commit God."

In *The United States News*, issue of December 27, 1946, on Pages 24-25, **Editor David Lawrence**, under the caption, **Sniping At Profit-And-Loss System**, makes the point that the Council's Bulletin, known as "Study No. 4," and entitled, "Non-Profit Incentives In Our Economic Life," is essentially an attack on private enterprise and deprecates the system which has given our Nation the world's highest standard of living. We hope many of our readers will be able to get this copy of *The United States News* and read this strong editorial by David Lawrence.

Our Church should withdraw from this Council which is so thoroughly out of accord with all for which the Southern Presbyterian Church stands, both as to Theology and Polity. —H.B.D.

## The Bible And Sex

The Bible does not ignore sex and its references to the matter are certainly calculated to place it in its right relationship to life as a whole.

We have little sympathy with the current trend to "present to children the facts of life" in the public schools, or in the Church School. In fact, we feel that such methods have placed an unwholesome emphasis on sex in the minds of many children and young people.

In our judgement, when the child is reared in a Christian home, where the daily reading of the Bible is a natural part of home life, the implications of sex are acquired and absorbed as they were meant to be.

The tendency in American life today is towards unwholesome and often dangerous familiarity between the sexes. In fact, sex promiscuity has increased to a tragic and alarming degree. This is further fostered by modern literature, moving pictures and art.

Faced with this situation Christian parents owe it to their children to give them the Scriptural picture of sex. Here we find the joys of love and home clearly depicted. We also see the pitfalls and the punishment of lasciviousness and adultery. The harlot, her ways and her end, are so graphically described that a fool may read and understand. Let a young man read and ponder Proverbs and he will find wisdom. Let a young woman do the same and she will find the way of wholesomeness so totally foreign to the ideals of modern books and screen.

Sex can be in the way of righteousness and joy. It can also be in the way of debasement, debauchery and death. In the Bible these two ways are clearly portrayed. Herein is wisdom and it comes from above. —L.N.B.

## Distinguishing Things That Differ

In the current discussion of racial relations some writers are failing to distinguish things that differ. Resolutions and actions by sundry church groups are quoted with indiscriminate approval. Indeed, the impression sometimes given is that the further one can go on interracialism the more religious or the more Christian one becomes. Of course, such extreme positions have accompanied every effort to push one social problem as though that were the Gospel. Whenever men have set up "some great cause as God's new Messiah," they have put extreme and sometimes fanatical emphasis upon it.

Some of the resolutions quoted call for vigorous opposition to unjust discrimination against Negroes, others condemn all social race segregation—yet these two propositions are far from identical. One may and should support the former. Many of us oppose the latter. In a recent article, Dr. W. A. Plecker, of Richmond, Va., has written against racial amalgamation. May we have a bit of discriminating thinking on these three terms: racial amalgamation, social segregation, unjust discrimination! We invite the several advocates of interracialism to state their views of these three positions that we may know what is behind the interracial moves that are being considered in our Church.

For example, do any of those who are talking interracial young people's conferences for our Assembly in 1948 favor the amalgamation of the races? Would they repeal the laws of the Southern States forbidding intermarriage? If not, why throw the races together at the age when marriages are planned and under circumstances when race rather than Christ will be the focal issue? Or do these interracialists only favor abolishing social segregation with the hope that such abolition will not lead to miscegenation, and its attendant untold sorrow to those who go to such an extreme, to their families and to the Church which sponsors the same? Racial amalgamation means the degradation of both races, differentiation promotes the happiness of both.

Or again, are the advocates of interracialism only trying to prevent injustices being done to our colored neighbors? If this last is the real program, by all means let that be made clear and let us all move forward with united ranks. The writer condemned the Walton County lynching in the pages of *The Southern Presbyterian Journal* as strongly as he knew how. He has likewise condemned lynching in the columns of *The Georgia Legionnaire*. Of course, we are against the K.K.K. and the Columbians, Inc. We want law and order, justice and fair dealings in courts, in wages, in living conditions, in schooling and in health. We believe that the erecting of interracial commissions, not only in the cities, but in every county of the South, would do much to alleviate tensions. Most of all we favor the Church including the Negro in its mission outreach. Let the new committee press this work more than it has ever been pressed. Let local congregations organize Negro chapel work and let us work there under the direction of the Session of the Church. We are confident that souls will be won to Christ, God glorified, and many happy by-products in kindlier relations will develop. Our Synodicals have done good work in their

schools for Negro women. If we are to have interracial conferences, why not have them on this, our age level, rather than on the age level of our children?

We are not convinced that indiscriminate advocacy of interracialism will result in the promotion of justice toward the Negro. When I tried to get the local Legion Post to condemn lynching I was told that the Walton lynching was not only caused by the stabbing of the white man, but by recklessness on the part of the Negro that as he had gone with white women in France so he would in Walton County. A recent report from Eastern North Carolina recounts tension there during the tobacco market due to a Negro veteran's effort to go with a white girl. If we put the young people of the two races together for a week or ten days of unrestricted social intercourse at an Assembly Conference, and then some young Negro talks too loudly about this week, we may furnish the occasion that leads to his being most unjustly treated in sections of this or other states. We ask those who have the planning of such conferences in hand to consider whether or not an interracial mixed young people's conference would promote the best interest of the body politic. Racial differentiation does not mean repression.

We are not convinced that there is Scriptural warrant either for racial amalgamation or for the abolition of all social segregation. The texts most quoted by the interracialists are Acts 17:26 and Gal. 3:28, or rather parts of these two verses. The interracialists seldom quote the whole of either verse. In Acts 17:26 the Apostle says that God has made of one blood all nations of men, but He goes on to say that God has determined their appointed seasons and appointed the bounds of their habitations. It is as true that God in His Providence has made distinctions of race and of color as it is that He in His Creation has made of one all nations. And the God who made these differences of race and color appointed to each the bounds of his habitation. Has the Church then any commission to disregard the bounds of racial habitations which God has ordained?

Galatians 3:28 tells us that we are all one in Jesus Christ, whether we be Jew or Greek, bond or free, male or female. Recently, I was in a home where the Negro servant was praying with the white lady that God would raise up a missionary from the Woods Presbyterian Church. These two intercessors are one in Christ Jesus and their Pastor never failed to offer a spiritual word to the one as well as to the other. But that no more dissolves all distinctions between the cook and the mistress of the house than being one in Christ erases all distinction between the husband and the wife—the male and the female. Being one in Christ does not mean that the woman is to perform the functions of the man in the home, in the Church or in business—nor does it mean upsetting the order of service in this Christian home.

There are widely different conceptions on this whole matter throughout our Assembly. If the interracialists push through an Assembly program entirely counter to the position of many of our people, our churches, and our presbyteries, it cannot fail to bring tension into our Church and alienate support from her committees. Such a program may indeed find itself counter to the laws of the States from which many of the young people come and hence encourage disregard of law. An interracial

conference will focus upon interracialism, the new adventure, rather than upon the old, old story of God and His love in Christ. Under its impact idealistic dreams will arise, implications will be given that such social intermingling is to be practised in the future: implications that if carried out invite miscegenation, if not carried out smack of hypocrisy. On the other hand if we each give ourselves as citizens to securing equal justice to our neighbors, and if the several congregations engage in chapel work for Negroes in ways that their respective sessions think best, we are confident that God's hand will be laid upon His people of the white and of the Negro races as they labor together in Christ, that God's blessing will be upon souls and upon bodies, upon individuals and upon society, upon homes and upon churches—that our two races will be helped to walk together in peace and in contentment.

—Wm. C. R.

## "I Believe God"

(Acts 27:25)

This is a short creed: short, but fundamental; short, but comprehensive; short, but far-reaching in its implication and application.

It was spoken under unique and terrifying circumstances. Paul, a prisoner on board the storm-tossed and doomed ship, surrounded by a crowd of frightened sailors, soldiers, and fellow travellers and prisoners, heard God speak through His angel in the night, and stands in their midst to make his declaration of faith. At once he takes the leadership until the whole band is safe on the shore.

May we think just a bit about this creed of Paul.

Who am "I?" We know who Paul was, but we want to make this creed, his creed, our creed, if we may. What do I know about myself?

I am a Person. I am conscious of my own personality. I possess individuality. I am not just a part of the world in which I live.

I am an intelligent person. I can think for myself. I can think of a great variety of things, especially of God and spiritual matters.

I am responsible for what I do. I may try to excuse myself, and lay the blame on others, but I know deep down in my soul that I am the one who must give account of my deeds.

I am a very needy person, dependent upon others. My need is felt at all times and under a variety of circumstances.

I am a sinner. I know the right from the wrong and my conscience tells me of wrongdoing.

I am frail in body and yet immortal in spirit; I am a very small part of the great mass of humanity, and yet I am large when it comes to the unlimited possibilities within me; I am worth little as a material being, but I am worth a whole world when I weigh my soul.

Who is God? We know the God of Paul, "whose I am, and whom I serve," but Who is my God?

Not a god made with hands. My soul revolts at the suggestion. I cannot worship stocks, stones, images; I cannot be satisfied with sun, moon, or stars.



The only God who satisfies me is the God of Paul, the God of the Bible. The God Who reveals Himself in Nature, in my inner being, in the pages of the Book. The God of Revelation, of Providence, of Redemption. When I behold His portrait as painted in the Scriptures I fall down and worship instinctively. His Glory, His Power, His Wisdom, His Love and Grace overwhelm me. "Behold your God," cries the prophet, and I answer, "This is my God."

"Believe." This word faces me everywhere I turn. Believe implies character and calls for evidence. We have abundant evidence. It surrounds and follows us wherever we go in His Universe; it is echoed from our souls; it presses upon us as we read His Book.

Not believe in Him, but believe Him. God spoke to Paul. Paul believed everything God said. God has spoken to us: spoken by angels, prophets, His own Son. Will we believe Him? If we come to Him, we must believe that **He is**, believe in Him, believing in Him does not always mean that we **believe Him**. Do we believe His Word, believe Him when He speaks?

He speaks the truth; He cannot lie. Do we accept without reservation whatever He says? He warns of sin and its consequences. Do we believe His warnings? Do we flee from the wrath to come? He promises great and glorious blessings. Do we believe these promises? He issues wonderful invitations to all men to come to Him. Have we come?

In a storm-tossed and doomed world, facing the certain judgment of God, can we come into the midst of our confused and frightened world with the creed of Paul, not merely upon our lips, but in the depth of mind and soul? When our certainty in God returns, our leadership returns, and men will be saved.

We have lost our leadership through unbelief—not unbelief in God, so much, as unbelief in what He says—unbelief in His Word. We still repeat, and mean it, we suppose: "I believe in God the Father Almighty, Maker of Heaven and Earth." And so on through the Creed. But do we **believe Him**?

We can never hope to lead the world until we come to it with a clear-cut, "Thus saith the Lord." If we come to men in a sort of apologetic voice: "We have a message for you from God. It is contained in this Book. We realize that it is all mixed up with myths, legends, and errors, but we think we can find it for you amid all the non-essentials it contains. We do not believe it all ourselves. We are too great scholars for that. We discard its miracles and its supernatural parts. But it is a fine book. We want you to read it. It will do your souls good and you will be better men."

The world will laugh at us and our so-called "Message." Or perhaps, will say: "Yes, we recognize the value of your book. We will be glad to add it to our collection of 'sacred writings.' We will give it a place right here beside the Koran or the books of Confucius."

When we come with our Book and say: "This is the Word of our Living God. It is His fully inspired Revelation, God-breathed in every part. It is a Supernatural Book, filled with miracles from beginning to end. In its pages you will find God

and eternal life; His Plan of Salvation for sinners. Listen, and you shall live; refuse to listen and you shall die in your sins." Men may not listen, but they will not laugh in our faces, or with a shrug of their shoulders put our Bible along with their other "inspired" books. And we will be free from their blood.

Noah believed God, prepared the ark, saved himself and his household, Abraham believed God; it was counted to him for his righteousness. Moses believed God and led Israel out of bondage. Paul believed God and all on board the vessel were saved. Luther believed God and freed the Church from bondage to Rome. The Wesleys and Whitfield believed God and kept England from a French Revolution. Hudson Taylor believed God, and the millions of China were blessed.

Is it not time for someone else to believe God and speak to our distressed and helpless world? How we need a voice like Paul's, heard above the storm, saying, "I believe God!" —J.K.P.

## Leadership Or Service?

About a year ago we pointed out that the term service was more in accord with the life and teaching of our Lord Jesus Christ than was the term leadership. Thus the old Scottish "Buke" of Discipline is better when it speaks of all church officers as **ministers** than we are when we speak of them as **leaders**.

This position is strikingly confirmed by articles in current periodicals. In **I Was A Soviet Beurocrat**, Victor Kravchenko tells of a visit he made to a wood factory to promote the increased supply of spools tragically needed for telephonic communications with the fighting men. He found that the spools could not be produced, nor could needed gun stocks, for lack of skilled labor. But in another part of the same factory there were plenty of skilled wood workers engaged in making divans, desks, mirrored dressers, capacious armchairs of the best mahogany for the Soviet "leaders." Too busy making mahogany furniture for leaders to supply spools that would save the lives of soldiers!

Over against this there is a picture in **Time** of General Joe Stilwell walking out of Burma with his defeated troops—he is old and sick and weak, but the few mules must be saved for the wounded, so "Old Turkey Neck" walks with the men. In the First World War Major Stilwell had demurred against receiving a D.S.M. decoration saying they were not for staff officers, but for the infantry doughboys. A day or so before his death, General Stilwell did receive the insignia he most desired and prized. By a special act the Secretary of War granted the General an infantry combat insignia . . . a sign that he had served with his men in the lines.

And Jesus said: "You know that the Rulers (Leaders) of the Gentiles exercise lordship over them and their Great Ones (Big Shots) exercise authority over them. But it shall not be so among you: but whoever would be great among you, let him be your servant."

Caiaphas speaking for the Jewish leaders said that it was expedient that Jesus be put to death lest the Romans come and take the place of these Quisling leaders. On the other hand Jesus was the Master who so took the burdens and interests of the disciples on His own shoulders that when the officers came to arrest the group, Jesus said: "Take me and let my disciples go." The indispensable Leader sacrifices others to maintain his own place and prestige, the true Lord and Saviour gives Himself for His people. The kind of pre-eminence to which He calls is greater humility in heart and fuller and kindlier activity in serving others.

If the Church would seriously set herself to exemplify and inculcate our Lord Jesus's principle of service instead of the world's notion of leadership, the truth might catch fire in society. What a difference we would have today if John L. Lewis construed himself as the servant of the united mine workers and of the United States of America—rather than as the leader who must keep out in front at any cost. Indeed, the attitude of the miners toward Leader Lewis today is identical with the idea of the Germans toward Fuehrer Hitler in 1938. Then a young engineer told two of us: "No, we do not want War, but Hitler is the Leader and he has done so much for us that if he wants it we will not let him down. Today many miners are saying: We do not want to strike. But Lewis is the Leader. He has done so much in increasing our wages, that if he announces **No Contract** we will not see our Leader lose face!"

The Son of Man came not to be served but to serve, not to get but to give His life a ransom for many.  
—Wm. C. R.

## Obsolete?

Liberal and evangelical thought has been drifting farther and farther apart, and, despite the claim of liberals that they "believe the same things but develop a different emphasis," the fact remains that between the two there is a basic difference which goes to the very heart of the gospel message.

Mr. Charles P. Taft, new President of the Federal Council, honestly states this difference and his honesty is refreshing after the theological double-talk of some of his predecessors.

Mr. Taft frankly states that the evangelical message which produced the great revivals of past generations is not the message of the Federal Council today. That message of the total depravity of man, of his utterly lost condition without power to save himself, of the sovereign grace of God as manifested in redemption offered through the vicarious atoning work of the Son of God, all of these and other essential doctrines contained in the verbally inspired Word of God were effective in a past day, to some extent, but they are not the message needed for our day, says Mr. Taft.

Here we have the issue truly stated. We evangelicals maintain that man and his need are essentially the same in all generations and that God's plan of salvation is the same it has been since the cross. Present social and economic stresses are the result of sin in the human heart and the only remedy is the blood of Christ.

It will help greatly if this fundamental difference between liberalism and evangelical Chris-

tianity is as clearly understood by well-wishing and hopeful followers of liberalism; men who down in their hearts still believe in these essential doctrines of Christianity, but who are dissatisfied with the slowness of their application in contemporary life.

Joining with the forces of a fundamentally different religion cannot but add to the confusion of our times.

As a constructive suggestion—let us try again the emphasis which God has always honored. This will mean prayer and fasting, crying out, with tears for the power of the Holy Spirit to be manifested in our lives and messages. The gospel of Jesus Christ, the gospel our Presbyterian Church has always stood for, is not obsolete. It is still the power of God unto salvation to all who believe. There is no other way.  
—L.N.B.

## Unexploited Power

Last summer the writer visited the Pratt and Whitney Works near Hartford, Conn. An obliging official took the writer down the vast assembly line in a plant that covers acres of ground. After a walk that seemingly would never end we were rewarded with a view of the company's latest and finest product, an engine of 28 cylinders capable of developing 3,000 horsepower. Then we went to the control room of a test chamber and saw through a glass window one of these giant motors in operation. The roar was deafening, and blue flames from the many exhaust pipes made a fascinating sight. Engineers at the panels were carefully checking the performance on many dials and even weighing the amount of gasoline used.

Many thoughts came to my mind. Men do all this to exploit physical power. They tax their ingenuity in years of research. They spend millions of dollars. They employ thousands of helpers. They work themselves to the point of nervous exhaustion. They have test pilots who will risk their lives.

Is there not a spiritual analogy? There is. The power of the Holy Spirit which is the source of all other power in the universe is available for release to those who obey His laws. We know that if we are indwelt by the Spirit because through faith in Christ Jesus we have the Spirit of adoption, we may plead for this power to accomplish ends acceptable to God. We know that the saints of the past have exploited that power, sometimes amazingly. For example, when Herod imprisoned Peter and planned to kill him (Acts 12), "Prayer was made earnestly of the church unto God for him." The result was a supernatural visitation and supernatural deliverance almost immediately!

Would it not be possible to convert the prayer meeting of some church into a laboratory for exploiting God's power? Let numbers go. Let the unspiritual attend on Sunday. Men and women who will give themselves to a great project must do this work. Let them take definite and specific objects, carefully chosen, and let them **pray through!** Let them be willing to have seasons of dryness and seeming barrenness. It is the writer's conviction that there is a field here for pioneering in a new way and that the God who rewards the children of this world in their pursuit of physical power will reward His own children who wait upon Him for spiritual power with glorious results.

—C.N.W. II.



# A Christian Philosophy Of Education

By Rev. John R. Richardson, D.D.

This book may be ordered from The Southern  
Presbyterian Journal Company, Weaverville, N. C.

Walter Bagehot has told us that: "The knack in style is to write like a human being." It is obvious that all writers in the field of education are not endowed with this knack. In "A Christian Philosophy Of Education," by Gordon H. Clark, Ph.D. (published by William B. Eerdmans Publishing Company, Grand Rapids, Mich., price \$3.00), we have a contemporary philosopher and educator who has the ability to write on philosophical and pedagogical themes like a human being with charming style. Dr. Clark gives us in this volume a fresh analysis of present practices and trends in modern education. His penetrating insight into this realm is both striking and enlightening.

The author frankly recognizes that modern educators can not be exempted from justifiable criticism. He even recognizes that there is some truth in the popular judgment that: "Those who can, do; those who can not, teach; and those who can not teach, teach education." To this he comments: "It is not surprising therefore that departments of education must depend on legislative compulsion rather than on intrinsic merit to obtain students. In all the curriculum no other subject is so widely condemned as is education."

Education, according to Dr. Clark, can not be properly considered in a state of isolation. As an important part of the world its understanding requires a general view of the world of which it is so important a part. Because of this the author states: "The professor of education, therefore, ought to have a philosophy." Dr. Clark believes that the professor does have a philosophy though frequently it is not a true or an adequate philosophy. The best he can say for it is that: "It is ordinarily an unconscious philosophy unexpressed and unacknowledged, or at best, poorly formulated." Because of the lack of a definite philosophy, "the courses are vague, they are padded, they lack unity and direction; the text-books are inflated with an inelegant disproportion of pontifical quotations; and those things are true because no comprehensive view governs their development."

Another weakness in the philosophy of modern education is that educators generally speak of "aims" in the plural rather than "the aim" of education. This is a tacit admission of failure to find any one comprehensive "aim." Dr. Clark admits that recently some educators have begun to speak of citizenship as the one comprehensive aim of education, but upon analysis finds that what they mean by citizenship is not any clearer a term than education itself. He feels that citizenship is too ambiguous a term and really an attempt to hide a deep confusion. Such an attempt the author is convinced is a result of educators' lack of any definite view of the chief end of man. Until educators develop a satisfactory World-View and understand the chief end of man they will never be able to locate the proper place of liberal education.

Dr. Clark makes it crystal clear that educators must choose among world views on which to base a theory of education. They must choose between Christian Theism and some non-Christian view that reduces ultimately to a form of humanism. The thrust of the author's first chapter therefore is that educators need a Christian World-View before they can teach truth in its fulness.

The second chapter deals with "The Theistic World View." Dr. Clark insists that Christianity is a supernatural religion and is therefore contradictory to naturalism and humanism. Here the traditional theistic proofs are evaluated and the author observes: "For it should be equally evident that as Theism does not admit of strict proof the same is not less true of the anti-theistic systems of pragmatism, pantheism, and materialism. In this respect, therefore, theism is under no greater disadvantage than is any other system. Basic World-Views are never demonstrated; they are chosen." The author does a masterly job in pointing out the basic errors in the rivals of Christian Theism. We are reminded also in this chapter that Christian Theism is marked by consistency and makes possible a harmony or a system in all our thoughts, words, and actions. Realizing that today some ridicule the principle of consistency the author remarks: "Should some one say that consistency is a mark of smallness and that he does not choose to be consistent, the only way of dealing with him is that of constant care by well qualified attendants."

One of the conditions of many modern educators is that education can be neutral as far as religion is concerned. Dr. Clark rejects this claim and asks again, "Is neutrality possible?" He believes that educationally speaking as well as philosophically speaking, neutrality is impossible, and this argument can be abundantly sustained by concrete evidence. Space does not permit the documentation of this evidence here, but readers of this book will be convinced beyond the shadow of a doubt that Dr. Clark has sustained his position in maintaining that modern education can not possibly be neutral. Summarizing his position the author puts it: "Obviously the schools are not Christian. Just as obviously they are not neutral. The Scriptures say that the fear of the Lord is the chief part of knowledge, but the schools by omitting all reference to God give the pupils the notion that knowledge can be had apart from God. Let one ask what neutrality can possibly mean when God is involved. How does God judge the school system which says to Him: 'O God, we neither deny or assert Thy existence; O God, we neither obey or disobey Thy commands; we are strictly neutral.' Let no one fail to see the point; the school system that ignores God teaches its pupils to ignore God, and this is not neutrality; it is the worst form of antagonism for it judges God to be unimportant and irrelevant in human affairs."

It is easy for some one to say that such a writer is unduly alarmed and facts do not warrant such conclusions. The author anticipates such a reaction and therefore has a chapter on the subject, "Is Neutrality Actual?" Here he proves that as a matter of fact neutrality does not exist. He does this by the examination of modern text-books in the field of education. In this chapter the author does not go beyond the facts when he further states: "Modern educational theories have so stressed methods of teaching that even Christians have come to forget that the important thing is not **How** one is to teach, but **What** one is to teach." This statement brought back to mind a period of life when I lived in a boarding house where a group of teachers took their meals. I recall very vividly that the chief topic of conversation for breakfast, dinner and supper was, "educational methods." The theme never varied. It was "methods" for breakfast, "methods" for dinner, and "methods" for supper. I do not know whether Dr. Clark was fully aware of how accurately he was speaking when he wrote the above statement. Many teachers are so obsessed with methods that they almost ignore **what** one is to teach.

Since education has ethical implications Dr. Clark devotes a chapter to "Neutrality And Ethics." The author in a persuasive manner defends the position that there is no neutrality in ethics. "The Hebrew-Christian religion is radically distinguished from all other systems by these related concepts, the Almighty Personal God, Responsibility to Him, Sin as Rebellion against Him with the resulting depravity, the Need of Atonement and Regeneration." It is admitted that there appears to be a contradiction between the teachings of the Hebrew-Christian system and man's moral consciousness. The author explains that this is: "Because man by rejecting the Sovereign God has corrupted his nature, darkened his mind and has chosen other norms. This does not mean that the Scripture should be changed; what needs change is the mind of man." Recognizing that the pre-suppositions of any subject are always its most important part, Dr. Clark voices this significant thought: "It is the basic theology which makes Jesus and Christianity unique in ethical teaching; it is the theology and the theology alone that provides adequate philosophic justification of Christian morality; and it is the theology which saves Christianity from the fate of being merely good advice and makes it a vital religion."

The latter part of this engaging volume emphasizes the positive and constructive exposition of the Christian philosophy of education. Having recommended Christian Theism, Philosopher Clark offers this observation: "A bare theism is a belief that there is some vague, unknown God or other, will be of little help in working out a theory of education. What is needed is a God Who has revealed Himself in intelligible language and has given us specific principles and norms. In other words, theism to be of educational value must be Biblical Theism."

The final appeal of Dr. Clark is that Protestants should awaken to what modern education is doing to our children. Parents are reminded of the primacy of their responsibility in this respect. "The children are not creatures of the State, nor were they born to the Church. Children are their parents' responsibility." (For confirmation read Deut. 11:18-19; Eph. 6:4). Some practical advice is

offered to Protestants and they are urged to scrutinize the education now being received by their children even in so-called Christian schools. He urges that church schools should study more carefully the candidates for the board of trustees before elected. He states: "All elections therefore should be carefully scrutinized and only candidates whose loyalty has been tested by years in the fires of controversy should be considered." Because many have failed to do this our church institutions have deteriorated and as a result many Christians have little interest in a church educational system. They have come to believe that 95 percent of college instruction is the same in church colleges as in a pagan institution. Because the Christian college has inserted a course in the Bible they ask: "Why should one go to the expense of supporting an entire curriculum, most of which is not taught so well as in a state university for the sake of an extra lecture or so?" Dr. Clark refuses to defend what is really a pagan education with a chocolate coating of Christianity. He believes that it is the pill and not the coating that works. In this connection he makes the statement that we heartily concur in: "Such colleges indeed exist, but the results are unsatisfactory because the students are deceived in the thinking that they have received a Christian education, when as a matter of fact, their training has been neither Christian nor education. The world at large has rightly ridiculed a Sunday religion that is not practiced on week days. Equally obnoxious is an extra-curricular religion, or a religion that enters the curriculum only in the Bible Department. Christianity far from being a mere Bible Department religion has a right to control the instruction in all departments. Unless the whole system of Christian truth is taught it is not a Christian education and if the faculty of a so-called Christian College thinks that chapel and prayer suffice to make a college Christian the result will soon be a pagan mysticism." The last word of Dr. Clark is that our children deserve a Christian education from "Kindergarten to University."

This great book with its commendable candor, rugged vigor, and transparent honesty, deserves to get the attention of a vast audience. A wide distribution of this book within the Southern Presbyterian Church would undoubtedly have a salutary effect. May God richly bless this fearless and urgent message to the end that our people may again see the importance of an education that faithfully imparts a knowledge of the eternal values of Christian revelation.

This book may be ordered from The Southern Presbyterian Journal Company, Weaverville, N. C.

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### DR. J. M. WELLS

Just as we go to press we learn of the passing of one of our contributing editors, Rev. John M. Wells, D.D., at his home in Sumter, S. C., on Thursday, January 2, 1947, at 12:30 P.M. He died at Toumey Hospital following a heart attack about 10:30 o'clock that morning at his home.

We shall carry a suitable tribute to his life and work in the February 1st issue. Dr. Wells was one of the moving spirits in the organization of The Southern Presbyterian Journal. We shall greatly miss his wise counsel and his untiring work in the behalf of the conservative forces of our Church.

—H.B.D.



# The Book Of Genesis (I)

By Rev. Edward J. Young, Ph.D.\*

The first book of the Bible is called by the Jews "In The Beginning" (pronounced in Hebrew, Beray-sheeth, with the accent upon the last syllable). In the Greek translation known as the Septuagint the book is called Genesis, and it is from this source that our word Genesis comes. This word is a fitting title, since it means beginning or origin, and the book itself is a book of origins. The work divides itself into two principal sections:

**I. 1:1 - 11:26. The creation of the world to the call of Abraham.** In this section the emphasis is generally placed upon events rather than upon persons. The history herein presented is preliminary, designed to show the necessity for a segregation of the covenant people.

**II. 11:27 - 50:26. The call of Abraham to the death of Joseph.** In this present article we shall deal with the first section, which is again divided into two parts by the flood. Thus we have an ante- or post-diluvian period, and in each of these God made a universal covenant with the two successive heads of the race, Adam and Noah.

The proper analysis of the first portion of Genesis is as follows:

1. 1:1 - 2:4: The Creation of the Heavens and the Earth.
2. 2:4 - 4:25: The Generations of the Heavens and the Earth.
3. 5:1 - 6:8: The Generations of Adam.
4. 6:9 - 9:29: The Generations of Noah.
5. 10:1 - 11:9: The Generations of the Sons of Noah.
6. 11:10-26: The Generation of Shem.

## The Creation

The first verse of Genesis I is a broad, general declaration of the fact of creation. It declares in effect that the origin of all things is to be found in a creative act of God. It refers to the absolute beginning and means, not that God produced the universe out of previously existing material, but that He brought into existence that which previously had not existed. Its force is somewhat as follows: God created all things and specifically the earth.

The second verse states the creation of the earth at the time when God said "Let there be light." Evidently, the world had been in this condition from the very beginning. How long a period elapsed between the absolute beginning and the time when God commanded light to spring into existence, we do not know. The purpose of Genesis I is to show how God brought this world from its state as an unformed mass into its present condition as well ordered. The narrative proceeds by means of a series of fiats and their respective fulfillments. "Let it be," commands God. "And it was," is the response. Throughout the chapter the stress is laid upon God's activity. It is He who works. Furthermore, all that God does is good, and

over the whole is pronounced the verdict "very good."

What are we to think about the account of creation? One thing is obvious; the narrative itself purports to be sober history, and that is exactly what it is. No one has ever been able to prove error in this account. Nor is anyone today able to demonstrate that it is in error. It is not geocentric, any more than a scientific text-book published on this earth is geocentric. Genesis centers its attention upon this world, not because it regards this earth as the center of the solar system, but because it is written for people who live upon this earth, and its grand history of redemption takes place upon this earth. While Genesis may not be a text-book of physical science—it does not purport to be—it is a text-book of the philosophy of science. The "facts" of science must be studied in the light of the principles laid down in Holy Scripture or basic error will result. Genesis, we may conclude, is supremely scientific. It is not out of harmony with true science. While others guess at the origin of life, Genesis, the infallible Word of God, majestically and scientifically declares: "And God saw all that He had created, and behold! it was very good!"

## The Babylonian Creation Tablets

Between the years 1848-1876 some clay tablets were found in the ruins of the great library of Ashurbanipal (668-626 B.C.) at Ninevah. These tablets were said to contain an account of the creation, and many began to assert that the Genesis narrative was derived from that which was found upon these tablets. However, it is now becoming clearer that the tablets present, not primarily a creation story, but are religious and political. They offer a cross polytheism, which is greatly at variance with the stately monotheism of Genesis. In so far as they speak of creation at all, they may be regarded as exhibiting but garbled accounts derived from tradition. The superiority of the Genesis account cannot for a moment be called into question.

## The Creation Of Man

According to some scholars, there are parallel accounts of the creation in Genesis, and these parallel accounts suggest diversity of authorship. This assumption, however, is based upon a false interpretation of the text. The account of creation is found in Genesis 1:1 - 2:40. Then occurs the heading of the next section: "These are the generations of the heavens and of the earth." This phrase narrows down to the scope of study. It has reference to that which was produced from the heaven and the earth, not to the creation of heaven and earth itself. In other words, there are not two accounts of creation. Genesis I is an account of creation, Genesis II relates the creation of man. It centers its attention upon man and the garden in which man was placed. It reveals the gracious covenant of works into which God entered with man. Its order of statement, unlike that of Genesis I, is not chronological. Consequently, there are no contradictions between Genesis I and II. Genesis I is broad and grand, dealing with the subject of crea-

tion; Genesis II is particularistic, treating of the creation of man and the preparation of the garden for his habitation.

When the Bible speaks of God breathing into man the breath of life, or forming, speaking, etc., it is using terms which we call anthropomorphic. This word means "in the form of a man." The Bible often employs such language, in fact, is it really possible to speak of God without using anthropomorphic language? And this it does in order to accommodate its sublime thoughts to our limited capacities. The expression "mouth of God," for example, does not mean that God has a physical mouth, but merely that He speaks, reveals His will to us.

In the second and third chapters such language is often used of God. But we must be on our guard lest we fall into the error of those who say that this is an indication of a primitive conception of God. Not at all; rather, these chapters relate, in language wonderfully adapted to our weak and limited capacities, the working of God in the creation of man and the Garden of Eden.

### The Fall

When God had created man He placed him in the Garden and entrusted to him its care. But into this Garden the evil one entered, and, using the serpent as his instrument, spoke to the woman. There are those who would dismiss this account as a mere fable. However, there are certain factors which clearly preclude this. When, in Genesis III, we read that the serpent spoke, we are surprised. This is unusual. In a fable we expect animals to speak. But in the Old Testament, the speaking of an animal is extremely rare. Indeed, the only other case is that of Balaam's ass. Very obviously, therefore, we are not in the presence of a fable. The voice which comes from the serpent is not that of a mere snake, but has its origin in the "deepest conceivable wickedness," that malignant spirit who is a liar and the father of lies.

Again, the account of the Fall proceeds in very straightforward fashion. Its principal characters are also characters of Chapter II. And surely the world today bears the marks of some such event as the Fall. We are face to face, therefore, with the fact that the third chapter of Genesis is to be regarded, not as myth or legend, but as sober history, which it purports to be.

It is a very serious error to regard history as allegory or to regard allegory as history. The marks of an allegory or fable are always clear so that they are easily to be recognized. When, for example, Nathan told David of the ewe lamb, he was clearly relating a parable. The account of the fall, however, bears not the marks of an allegory or legend, but those of history.

As history, therefore, must this account be regarded. These sad events actually occurred here upon this earth in history. They are not to be relegated to the realm of myth or legend, as the modernist would do. Nor are they to be relegated to the realm of the suprahistorical (which is a more imposing name than myth or legend) as the Barthian school would do. Let us make no mistake, if we insist on treating this historical account of the Fall as legend, how do we know that the historical account of our redemption should not also be considered legend? No, the sad fact is that man sinned,

as Genesis relates, and to fallen man has come Christ who accomplished an historical redemption.

### The Flood

Some scholars have thought that they have discovered, in Genesis, duplicate accounts of the flood. To support this view, they have appealed to various arguments, including that of vocabulary. For example, in Genesis 8:2 occurs the word 'rbt (windows). In Genesis 8:6 (said to be an earlier document) occurs the word hln (window). Two different words are used for "window," and these two words are said to be one indication of diversity of documents.

In 1929 some clay tablets were discovered at Ras Shamra in Syria, which date from about 1450 B.C. As was pointed out by Dr. Oswald T. Allis some ten years ago, both these words occur on the same tablet, **only two lines apart**. Thus falls one of the "critical" arguments against the unity of Genesis.

In this brief article we have tried merely to emphasize certain parts of Genesis I-II in the hope that the reader will realize that here he is dealing, not with a collection of ancient folklore, but with true history. Genesis, however, is more than true history; it is inspired history. Read it, therefore, to believe its words and to trust in the great Creator and Redeemer God of whom it speaks.

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### LET "INFALLIBLE" MEAN "INFALLIBLE"

"If the infallibility of Scripture is to be abandoned, there should be no concealment from simple Christians of the full seriousness of the step. Let us stop speaking of the 'infallibility' of a book that we hold in considerable measure untrue. Really the issues are too momentous, and human souls are too deeply concerned, to permit of any such trifling as that. A man may hold what opinion he will about the doctrine of Biblical infallibility, he may denounce it all he pleases, as involving us in a slavish religion of a book; but the importance of the doctrine he cannot possibly deny. It is a thing to which countless souls cling today, for weal or for woe. If it is a bad thing, let it by all means be abandoned, but let it be abandoned at least in a perfectly straightforward and open way."

—J. Gresham Machen.

### A PRAYER FOR FAITH

"Grant, Almighty God, that as we now carry about us this mortal body, yea, and nourish through sin a thousand deaths within us; O grant, that we may ever by faith direct our eyes towards heaven, and to that incomprehensible power, which is to be manifested at the last day by Jesus Christ our Lord, so that in the midst of death we may hope that Thou wilt be our Redeemer, and enjoy that redemption, which He completed when He rose from the dead; and not doubt but that the fruit which He then brought forth by His Spirit will come also to us, when Christ Himself shall come to judge the world; and may we thus walk in the fear of Thy name, that we may be really gathered among His members, to be made partakers of that glory, which by His death He has procured for us. Amen."

—John Calvin.



# Church Polity In The Revised Book Of Church Order

By Rev. Robert F. Boyd\*

The latest revision of the Book of Church Order is off the press, and a neat book it is. This revision includes all of the adopted changes approved by the General Assembly in 1945. Most of the changes are quite inconsequential, fortunately; but there is one important and far-reaching change in Paragraph 31 of Chapter VIII. Before the revision the first two lines of this paragraph read: "The whole polity of the Church consists in doctrine, government, and distribution." The revised book reads: "The whole polity of the Church consists in doctrine, government, and worship." In other words the revised book substitutes the word "worship" for the word "distribution." On the surface the change may appear unimportant. This paper is written to try to show that the change is important because it actually alters a considerable part of the polity of the Church.

A passage of the Book of Church Order—like a passage of Scripture—ought to be, indeed **must** be, interpreted with a proper consideration of the context. Chapter VIII, Paragraph 31 (unrevised) deals with the polity of the Church, and the officers of the Church; and the paragraph naturally divides itself into three parts, with its subheads, viz.:

**I. Doctrine:** (1) Teaching Elders (Ministers of the Word). (2) Who are commissioned to **preach the Gospel** and **administer the Sacraments**.

**II. Government:** (1) **Ruling Elders**. (2) Whose office is to have the **government** and spiritual oversight of the church.

**III. Distribution:** (1) Deacons. (2) Whose office is to receive and **administer** the offerings of the people.

Now the above outline is further expanded in the three chapters following this Chapter VIII. Notice the plan of these chapters as they fit into the above outline.

**Chapter IX: The Minister of the Word.** "As he stands to **proclaim the Gospel**, he is termed Preacher. As he **expounds the Word**, and by sound **doctrine** both exhorts and convinces the gain-sayer ... to feed the flock, by **reading, expounding, and preaching the Word ... to administer the Sacraments**."

**Chapter X: The Ruling Elder.** "Commission to govern ... exercise **government** and discipline."

**Chapter XI: The Deacon.** "To develop the grace of liberality ... and to **distribute** (hence the word 'distribution' in the unrevised book) these gifts ... record of all funds and their **distribution** ... and the Deacons in collecting and **distributing** the offerings of the people."

The unity of thought in Chapters VIII through XI can be readily noticed if one reads especially the words in boldface letters in each of the columns above (beginning from "I. Doctrine," etc., and reading from top to bottom.)

It is evident that the revised word "worship" will not fit in with the sense of Chapter XI on the Deacon. This does not mean that the polity of our Church does not include worship. Worship is definitely included, but it is included in its proper place, namely, in Chapter IX on the Minister of the Word. We understand the word worship to include the **reading and preaching of the word** (Chapt. IX, Par. 33); the **administering of the sacraments and prayer** (Chapt. IX, Par. 36); the **singing of praises to God** (Chapt. IX, Par. 36). This makes it clear that worship is—and always has been—a part of our polity; and it is only natural to find "worship" treated under the general subject of **Doctrine**.

Part III of the Book of Church Order gives us The Directory for the Worship of God. Let us examine this briefly to see whether by "worship" is meant those things mentioned above, namely, the Reading of the Word, Preaching of the Word, Singing, Administering of the Sacraments, etc. Chapter III of this Directory of Worship is entitled "The Public Reading of the Holy Scriptures." Paragraph 318 of this chapter reads: "The reading of the Holy Scriptures in the congregation is a part of the public **worship** (bold mine) of God." The next paragraph continues: "How large a portion should be read is left to the discretion of the Minister, who should have regard to time, that neither **reading, singing, praying, preaching** (bold mine) nor any other ordinance, be disproportionate the one to the other." Chapter IV of the Directory of Worship is entitled "The Singing of Psalms and Hymns"; Chapter V is entitled "Public Prayer"; Chapter VI has the caption "The Preaching of the Word"; and Chapter VII is entitled "The Worship of God by Offerings." Notice that we consider the presenting of offerings by the people an act of worship; the distribution of these offerings is not considered worship—it is simply one of the items of the Church's work to be handled by the deacons.

The revised word "worship" therefore makes Part Number 3 of our polity identical with Part Number 1. But this is not all. "Distribution" is left out entirely, and hence under our present statement of polity there is no authority for the distribution of funds for our various benevolent causes.

Are we to suppose that hitherto (i.e., up to 1945), **worship** was not a part of the polity of our Church? And are we to believe that the **distribution** of the offerings of the people is no longer officially a part of the polity of the Church?

The writer never dreamed that he would be the one to suggest further changes in any part of the Standards of our Church, but he is constrained to urge that the word "distribution" be "re-instated" in Chapter VIII, Par. 31, and that the word "worship" be dropped since it already has a deservedly prominent place in our Church's polity.

\*Charlotte, N. C.

# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For Feb. 2: Jesus

### The Giver Of Life

Scripture: John 4:43—5:47; 11:1-12:11. Devotional Reading: Psalms 146.

There are several words used in our lesson that it will be wise to consider briefly before we take up these extensive and rich passages of Scripture.

The first is "life." "Life is that condition in which animals and plants exist with capability of exercising their natural functions." Animals are alive—men are alive—when they are capable of exercising their natural functions such as breathing, eating, drinking, growing, moving from place to place. Life is not mere existence, then, but existence in a certain condition. The body of a man is alive when it exists in a condition wherein it can exercise its natural functions. The soul of a man—the spirit of a man—is alive when it also exists in a condition where it can exercise its natural functions.

The second word is "death." Physical death is the cessation of physical life. It is the separation of the soul and spirit of a man from his body so that it ceases to perform its natural functions. It is **not** ceasing to exist. The body goes back to dust and the spirit goes to God Who gave it, but the body as well as the spirit, still exists. It decays, it changes its form, but it is not destroyed. Even when a body is cremated it only changes its composition—some of its materials go off in smoke, some remain as ashes, some escape as gases.

Spiritual death is the separation of the spirit from God. When God said to Adam and Eve, "Ye shall surely die," this was the most terrible death meant, although their bodies also died, and "death has passed upon all men, for that all have sinned." Both physical and spiritual death came as the result of sin. When we are told that the woman who lives in pleasure is "dead while she liveth," spiritual death is meant. We heard of a preacher once, in the days when the undertaker and preacher often rode together in the old-fashioned hearse, who said to the unsaved man who sat next him, "There are two dead men in this hearse; there is a dead man in the box, and there is a dead undertaker sitting on top of the box." So many of the men and women around us who are in the best of physical health, are "dead in trespasses and sin." Do we fully realize this.

Eternal death—the second death—is the eternal separation of the soul from God; "These shall go away." It is the fearful death spoken of in the book of Revelation, and so plainly warned of by our Savior—the place where "the worm dieth not and the fire is not quenched." It is only when the spirit of a man is united to God that it has life—in Him, in Christ, is life—and can perform the natural functions of the spirit, one of which is intercourse with God.

"Resurrection" means a rising again from the dead. The soul, or spirit is resurrected when it is

called from a dead state to a living state. When we are "born again," quickened from the dead, "risen with Christ," we have this sort of resurrection. The body is resurrected when it is reunited to the soul and spirit. This is what we commonly mean by "The Resurrection at the last Day." All who are in their graves shall come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of judgment." (Our Shorter Catechism questions and answers are fine, and should be studied).

Why did Jesus spend so much of His time while here in healing the sick and raising the dead? Several reasons suggest themselves: (1) These miracles of healing showed His sympathy for those who were suffering. He was "moved with compassion" and so ministered to their physical needs. But let us remember that this was only temporary relief—these same sick people got sick again and died sooner or later. (2) These miracles, and His other miracles were "signs," or "credentials" that He was the One He claimed to be. "Sign" is John's favorite word for miracles. (3) These miracles of bodily healing were evidence, proof, of His power to heal the soul—to forgive sin. (See especially the healing of the man sick of palsy, borne of four).

In our lesson today we have three of these miracles and the words of Jesus in connection with them. After most of these "signs" John gives a discussion of great spiritual truths based on the "sign" as a sort of text.

The first is **the Healing of the Nobleman's Son**, in John 4:43-54. Verse 48 should be especially noted: "Except ye see signs and wonders ye will not believe." Here is one of the reasons, as stated above, for His working "signs and wonders." He wanted to stir their faith. Now notice verse 53: "himself believed and his whole house." This miracle had its desired effect in the conversion of the nobleman and his household.

The second miracle of healing in our lesson takes up the whole of chapter 5 when we include the discourse of Jesus in connection with it.

The miracle is the healing of the man at the pool of Bethesda. It was done on the Sabbath day and the Jews persecuted Jesus because He did it on that day. John does not tell us of the manner in which Jesus vindicates Himself for this practice of healing on the Sabbath, but he does give us some most interesting and exceedingly important teaching in connection with the healing.

Notice verse 17: "My Father worketh hitherto and I work," and the effect of His words on the Jews. "They sought to kill Him because He not only had broken the Sabbath but said that God was His Father, making Himself equal with God." Certainly Jesus made Himself equal with God, for He was God in the flesh. The Jews were right as to their interpretation of His meaning, but fatally wrong in their unbelief and attitude toward Him.

Verse 21: "The Son quickeneth whom He will." There seem to be two quickenings here. In verse



24: "He that heareth My word and believeth on Him that sent Me, hath everlasting life." This is the quickening—the resurrection if you please—of the soul, or spirit. We who are dead in sin hear His voice, believe, are quickened, born again, saved. We have everlasting life. We have passed from death to life. In verse 25 we have the resurrection of the body. Again the voice is heard and the dead rise from the grave. In verse 28 and 29 the same thing is taught.

Jesus then calls attention to the different witnesses He had to the fact that He was the Christ, the Son of God: (1) The Father had given Him the power to have life in Himself, (Vs. 26), and to execute judgment, (Vs. 27). (2) John bore witness to Him. (3) The works which the Father gave Him, (Vss. 36-38). (4) The Scriptures, (Vs. 39) which testify of Him, and (Vs. 46), "For had ye believed Moses, ye would have believed Me; for he wrote of Me." In verse 40 He tells them plainly the reason they will perish: "Ye will not come to Me that ye might have life." Is not that the reason men perish today?

Our second Scripture—John 11:1-12:11—centers around the great miracle of the raising of Lazarus. If space permitted we could find much to consider in the "sign" itself, and the application to us when we, like Mary and Martha, have to "walk a mile with sorrow," but we pass on to mention a few things in connection with what Jesus said to Martha, (Vss. 25-27): "I am the resurrection and the life: he that believeth in Me though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die," and the question He asked Martha, "Believeth thou this"? Martha makes a noble confession of faith, identical with that of Peter. Do we really believe these tremendous words of our Master? If we do, what else matters?

Verses 49-52 show how ungodly men and even enemies of Christ can say some very true things. Caiaphas "prophesied that Jesus should die for that nation: and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." Yes, He not only died for that nation, but He died **for me**.

It is no wonder that Mary thought a pound of spikenard, very precious very costly, was not wasted on the One who had brought such joy into their home and into their hearts. (12:1-11) When we know Him as the "Giver of Life," and Love and Joy, we too, will consider no gift too costly to give to Him. Nothing is wasted that is lavished upon our Lord.

## Lesson For Feb. 9: Feeding

### The Five Thousand

Scripture: John 6. Devotional Reading: Isaiah 55:1-7.

"Wherefore?" This perennial question asked by the prophet in our Devotional Reading is a good question to ask as we begin our study. Why do men spend so much time and energy and money on things which neither satisfy or feed our souls? Why do they concern themselves so deeply with the food that perishes, (John 6:27), and pay so little attention to the food that endures to life eternal? The same thought is in the mind of the Messiah himself. Isaiah is tremendously concerned

with getting his people to seek and find the real food for their immortal souls and Jesus uses His great miracle (sign) to impress the same truth upon His hearers. Isaiah points to the One Who can satisfy, and Jesus proclaims Himself as the bread which came down from Heaven of which, if a man eats, he shall never hunger. The prophet offers a feast of good things "without money and with out price." Christ offers Himself to the multitudes beside the sea as fully and freely. "He that believeth hath everlasting life." The One says "Come," and the other says "Come."

The "sign" and some of its simple lessons: John 6:5-14.

The insufficiency and helplessness of the disciples in this time of need. They neither had the food nor could they buy it. In verses 5 and 6 Jesus is proving or testing them. He shows them their inability in order to call forth faith in His ability. "Give ye them to eat." (Matt.) Would it not be well for us to realize our helplessness as we face a world that is starving spiritually? Is not our failure today largely due to our self-confidence and our unwillingness to trust Him? We think we need nothing when in reality we need everything. A self-satisfied Laodicean church can never feed our world with the food it needs.

The part played by "the lad" in this miracle. He gave what he had to the Savior. It was not much, but it proved abundantly sufficient when placed in the hands of the Lord of Creation. Are we willing for Jesus to have our all, even if it is little? He can do wondrous things with us and our gifts if we and they are consecrated, sanctified, laid on the altar.

The orderly way in which the multitudes were fed. "Make the men sit down," and we learn from the other accounts that they sat in groups so that they could be easily reached and served by the disciples, very much like "flower beds." God is not the Author of confusion, even in these minor matters. "Let everything be done decently and in order," says Paul.

The part the disciples had. They distributed to the multitude. Jesus did not do for them what they could do for themselves. He always expects us to do our part in feeding hungry men, both materially and spiritually. A man once prayed, "Lord touch with thy finger the unsaved in our midst," and then he stopped, for God seemed to say, "You are my finger."

The supernatural, miraculous part was His. It was simple and easy for the Creator of the heavens and the earth to create some additional bread and meat. Why doubt the power of One Who holds the world in His hands?

"Gather up the fragments that remain." Wasting what God so abundantly provides is a sin. Is not our careless wasting one reason why the whole economic world is upset and millions starve while tons of food are thrown away or used for wrong purposes. Is it not wasting and worse when we use our grain for whiskey and beer?

The effect of this startling and stupendous sign. Many were constrained to believe, at least partially, and to say, "This is of a truth that prophet which should come." However, their faith did not seem to grasp the full meaning of the sign and they stumbled at His teaching and many even of His

disciples "walked no more with Him." How like the people of today! They are ready to go half-way in their belief, but when the essential meaning of the miracle is explained, they turn away. They will accept Christ as a great Teacher, Man, Example, but will not take Him as He offers Himself, the God-man, in all of His glory and power as the eternal Son of God. His congregation had the real Unitarian complex that day beside the sea.

There was another rather startling effect. They wanted to take Him by force and make Him a king. They were ready for an earthly king who could feed their bodies, and perhaps deliver them from Rome, but they were not ready for a Heavenly King Who would feed their souls and deliver them from the slavery of sin. Many of those so eager to crown Him, turned from Him after His sermon.

**The Sermon which followed the Sign:** John 6:26-65.

This sermon was preached the following day. It is based on the miracle and the text is the same that Isaiah uses: "Labor not for the meat that perisheth, but for the meat which endureth unto everlasting life."

Notice the strange question in verse 30: "What sign shewest Thou then, that we may see and believe thee?" They had just witnessed one of the most marvelous signs that could be given. How blind men are when they want to make some excuse!

They start a discussion about the manna which Moses gave them in the desert. He proclaims Himself as the true bread from heaven. Like the manna He came down from heaven; unlike the manna He not merely feeds the body but feeds the soul. The manna gave physical life for a few days; He gives eternal life.

Notice how different these people were from the woman at the well, and the Samaritans. When Jesus offered her the "living water," she gladly received it, and the Samaritans followed her faith and example. When He offers Himself to the multitude which He had just the day before fed so bountifully and graciously, they turn away from Him in unbelief. "The Jews then murmured at Him because He said I am the bread which came down from heaven, and they said, is not this Jesus, the son of Joseph, whose father and mother we know?"

Then as He goes on to teach them the deeper things of the Spirit, especially verses 51-58, they said: "This is an hard saying; who can hear it?" Paul explains this hard condition of the human heart when he says "the natural man receiveth not the things of the Spirit, for they are foolishness unto him, neither can he know them for they are spiritually discerned. Jesus explains it here by simply saying, "No man can come to Me, except the Father draw him." God works first in our conversion. There must be the convicting and converting power of the Spirit before unregenerate men can understand or accept Christ. Do we realize this as we try to preach? It will make us very humble and send us to our knees in agonizing prayer.

The sermon had a most disappointing effect. "Many of His disciples went back." Are men offended by the plainness and spirituality of our preaching? Let us not be discouraged. They were offended by much of the preaching of our Lord.

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Is there a touch of sadness and pathos in His voice as He said to the disciples, "Will ye also go away?" Then came the noble reply of Peter, "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." How those two words, "believe," "sure" must have cheered His heart. Do we believe? Are we sure? He alone can feed our hungry souls. If we reject the Bread which came down from heaven, we are left to perish in this desert of a world.

"Have not I chosen you twelve, and one of you is a devil?" Did His teaching here cut deep so that even in the "twelve" the line of separation was clearly marked? Sometimes a "hypocrite," a "pretender," can remain hidden a long time, but sooner or later he is exposed. The Word is sharper than a two-edged sword. Give it time and it will cut deep.



# Young People's Department

Edited By Rev. W. G. Foster

## Young People's Emphasis For February

### Foreign Missions And Stewardship

#### Introduction For The Month

When we begin to speak of stewardship most of our minds run straight to money and think that money is the whole of stewardship. We need to remember that money is really substitute stewardship.

The great Apostle Paul expressed the one and only stewardship when he said: "I am a debtor to Greeks and to barbarians, to the wise and to the foolish. So, as much as in me is, I am ready to preach the Gospel to you also that are at Rome." (Romans 1:13-14). God has committed to every believer in the Lord Jesus Christ the blessed Gospel of grace. We are to preach it to the ends of the earth, across the streets of our town and across the seas of our world. If we can not go, we give our money to send those who can. If we can not do all, we give our money to those who can do what we ought to do. Thus money is a substitute for our going and working. It goes where we can not go, but it does not excuse us from going where we can.

When Paul says that he is a debtor to Greeks and barbarians, to wise and foolish, he is saying that he possesses a gospel that belongs to all men, but because all men do not have it he owes it to them to bring them the Gospel at all costs. If you have some money that belongs to someone else, you owe it to them to get it to them, and if you make no effort you are a thief. If you possess the Gospel for all men, but are doing nothing to pass it on to others, you are a thief.

Our emphasis for this month is "Foreign Missions And Stewardship." In our church year these two come together because in February we are finishing up our Foreign Mission Study Season and are getting ready for the Every Member Canvass in March. But in our minds they should be closely joined throughout the year. We are stewards of the Gospel, ours is the God-given task of getting this Gospel to the ends of the earth, it is required of stewards that they be found faithful.

Our first program this month shows us how little we have really done as missionary stewards, the next two remind us of our responsibility to share, and the last relates the whole matter of education to Christian character.

### Feb. 2: Fifty Thousand Sent Eight

#### Introduction

For the past several years the 50,000 young people of our Church have supported as their special responsibility eight missionaries on the field. Secure the material from our Foreign Mission Office and read the material in Presbyterian Youth. With the facts in mind we can then consider the two sides of our topic: The 50,000 and the 8.

#### The 50,000

We may be spread out over a lot of territory, but 50,000 young people would be some gang if we all got together. As we look down into our jeans one by one none of us has much money, but if we pooled all our resources we would have a pretty good wad of dough. Out of all that dough we have been able to support eight missionaries. Now let's stop and check back over the past few years. For what have we spent this money? List all the things you can remember—dates, shows, eats, sports, magazines, clothes. Now after you have listed all the things for which we have spent our money add at the bottom "and eight missionaries."

Now look carefully at that list and examine the following Scriptures:

1. All that we are and have comes from God by His grace. James 1:16-18; Romans 8:32.
2. We can not even call our own personalities our own. I Corinthians 6:19-20.
3. We are left here for the one purpose of going into all the world with the Gospel. Matthew 28:16-20.
4. We are to continually go and give systematically and sacrificially. I Corinthians 16:1-2; II Corinthians 8:1-5.
5. We can only measure our gifts by comparison with what Christ gave. II Corinthians 8:9.

If 50,000 of us with all our possessions could only send eight how do we measure up in the light of these Bible principles?

#### The Eight

If 50,000 sent eight that is one of us in every 6,250 is a missionary. Through the years in the Moravian Church one in every 92 of the whole membership of the church, young and old alike, has been a missionary. That seems more like what Christ would like than one in every 6,250. Let's try the test on our practises and plans for the past few years and see how we stack up.

List all the things that you read during the past few years—magazines, novels, short stories—and list some of the different things that you read about new inventions that might lead to useful and prosperous vocations—atomic energy, electronics, television. How much time did you spend reading the Bible? Maybe God has been trying to tell you about the kind of life work that He wants you to do, but you have been so busy reading about all other kinds of work that you have not given Him a chance.

Look back and list how you have been thinking about your life work in the past few years. Have you been asking such questions as these: "What can I do best?" "What do I like?" "What will be useful to people?" "What will give me a good living over the years?" "Where do I have the best chance of getting a good start?" But have you

ever stopped and asked yourself the question: "What does God want me to do in the light of the one Great Commission He has given to every Christian?" No young person who is a Christian has any right to ask any other question until he has first faced and sincerely answered this question.

#### Suggestion

One in 6,250. That calls us to face the questions of whether or not we are even beginning to do what God wants us to do in behalf of missions, and for each one, whether or not he should not be among those who go in the days to come. Arrange your program around missionary hymns, use some biographical material about the six missionaries, but be sure to close with some sort of blackboard discussion that will bring out the facts above.

### Feb. 9: After You've Got It You Can't Keep It

#### Introduction

During a recent election campaign in my town one of the civic clubs decided to have an election campaign program at their regularly weekly meeting. When the men were all assembled the chairman called for volunteers to come forward and promised them that each one would be allowed to make a speech in favor of his candidate. As each man stepped up to stump for his candidate the chairman placed 50 pounds of ice in his hands and told him that he could only speak just as long as he was able to hold the ice in his bare hands. Needless to say each man who took the ice could not keep it long after he had it.

The Christian faith and life are just like that. After a man truly believes in the Lord Jesus Christ for his salvation and Christ comes into his heart he can't keep from telling others. One night a boy in my church went to see a girl whom he had been courting for some time without declaring himself too strongly. On this night he moved up close to the girl and said, "I love you." She jumped like some one had shot her, ran into her mother's room, turned a somersault onto the bed, and shouted: "Mama, he loves me." When suddenly Christ's great love for us overwhelms and possesses us, and we respond in faith and love, we just have to tell others. And there is a church in the world today simply because those who have been won by Christ have gone out to win others. Let us see how it worked in New Testament times.

#### Scripture Lesson

1. See how the band of disciples was gathered: (a) John told two of his followers about Jesus. John 1:35-37. (b) Andrew went and found Simon Peter. John 1:40-42. (c) Philip found Nathaniel. John 1:44-45.

2. See how the early church worked: (a) Every believer gave witness everywhere he went. Acts 8:1-4; 11:19-26.

3. See what will happen when our love grows cold and we no longer witness: (a) Lose very thing that makes us a church. Revelation 2:4-5.

#### Suggestions

When the Christian Church began in the early days she had no organization, no buildings, no

clergy, no trained leadership, no literature save a few scattered copies of the Old Testament, none of the things that we deem essential and characteristic of the Church. But she had one thing—a membership of people who went everywhere witnessing about Christ. We today have buildings, trained ministers and leaders, an elaborate literature, a whole Bible with the results of thousands of years of study. But we lack one thing—our membership does not tell others about Christ personally, day by day. In this program we should emphasize that those who have Christ must share Christ, and whatever else the Church may have it will not grow unless we do each share Christ with all those with whom we come in contact.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "V":

(1) What Cain was called. (2) What was rent in twain, when Jesus died. (3) What the thoughts of the wise are called, in I Cor. 3. (4) Full of ditches, then full of water. (5) 44,760 of them, in I Chron. 5. (6) Took a strange wife. (Ezra 10). (7) What he shall reap, who soweth iniquity. (8) Belongs to God. (9) Paul was not disobedient to it. (10) What Jesus calls Himself.

Answers: (1) Vagabond. (2) Veil. (3) Vain. (4) Vision. (5) Vallant men. (6) Vain. (7) Vengeance. (8) Vanity. (9) Vision. (10) Vine.

## A Dream Come True

By Miss Katheryne I. Thompson\*

What are you going to do when you grow up? Have you ever thought about it? Let me tell you the true story of a little girl who thought and dreamed about what she wanted to do, and then helped God make the dream come true.

When Jane Lee was young, oh, very young, only five or six years old, she sometimes played in her mother's room. Just as you or I would do, she looked at the pictures hanging on the wall. She liked to look at all of them, but one she could not understand. It was not exactly a picture although it was in a frame. It seemed to be just words.

One day when her mother was sitting there sewing, little Jane asked about the strange picture, and this is what her mother told her. That is not a picture, Jane, it is a certificate. That is a big word for a little girl, but I can help you understand it. Here in our home we are warm and comfortable, we have all we want to eat, and you children have plenty of warm clothes to wear when you go to school or go out to play in the winter. In the summer time you have lovely green grass to run over, fruit to eat, and you do only so much work as you are big and strong enough to do.

In some countries, like China, the children are not free and happy as you are. Many of them are so poor that they cannot have enough to eat, or enough clothes to keep them warm. Some of the boys go to school, but the little girls must work most of the time, often carrying a heavy baby brother or sister in their arms or on their backs all day. Even if they have a little free time they



do not want to run or play because their poor little feet hurt so badly. They are bound with tight, tight bandages so they cannot grow big.

Jane's blue eyes filled with tears as she thought of the poor Chinese children, but her mother had not finished talking, so she listened again. All that is hard and makes us sorry for them, but there is something even worse. They do not go to Sunday School; there are no Sunday Schools near most of the children in China, so of course they do not know about Jesus. They do not know that He made them and loves them, and wants them to know and love Him.

Now to little Jane her Sunday School was the very best part of the whole week, and at the thought of the children **without any** Sunday School the tears ran right down her cheeks. Then she asked: "What has that to do with this ur, this ur, this picture on the wall?"

"Your father and I want to help the Chinese children know Jesus, so father gave quite a bit of money to help send people to China to tell them about Him. We call them missionaries and father gave his money to a Missionary Society. They sent him this certificate to show that as long as he lives he is a member of that society."

Jane looked at the certificate for a minute, then back at her mother and said: "When I am big I am going to China to help the children know about Jesus."

"That will be good," said her mother, smiling at her.

Like other small girls Jane grew to be a big girl and finished high school, but she had never forgotten about the Chinese children, and by now she knew that she wanted to be a teacher. That meant college and college meant money. It was not possible for her to go straight through college, but by teaching and studying, studying and teaching, she at last had her teacher's diploma.

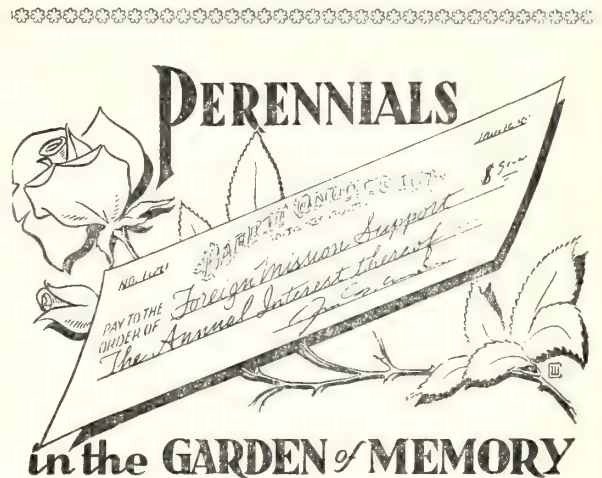
Now, you will say, Jane could go to China! But her dream had grown until she wanted to be a doctor, too, so there was more teaching and studying by turns, until the glad day came when she could write her name: Jane Lee, M.D. Then she did go and lived and worked in China many years.

\*A Missionary to China, now on her way back.

### The Bible A Record Of Facts

"From the beginning Christianity was the religion of the broken heart; it is based on the conviction that there is an awful gulf between man and God which none but God can bridge. The Bible tells us how that gulf was bridged; and that means that the Bible is a record of facts. Of what avail, without the redeeming acts of God, are all the lofty ideals of Psalmists and Prophets, all the teaching and example of Jesus? In themselves they can bring us nothing but despair. We Christians are interested not merely in what God commands but also in what God did; the Christian religion is couched not merely in the imperative mood but also in a triumphant indicative; our salvation depends squarely on history; the Bible contains that history, and unless that history is true the authority of the Bible is gone and we who have put our trust in the Bible are without hope."

—J. Gresham Machen.



An ideal way to perpetuate one's Christian influence, or the memory of a loved one, is to establish a permanent fund on the books of the Executive Committee of Foreign Missions.

Interest from such a fund goes annually to the support of Foreign Missions—a perennial contribution in your name or in that of your loved one.

Your Foreign Mission Committee, its officers and employees, pledge themselves to strive earnestly to meet the responsibility placed in their hands in making your gift accomplish the utmost for His Kingdom around the world.



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IN THE UNITED STATES**

**P. O. Box 330**

**Nashville 1, Tenn.**

# Woman's Work

Edited By Mrs. R. T. Faucette

## "We Heartily Recommend"

By D. W. Middleton\*

The McNutt Young Adult Bible Class was organized about the time of the outbreak of World War II, and five years ago had seven members enrolled, most of whom are now teachers and leaders in the Sunday School. This number has grown to an enrollment of 135 and an average attendance of 70. During the war this class performed an interesting ministry to a unique group of young adults composed of young people from the regular church group and a large number of transient members. Many of them were from the army organizations stationed in this vicinity, while many others were seasonal visitors and wives of service men overseas. The number in attendance from Sunday to Sunday was constantly growing and the membership, in the short space of a few weeks, often experienced as high as 50 percent change.

This condition was a constant inspiration to the teacher and leaders of the group. The presence of new faces and contact with new personalities was a perpetual challenge to the leaders of the class to do their best in the great program of our Lord's Kingdom.

Mr. H. H. McNutt, not only one of Orlando's leading business men, but also a man who loves his God, his Church and his fellow man, is the teacher of this group. Yes, more than a teacher; he is a father, an adviser, and a friend. And the same is true of his associate, Mr. Kenneth Hill, also a leading business man who finds time to serve his God, his Church, and his fellow man. This spirit has been transported to the members of this group of young people, many of them leaders in the other phases of the ministry of our Church. The story of the activities of the class would not be complete without mention of Miss Sophie Grundler, our counselor and guide, imparting by her sincere Christian life, a shining testimony to the joy of righteous living.

We have been gratified to see our average attendance increase almost 100 percent over the past year. This increase is the direct result of two factors. One is the constant work of an efficient Membership Committee. The other and most important is the fact that we are busy. We have a definite program of active projects which have, if not the active participation, at least the passive support of every member of the class.

As proper physical growth is based upon a proper diet supplemented by a well planned program of exercise and activity, even so is spiritual growth based upon a proper diet of spiritual food, our teaching ministry, supplemented by a program of activities employing those principles of Christian living which are a part of the broad program of our Church. We grow as we work.

The McNutt-Hill Class emphasizes this factor of Christian development under four phases of activity:

(a) Membership: We are attempting to contact all members of the Church, who should be in this

group, and also those unaffiliated and non-church members who are in our community. We believe we can do them good, and they are an inspiration to us.

(b) Fellowship: Through a program of planned social functions, we meet once each month for fun and fellowship to know each other better and enjoy good fellowship together.

(c) Stewardship: The class has a set budget for the year of \$800.00 which is definitely apportioned to the various missionary and benevolent causes sponsored by our Sunday School and Church.

(d) Leadership: A special effort is made to discover talent in the class and to utilize it whenever possible in the class program and to offer it for use wherever needed in the Sunday School or church program.

The most outstanding project carried on by the group during the past year was the sponsorship of a senior scout unit. A committee was appointed for the class and commissioned by the Scouting Authority. Leaders were appointed for a boys' and a girls' unit which have been organized and are now chartered units with from fifteen to twenty members each, meeting a very definite need for the teen-age boys and girls of our Church.

Christ and His disciples went about doing good—doing little things for those who needed a kindly word, a helping hand, a healing touch. It is in doing these little things—visiting the sick, urging the indifferent, or merely sharing fellowship in the name of our Lord, that we receive our greatest joy. Step by step we grow into useful workers in the program of the Kingdom of God.

In these days of uncertainty and unrest, we find such a substantial joy in Christian fellowship and service that we heartily recommend such a program to any group of young adults who want to enrich their lives in His service.

\*Mr. D. W. Middleton is President of the McNutt-Hill Class, First Presbyterian Church of Orlando, Fla.

**Note:** This story is typical of hundreds of Sunday School classes and groups of young adults throughout our Church. Over five hundred organized young adult groups are actively at work, and others are yet to be organized for fellowship, service, study and worship.

## Ways Of Enriching Your Missionary Education For Children

At the Vesper Hour during the Children's Conference at Montreat, N. C., last summer, Mrs. H. Kerr Taylor conducted two variety programs. On the first evening the program consisted of a display and review of books for children and for parents and leaders of children. These books were chosen in the areas of national and international



relationships. An annotated book list on World Friendship was distributed.\*

On the second evening the program consisted of playing some of the "All Aboard For Adventure" records produced by Pilgrim Press in collaboration with the Missionary Education Movement. These recordings are delightful stories of the missionaries and Christians in mission lands and in America.\*\*

From the list of reading books select several for the children in your church to read. Your children's groups would enjoy listening to one of the great adventures of the missionaries or Christians in mission lands. Send in your request for the "All Aboard For Adventure" records and build a Sunday afternoon program for Juniors around the recorded stories.

\*This book list may be had on request from the Children's Division, Executive Committee of Religious Education, Box 1176, Richmond 9, Va.

\*\*The set of records on reaching the unreached of America is available for rental fee of \$2.00 from the Children's Division of the Executive Committee of Religious Education, and the set on India and Southwest Asia are available for rental fee of \$2.00 from the Educational Department, Executive Committee of Foreign Missions, Box 330, Nashville 1, Tenn.

## Rehabilitation?

(First Cor. 9:27b)

Many peoples are of the opinion that the veteran, if he is to lead a normal life and take his rightful place in society, must undergo a process of rehabilitation. Recently several newspaper articles have told of veterans prescribing the same treatment for the folks at home. This, briefly, is the story:

Fifty former GIs, all members of the same parish in Virginia, made a house-to-house canvass of all parishioners. They gave as their reason for this drive the following statement: "After all this talk about helping the veteran find himself, it is about time somebody starts rehabilitating the folks at home."

The veterans, upon returning home, discovered to their dismay that many of the members of their parish had been AWOL from church services during the war years and were still negligent in the performance of their church duties. After serving in the Armed Forces at home and abroad in order to assure the four freedoms, including the freedom of worship, these ex-GIs were unhappy about the neglected second freedom. They felt that the democracy they had been so desperately defending was founded on Christian doctrine, and that it necessarily followed that Christianity and democracy must be weak or strong together. Hence, from this point of view, it is incumbent on everyone who professes faith in God and democracy to support both. Consequently, the veterans started to work rehabilitating the negligent civilian members of their parish.

Perhaps these veterans have started something that may sweep the Nation—the spiritual rehabilitation of civilians by ex-GIs. Certainly, a spiritual revitalization is one of the needs of our day.

Reprinted from **Circular Letter** from Office of the Chief of Chaplains, Washington 25, D.C., December 1, 1946, issue.

## "A Little Child Shall Lead Them"

Columbia 39, 36.  
4-2-40 Blossom July 26, 1946.

Dear Dr. Scott,

I am enclosing a check for \$2.28 for your Chinese Relief.

I am writing you on behalf of the Pine Tree Club. We have the following members—Carolyn M. Knight, age 13, George Lander, age 7, and myself, age 11. All of us assisted in raising this fund in our neighborhood.

We wanted to help the Chinese in some way, we had already made a club rule to eat everything on our plates in order to save food to send abroad.

We are glad the crops out west will be big this year and we wish you success in your work.

Sincerely your friends,  
President—Torrence Pellard  
Secretary—Carolyn M. Knight  
Vice President—George Lander

These children felt the crying need of the war sufferers—and responded according to their means. What will YOU give?

Your War Relief Committee furnishes a direct channel for sending your gifts to those in need. Our relief is distributed abroad in the name of Christ by churches and church agencies.

Send contributions through your Local Church Treasurer; or directly to Rev. E. C. Scott, D.D., Treasurer, War Relief Committee, Presbyterian Church, U. S., 1120 Liberty Bank Building, Dallas 1, Tex.

For information, write Rev. Eugene L. Daniel, Special Representative, Box 330, Nashville 1, Tenn.

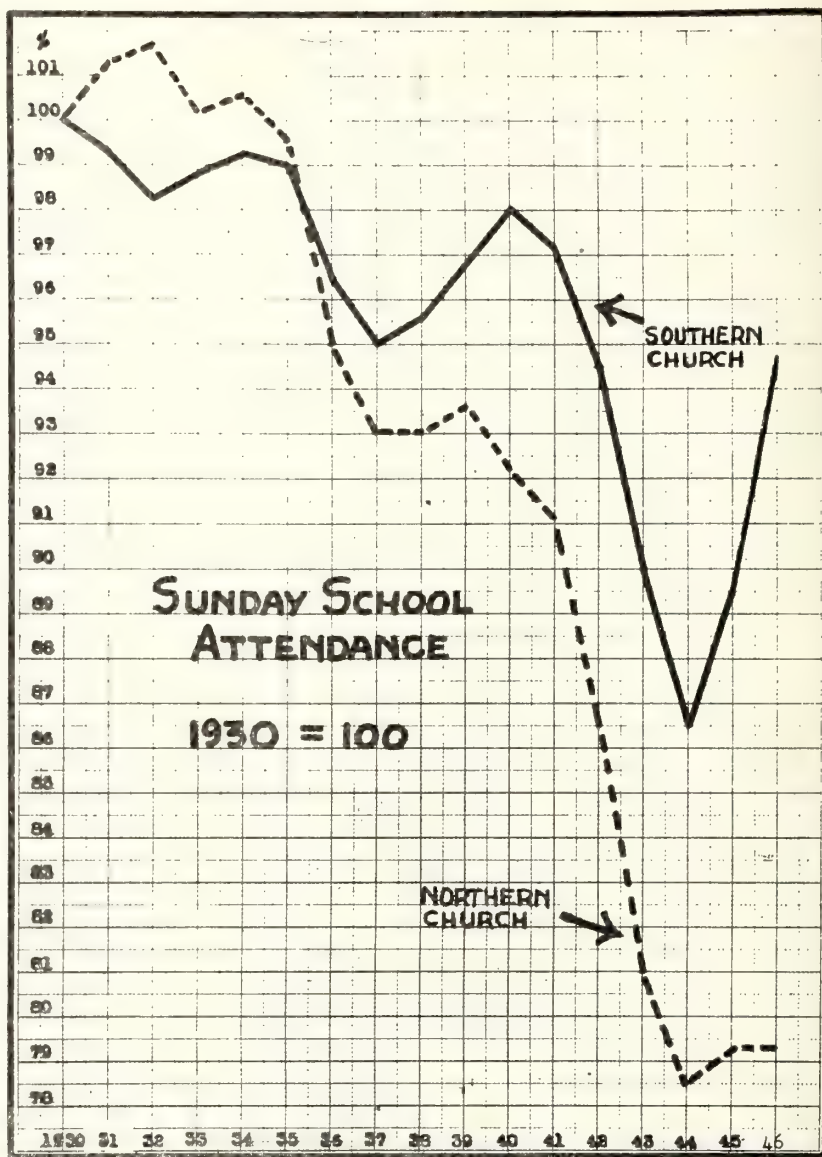
## WAR RELIEF COMMITTEE OF THE PRESBYTERIAN CHURCH UNITED STATES

Rev. Vernon S. Broyles, Jr.  
Chairman

# Shall We Merge With The Northern Church?

By Kenneth S. Keyes

## LET'S KNOW THE FACTS ABOUT SUNDAY SCHOOL ATTENDANCE



In 1930 the Northern Church had 1,596,030 enrolled in its Sunday Schools. In 1946 its enrollment was only 1,266,618—a drop of 20.6 percent.

In 1930 our Southern Church had 445,766 enrolled in its Sunday Schools. In 1946 our enrollment was 423,012—a drop of only 5.1 percent.

In the 16 years from 1930 to 1946 the number of Sunday Schools in the Northern Church decreased from 9,052 to 8,585—a loss of 467. In this same period our Southern Church increased the number of its Sunday Schools from 3,170 to 3,495—a gain of 325.

The Church of 10, 20, 30 years from now will be composed to a very large extent of the boys and girls who are in our Sunday Schools today. These schools are the training ground for the leaders and workers of the Church of tomorrow.

Have we not much to lose by submerging our denomination with its fairly good records of Church School enrollment in a much larger body whose Church Schools have been declining at such a rapid rate?

Next Chart: The Facts On Giving



# General Church News

## MAIL TO KOREA

Rev. D. J. Cumming, D.D., in Korea, writes under date of December 4, 1946, to Mr. Curry B. Hearn:

"Regulations are very strict in regard to the use of the military APO number for sending anything to the Koreans. No letters can be enclosed to us nor can anything be sent as a gift to them through us. These can both be sent by ordinary mail, that is, through the regular channels, addressing us to 'Kwangju, Korea,' for instance. We ask you therefore to inform the missionaries and put the notice in the papers at once in this regard. Already stuff has been sent us, presumably for Christmas presents to the Koreans which we cannot deliver. We have to keep these regulations, in fact, our failure to do so would almost certainly result in the cancellation of our privilege in this line." —H.K.T.

## BACK TO KOREA

Mrs. W. A. Linton, Mrs. Joseph Hopper and Mrs. J. C. Crane will sail from Seattle, Wash., on the S. S. "Frederick Funston" on January 7, to join their husbands in Korea. These are the first women whom this Committee has been able to send out to Korea.

We are working on reservations for the following missionaries, who already have their military permits and passports, and who hope to sail within a short time: Rev. John E. Talmage, Rev. and Mrs. J. V. N. Talmage, Rev. and Mrs. Robert Knox, Miss Ada McMurphy, and Miss Willie Burnice Greene.

## "Men And Brethren - What Shall We Do?"

By John M. Alexander - Director  
Presbyterian Radio Committee

Great preaching must be followed up with definite suggestions. The **Presbyterian Hour** has been a phenomenal success. It has been estimated that at least twice as many people listen to these broadcasts every Sunday as we have in the entire Presbyterian Church in the U. S. If that is true, and if about one-fourth of our membership attends church service on any given Sunday, then each of our radio preachers has been heard by as many people as hear all of our Southern Presbyterian ministers in all our churches over a period of two months.

The strength of radio is its extensive coverage. Its weakness is that it cannot make the intensive follow-up. As the local store must make the sale of merchandise which is nationally advertised over the radio, so the local church must make the individual contacts in each community.

Your Radio Committee is not interested merely in bringing you thirteen splendid messages from our own outstanding speakers. We want to help the pastors to get results in the rededication of lives and homes to Jesus Christ. We, therefore, make these simple suggestions:

**Pastors:** You may find it timely to preach some sermons along this same line to lead your various

# FOREIGN MISSION STUDY

JANUARY—FEBRUARY 1947

*Over the World to India*



AND  
**AROUND THE WORLD WITH  
DR. FULTON'S BOOK**



## BOOKS ON INDIA FOR ALL AGE GROUPS

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS  
PRESBYTERIAN CHURCH IN THE U. S.  
P. O. Box 330, Nashville 1, Tennessee

organization in a concerted effort to enlist the people in Church and Sunday School attendance, in regular Bible reading, and in family prayers.

**Auxiliaries:** What greater objective can you have than to deepen the spiritual life of the homes in the congregation?

**Men's Groups:** Every man can have family prayers in his home if he will make the effort. Are you the spiritual head of your home?

**Bible Classes:** Courses should be studied on preparation for marriage, Christian parenthood, and the dedicated home.

**Materials Available:** Printed along with many of the radio messages delivered on The Presbyterian Hour are suggestions as to materials available on the home. Copies of any of these messages may be had by writing the Radio Committee.

For additional helps order from: Committee on Woman's Work, 309 Henry Grady Building, Atlanta 3, Ga.; or Presbyterian Committee on Publication, Box 1176, Richmond, Va.

## Austin Presbyterian Seminary Announces The Mid-winter Lecture Series February 4-8, 1947

Dr. Paul Scherer, Professor of Homiletics in Union Theological Seminary, New York, N. Y., will deliver five lectures on "Preaching At The End Of An Era."

1. The Restorer Of The Paths.
2. The Image Of God.
3. The Pilgrimage Of Conscience.
4. The Return Of The Neighbor.
5. The Savor Of Life.

Dr. H. Shelton Smith, Professor of Christian Ethics and Religious Education in Duke University Divinity School, will deliver four lectures on "Faith And Nurture In Contemporary Protestant Thought."

1. The Dilemma Of The Progressive Movement In Protestant Nurture.
2. Christian Nurture And Human Existence.
3. The Place Of Christ In Christian Nurture.
4. The Church: Community Of Faith And Nurture.

Dr. B. Frank Hall, Pastor of the Central Presbyterian Church, St. Louis, Mo., will deliver four lectures on "The Man And The Isotope."

1. The Problem.
2. The Ores.
3. The Isotope.
4. The Plants.

President David L. Stitt, Austin Presbyterian Seminary, Austin, Tex.

## Joint Drafting Committees Meet In Atlanta

The Joint Drafting Committee (U.S.A. and U. S.) held a four-day meeting in Atlanta, Ga., December 17-20. Two of these days were devoted to conference with the Secretaries of the U.S.A. and U. S. General Assemblies relative to regional administration of the Assembly's work in the proposed reunited Church. In this conference the Secretaries were asked to give advice on administrative matters without committing themselves, pro or con, on the question of reunion. The information and the advice given by them was very helpful.

The revised Plan provides for Synods (not Regional Synods) with their customary State boundaries, Appalachia embracing parts of several states. In these Synods will be vested the increased powers given, in the previously issued tentative Plan, to the proposed Regional Synods. In addition approximately eight Regions, covering the entire United States, are to be erected for the Regional administration of the General Assembly's work.

The Joint Drafting Committee has practically, but not entirely, completed its work on the Plan, which will be reported to the U. S. Permanent Committee and to the U.S.A. Department on Co-operation and Union.

If approved by these bodies separately it will be considered and acted upon by them in joint session.

Then if again approved, it will be presented to the two General Assemblies. Every effort is being put forth to report the Plan to the Assemblies in May, 1947.

—Dunbar H. Ogden.

## Dr. Lacy Little Passes

On December 17 the Executive Committee of Foreign Missions received this message from Mrs. Nell S. Little (Mrs. Lacy) in Greensboro, N. C.:

"Doctor Little slipped quietly away at eight-fifty tonight (December 16). Funeral sometime Wednesday."

Dr. Little was our missionary in China for 41 years. He had been ill in this country for several months.

—H.K.T.

## Cable From Dr. Fulton

The following cable from Drs. Fulton and Elliott dated December 21, was received in the office of the Executive Committee of Foreign Missions from Shanghai, China, December 22:

"Inform families arrived Shanghai twentieth. Rough trip. Merry Christmas Happy New Year to all at home and offices."

—H.K.T.

## BACK TO CHINA

Miss Katherine Thompson sailed on the S. S. "Marine Lynx" from San Francisco, Calif., to Shanghai, China, on December 15.

Rev. and Mrs. E. H. Hamilton and son, John; and Dr. and Mrs. T. C. Vinson and son, Tommy, will sail from New Orleans, La., on January 11 on the S. S. "Arizpa" to Shanghai, China.

## BACK TO BRAZIL

The following missionaries are sailing to Brazil from New Orleans, La., on January 4: Rev. and Mrs. Frank F. Baker, Rev. and Mrs. J. M. Sydenstricker, Miss Miriam Heindel (new missionary to East Brazil), and Rev. and Mrs. John G. Parks, Jr., and baby daughter Patricia (new missionaries to West Brazil).

## BOOK REVIEWS

### BERKERLY VERSION OF THE NEW TESTAMENT

With Footnotes by Gerrit Verkuyl. Published by James J. Gillick & Company, 2057 Center Street, Berkeley 4, Calif. Price \$3.00.

By common consent two valid reasons are recognized for providing fresh translations of the New Testament. First, the discovery of earlier Greek manuscripts than those from which our Authorized Version was translated more than three centuries ago. Second, the need of employing current words and phrases rather than those that have become



obsolete. These two reasons prompted Dr. Verkyl to give the public the Berkerly Version of the New Testament. In this translation he has sought to bring us God's thoughts in the language we think and live.

In addition to this translation Dr. Verkyl has added certain notes clarifying expressions that are difficult to translate from the Greek into the English. These brief notes serve a useful purpose. They are concise and illuminating.

The translator has followed the Greek text of Tischendorf along with Nestle's edition. He has also consulted other texts and Versions.

Many passages of the New Testament are clarified by this new translation. Several verses from the Sermon on the Mount may serve as illustrations. In the First Beatitude this translation has it: "Blessed are they who sense spiritual poverty for the Kingdom of Heaven is theirs." This is a decided improvement over the authorized version: "Blessed are the poor in spirit." The Third Beatitude is translated: "Blessed are the gentle for they shall inherit the land." This too is an improvement over: "Blessed are the meek." The original Greek carried the notion of a colt that has been broken and disciplined for service. The word "gentle" is more suggestive than "meek." In the Gospel according to Saint John the translator has also rendered certain passages felicitously. John 8:56-58 now reads: "Your father Abraham was extremely happy in the prospect of seeing My Day, and he did see it and felt glad. Then the Jews addressed Him: 'You are not yet fifty and have you seen Abraham?' Jesus said to them: 'Surely I confirm to you; before Abraham's birth I am!'" Once more we quote Philippians 2:9: "God therefore has lifted Him high and has graced Him with a name that surpasses every name." The word "graced" is a more beautiful rendering than the Authorized Version "given."

Taken as a whole this translation represents the best type of conservative scholarship, and is a real addition to Biblical literature.

—John R. Richardson.

### CHRISTIANITY ACCORDING TO ST. JOHN

W. F. Howard. The Westminster Press, Philadelphia, Pa. 210 pages. Price, \$2.75.

The author, an English Methodist, is a capable scholar and a churchman of wide experience. His book is intended for students and is therefore suggestive and critical rather than declarative or exhortative. The style is rugged, even somewhat arduous, for the material without rewriting is presented as it was given in lectures at Oxford under the terms of the Dale trust. The method of inquiry is to deal with sources and backgrounds, employing exegesis in accordance with modern critical theories, so that the traditional manner of presuming the theological unity of the Scriptures is not present. Yet the author's conclusions are generally within the broad range of evangelical thought, so that his Christianity according to St. John is without radical innovations. In fact, Dr. Howard admits that he is in search of theological unity and pretty consistently uses Paul to interpret and corroborate John. What the significance is of the early-Church dogma of the virgin birth

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Completion of Federal Housing Project now makes possible the reception of twenty new students at beginning of second semester, January 27, 1947. Early application is advised.

R. T. L. Liston, President, Box "J," Bristol, Tenn.

of Christ and the non-organizational unity of the church, Dr. Howard does not enlarge upon. However, it is significant that such a searching analysis of the Johannine writings does produce, even when carried on in an independent manner, conceptions of Christian theology that, taken at their face value, are compatible with orthodoxy. The value of Dr. Howard's book is in its concentration of material and interpretation. There is no attempt to systematization or development in detail. The author's personal Christian devotion and his deep appreciation of St. John's writings are obvious. There are helpful indexes and additional notes.

—William D. Gray.

# *Now is the Time!*

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LET US GIVE OUR PART

TO REBUILD OUR WORK IN THE FAR EAST . . . **\$360,000**

*(Of the \$1,000,000 authorized by the General Assembly  
in 1944, 1945 and 1946, \$640,000 has been received.)*

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**JANUARY 26 — FEBRUARY 2, 1947**

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 1, 1879."

Volume V — Number 19

FEBRUARY 1, 1947

Yearly Subscription \$1.00

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States.*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### Rev. John M. Wells, D.D.

Dr. John M. Wells passed away at his home in Sumter, S. C., on Friday, January 2, at 12:00, P. M., following a heart attack about 10:30 o'clock that morning at his home.

Dr. Wells was born in Hines County, Miss., on July 16, 1870, the son of William Calvin and Mary E. Miller Wells. He was educated at Jackson, Mississippi, Collegiate Academy and secured his M.A. Degree from Southwestern Presbyterian University in 1889, and graduated from Union Theological Seminary, Richmond, Va., in 1893. He was ordained on October 29th 1893 by Lexington Presbytery. He served the Buena Vista Presbyterian Church of Western Virginia from 1893 to 1896, when he went to the Staunton, Virginia, Church, serving that church from 1896 to 1901. From 1901 to 1921 he was pastor of the First Presbyterian Church at Wilmington, N. C., From 1921 to 1924 he was President of Columbia Theological Seminary at Columbia, S. C. From 1924 to September 1st, 1942, he was pastor of the Sumter, S. C., Presbyterian Church. He resigned this pastorate on the advice of his physician and was elected Pastor Emeritus. He was Moderator of the General Assembly in 1917, Moderator of the Synod of North Carolina in 1908 and of the Synod of South Carolina in 1932. In 1936 he was Sprunt lecturer at the Union Theological Seminary in Richmond, Va.

Among the degrees conferred upon him was that of Ph.D. by Wesleyan University in 1897; D.D., by Davidson College in 1906; D.D., by Washington & Lee in 1917; LL.D., by Southwestern Presbyterian University in 1922. He was the author of a Treatise on "Influences that Formed the Puritan Party" which was issued in 1897. In 1936 he issued another volume, "Southern Presbyterian Worthies."

In 1894 he married Miss Sarah Maslin of Moorefield, W. Va., who died in February 1945. A son, John M. Wells, Jr., died in February, 1946. The following children survive him: W. C. Wells, III, of Jackson, Miss., Thomas M. Wells of Sacramento, Calif.; Mrs. William Blakely, of Moores-

ville, N. C.; and Miss Catherine S. Wells, of Sumter, S. C. He is also survived by one brother, Major W. Calvin Wells of Jackson, Miss.

Funeral services were held at 4:00 o'clock Friday afternoon, January 3, in the First Presbyterian Church of Sumter, S. C. Services were conducted by the Pastor, Rev. Richard R. Potter, who was assisted by Rev. William A. Gamble, of St. Paul's Presbyterian Church of Charlotte, N. C., and Rev. John M. Groves, of Mayesville, S. C. Selections from the Scriptures chosen by Dr. Wells for this occasion were read. Burial took place at Jackson, Miss., on Monday, January 6.

It was the happy privilege of this editor to be very closely associated with Dr. Wells in many ways. He was President of Columbia Seminary when we were there. We knew him both as President and beloved teacher and friend. When we were married in Columbia, S. C., in June, 1922, Dr. Wells was one of the officiating ministers. He was one of the moving spirits in the organization of our Southern Presbyterian Journal group, and one of our Associate Editors. He will be greatly missed by our group as well as by his other many friends. Let us all be praying that God will raise up other younger men to carry on the splendid type of work which so filled the life of our good friend, Dr. Wells.

—H.B.D.

## Undermining

The Church has a definite relationship to the economic system, but not the relationship some men and organizations are assuming today.

The Church's message is one of honesty; honesty by employer, not only in the goods which he manufactures but also in the payment of just wages to those who produce. This message is also to those who labor with their hands, that they shall give honest value in time and effort for wages received.

In fact, Christianity offers the only solution to the unfortunate clashes between employer and employee, so rife today, and only too frequently fanned into flame by those who use such strife to discredit our present capitalistic system in favor of a planned economy.



Who are our capitalists? There are a few who are possessors of great wealth and who because of this wield great power and carry grave responsibilities. But, every man or woman who has life insurance is a capitalist. Every one with a bank account, no matter how small, is a capitalist. Money is not permitted to lie idle; it is used in various projects and industries to produce more wealth.

As one surveys the religious field today one is impressed with how the so-called liberal tendency in theology carries with it a swing to the left in economic outlook.

We find the "profit motive" assailed as unchristian and a new economy of "cooperatives" and socialized planning outlined as the Christian goal.

It is high time that Christian business men become aware of the activities of these Church leaders who, never having met a pay roll in their lives, and living almost exclusively on salaries derived from Church contributions, set themselves up as economic specialists and then proceed to undermine confidence in the system which has brought the greatest material blessing to the greatest number of people in any nation at any time of the world's history.

Certainly the Church should preach clearly a message of honesty instead of greed; of fairness instead of oppression. Surely the Church's great task is to make Christian capitalists and Christian laborers, but, the Church is being led far afield when it is used as a cover to change one economic system for another.

We do not ask business men to take the word of this writer. We suggest that they secure some of the bulletins of the Federal Council on economic affairs and find how agents of this organization are advocating, working and lobbying for economic principles very different from those traditionally American.

This situation has become so brazen, and so grave that David Lawrence, one of America's best known writers, devoted two pages in the December 17th issue of The "United States News" to a scathing expose of these activities of the Federal Council.

If the Federal Council wishes to continue these activities Christian business men certainly have the right to withhold their contributions towards such unwarranted attacks. —L.N.B.

## Common Sense On Church Union

In the January issue of *The Calvin Forum* Dr. Clarence Bouma has an editorial under the caption, "Common Sense On Church Union." It expresses thoughts in language the layman will appreciate. A number of our most intelligent laymen have been saying in effect: "We need more common sense in our discussions concerning Church Union. Many of our discussions are too highly colored by emotion, prejudice, and shallow thinking." In this editorial Dr. Bouma embodies some views which coincide with the ideas of our thoughtful laymen. He quotes a penetrating statement by Dr. John Van Ess, a highly respected and

widely known missionary of the Reformed Church in America.

Here are the words of discernment which Dr. Van Ess has offered to his own denomination: "In effect the argument is that if by union we double our membership we shall be twice as strong. I personally should hesitate if given the choice to have any member of my body doubled in size. Or to change the figure, a division of soldiers is not strengthened by merging two regiments of the same division. The great British Army contains kilted Highlanders and turbaned Sikhs, but each fights best when allowed scope for its familiar traditions. The real issue is loyalty to the one throne and the one flag . . . We do not become more freely conservative or evangelical or Calvinistic merely by doubling our numbers through union with others who think as we do. We must in the light of our own failures rethink and revalue and reimplement our heritage for ourselves."

Some have argued that church mergers have a salutary effect upon the mission field. Missionary Van Ess does not see it this way. He writes: "That we (missionaries) need a new stimulus for broader vision to be attained by enlarging our fields is to my mind at least very questionable. You can see as much with a microscope as you can with a telescope and we in Arabia, with a whole peninsula still practically unoccupied and grossly understaffed as it is, keep hoping and praying for more missionaries to do the work which is not a new opportunity, but an old and solemn obligation which we long ago solemnly undertook . . . just how two neighboring families living in separate houses demonstrate their essential love and unity by moving into one big house rather puzzles me, particularly if they have never quarreled and have lived in amity next to each other."

As Presbyterians we have assumed a legitimate amount of pride in our common sense view of things. We believe that these observations of Dr. Van Ess will be heartily endorsed by the common sense point of view of our Ruling Elders.

—J.R.R.

## Presbyterian Succession

Dr. R. L. Dabney, before the General Assembly of 1897, is quoted as saying that the two regulative ideas of Calvinism are: The Being and Nature of God, and His Purpose as revealed in the Scriptures. These two principles can hardly fail to include: The Trinity, Sovereignty, Foreordination, Deity of the Lord Jesus Christ, Virgin Birth, Miracles, Resurrection, Second Coming. Neither can there be much room for argument as to the position which Dr. Dabney and the generality of our spiritual forebears held on such matters.

It would be a question of small moment were these data extraneous to the Gospel, or were they mere Denominationalism. But they are supreme. In fact, they and their allied doctrines and facts underlying, are of such nature that without them, no Gospel could ever have been. Biblical Christianity is what it is only on account of these fundamentals.

Therefore the question of vital importance both as relates to the future of our Church and to the character of the men whose ministry is contingent

on their oath of accord with our creed, is: Who are in the true line of succession? Are those who believe these facts and doctrines the ones in direct spiritual descent, or are those who reject or question them? There can be but one true descent. And that descent is comprised of those who accept and believe, in these premises. And the human arbiter in the case is of necessity the Church court composed of those who believe and accept. Thus it would seem that the true line of Presbyterian succession would be assured. But thereby hangs a tale.

Our fathers in Faith had no idea that any would arise to substitute a mere subscription to the Creed for bona fide acceptance of the fundamentals of Divine Revelation. But a reputed anomaly is faced here. From hearsay and from reading, one gathers that a candidate for the Ministry or a Minister already in Orders and on examination for reception by a Presbytery, may evade actual endorsement and literal conformity, on either or both of two counts: (1) He can "Believe the Scriptures to be the only infallible rule of faith and practice," though with reservations, or (2) he can "accept the system of doctrine," but with exceptions touching certain matters which his reason cannot endorse, or which those who pull the strings for the marionettes disapprove. Now, if this be true, then it means that either the Gospel has been changed for them as Christians, or that there has arisen a change of mind in them as Presbyterians. Accordingly, we would have on the one hand a Gospel which is not the Gospel, and on the other, a succession which is not Presbyterian succession.

No man is compelled to be a Presbyterian. But there should be no escape-clause and no desire for one, on the part of those who claim to be Presbyterians. Integrity should impel any man to be above-board. There is a difference between heresy and hypocrisy. And whatever else may be said, it remains that whoever either "believes the Scriptures" or "accepts the Creed" in such fashion as to harbor the idea of denying any of the factual or doctrinal data of the Word of God, surely forfeits a place in the true line of Presbyterian Succession. —R.F.G.

## Niemoeller's Testimony

In another column we present a report of the sermon Pastor Martin Niemoeller delivered in Atlanta, Ga. In this address, which comes out of eight years in a Nazi concentration camp, there is a testimony which we all need. Like Martin Luther, Martin Niemoeller spoke from the Word of God and for the Word of God. His call is away from the hirelings to the Good Shepherd! Away from the nostrums of the modern mind to the Voice of Jesus Christ! Away from leaders who sell out the flock for their own prestige, to Him who gave His life for the sheep!

Martin Niemoeller is quite certain that no credit for any stand made belongs to himself, to his associates, or to his church people. "By grace are ye saved, not of works lest any man should boast." The Church is justified not by its deeds or works. All the honor belongs to God in His grace, all the credit accrues to the Good Shepherd who called us

to Himself by His Voice and Power. The Church which stands is the Church which surrounds the Lord and Saviour who is the Saviour of sinners, not of those who justify themselves.

Finally, according to Niemoeller, the Church exists wherever the Voice of the Good Shepherd is proclaimed, heard and believed, wherever Jesus Christ speaks forgiveness to those who trust in Him. Form is not essential to the being of the Church. All belong to the One Shepherd, to the one flock, who hear the Voice of the Good Shepherd. We do not have to wait on organizational unifications to make us one in Jesus Christ. **Amen and Amen and Amen!** May our American Christianity hear the Voice of the Good Shepherd as this man of God has declared it unto us!

—Wm. C. R.

## The Voice Of The Good Shepherd

(John X:11-16)

Report Of Address By Pastor Martin Niemoeller To The Christian People Of Atlanta, Jan. 1, 1947

By Rev. Wm. C. Robinson, D.D.\*

In behalf of the suffering people of Central Europe I wish first to thank you for your physical contributions which have literally kept thousands of us from starving. Then in behalf of the persecuted pastors of Germany and of the other Nazi-dominated lands I wish to thank you for your spiritual support. The last time I ever saw my old father when he visited my concentration camp in 1940, he assured me of the greetings and prayers of the Christian brethren of the world, from the Esquimaux of Alaska to the natives of Sumatra.

What can we give in return for your physical and spiritual contributions? We have nothing physical to offer. But God has given us a richness, a new experience of His Word and of the truth of His Word, and that is the present I give you for this New Year. This means a real enrichment for the suffering people of Europe and for all the world. The one Word of our Lord and Saviour Jesus Christ has gained new reality and this is the rich possession we take into the future. The message of John x:11-16 has become quite new for us during these years of suffering. Our Lord Jesus Christ says: "I am the Good Shepherd, the Good Shepherd layeth down His life for the sheep. He that is an hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them and scattereth them, he fleeth because he is an hireling . . . I am the Good Shepherd . . . there shall be one flock, one Shepherd . . . My sheep hear My Voice."

We came to see who was the wolf. Adolf Hitler, the Leader of National Socialism, was by nature at enmity to the Good Shepherd and tried to do away with Him, His Voice and His flock. For when he came to kill the Jews, the Church said: "Thou shalt not kill." When he came to disregard the family, the Church said: "Thou shalt not commit adultery." When he came to take the property of other people and other nations, the Church said: "Thou shalt not steal." The Church knew that the



way of power and force, the way of the master race was not the true way. God's way is the way of love.

Adolf Hitler was the wolf who sought to do away with the Church. But he was a clever wolf who came in sheep's clothing. He claimed to be the Leader for the fold. He promised to care for the fold and sought to control it. There were hirelings who thought that this was the best, the most secure way. When he demanded that the Youth of the Church be given over to the Hitler Youth, the hirelings agreed. Then he demanded that the preachers of Jewish blood be put out, and the hirelings gave away the Jewish Christians. The Leaders of the Church in Germany came to be seen as hirelings.

Then we turned from these Leaders to the Good Shepherd. We flocked together to listen to the Voice of Jesus Christ. What does the real Master, the Good Shepherd, say? Then the Confessing Church appeared out of all the branches of the Church. We would have nothing to do with the hirelings. We stand by His Voice and His Word. By the acts of the Nazi, the sheep cotes were torn and we saw the wolf. Hitler tried, then, to silence the Voice of the Good Shepherd. He decided that such pastors as put the Word of Jesus Christ above the Word of Adolf Hitler must disappear. Thus he tried to silence the Voice of the Good Shepherd. In 1934 the East Prussia pastors who preached the Word of God were exiled to the Rhineland and to Bavaria. But the pastors in these sections of the land saw what was happening, so they sent pastors to care for the orphaned flocks in East Prussia and used the exiled pastors to preach to their own flocks. As a result the Voice of Jesus Christ was heard in both places.

Then Hitler determined to imprison the Voice of Jesus Christ. From 1935 to 1938 hundreds of pastors were imprisoned. But younger pastors took their places, and when they were arrested the lay people went into the pulpits and the Voice of Jesus Christ became louder. These lay preachers of the Word were sent to the front and the housewives and young boys from fifteen to seventeen went into the pulpits to preach the Word of God, which is the Voice of Jesus Christ. My own son was taken to the front and killed in Pomerania in 1945, but not before he, at the age of sixteen, had preached his first sermon from my pulpit. Of course they were unprepared, but in this case it was given to him. The Voice of the Good Shepherd could not be silenced even by Adolf Hitler. When the catastrophe came there remained the flock which had surrounded its Good Shepherd.

In concentration camp the pastors who preached the Word were asked to sign a pledge that they would never meddle in politics. But politics meant not to object to the killing of the Jews. So we everyone rejected the pledge. The Word of Jesus Christ could not be silenced thus.

When a pastor was sent to a concentration camp his Bible, his hymnbook, his watch, even his wedding ring, were taken from him. But since I was Hitler's personal prisoner they did not know exactly what to do with me. The officer in charge asked what I wanted and I replied, "My Bible." For four years I was in solitary confinement and during these years I literally lived on my Bible.

But how could one in solitary confinement make the Voice of the Good Shepherd heard in the con-

centration camp? Every day I heard steps below my window of other prisoners taking their daily walk. So I placed my chair on the table by the window and as they walked below I read to them the Holy Scriptures and the prisoners heard the Holy Bible, the Voice of the Good Shepherd. I later learned that many of these men had not heard the Voice of the Good Shepherd for months. When I was permitted to walk around I learned that one of my schoolmates was in a cell nearby and I passed close to his window and gave him a verse from the Old Testament and one from the New each day. Then I learned by heart the Gospel Lesson for the ensuing Sunday and repeated this to him on Saturdays as I passed his cell. After a while other faces also appeared at his window and they all got the Voice of the Good Shepherd.

A Roman Catholic priest was employed as gardener outside of my window. By that time I was allowed other books and at 9:00 A.M. I used to read to him the holy mass from their mass book, so in his way this Roman Catholic prisoner also heard the Voice of the Good Shepherd. This led to the rumor that I was becoming a Roman Catholic. Hitler was overjoyed thinking that my defection from the Evangelical Church would help break its spirit. He had me transferred to Dachau and put in a prison with three Roman Catholic priests. But they did not try to convert me and I did not try to convert them. We lived together as Christian brethren. They prayed for me in the prayers of their breviary and I taught them a Bible Lesson each day. We just took our daily bread from the Word of God as the Good Shepherd gave it to us.

At Christmas, 1944, there were fifteen special prisoners or hostages in one camp. Of these, Dr. Van Dyke, of Holland, asked the commanding officer to allow us to have a Christmas Service of Divine worship. As things were looking serious for Hitler's Reich he gave permission. The Roman Catholic priests had the service for eight of the number, I arranged one for the other seven. I feared that I, a German, would be a hindrance for these other men who were from lands overrun by the German armies. But what was my surprise and delight when Dr. Van Dyke came in and asked me to administer the Holy Supper as well as to preach. So I went through the six cells and talked to the members of my congregation who were from every imaginable denomination. I asked each one two questions: Do you wish to hear the Voice of Jesus Christ who speaks quite personally to you? "My son, thy sins are forgiven thee?" And: Do you want the body and the blood of Jesus Christ in the form of bread and wine as the assurance that your sins are forgiven you? They all answered in the affirmative, so we had the Holy Supper together.

This was a congregation, not organized by man, but given by the Good Shepherd. His sheep heard His Voice and surrounded Him in order to be fed by His own hand. In that little group was the Christian Church in nucleus, out of many nations and many creeds, but all forming one flock gathered by the one Shepherd. Out of this Christmas experience of 1944 God taught me that there is just one fold and that it is made up of all those who listen to the Good Shepherd. In view of my experience then I can never be separated from my brethren of other denominations. We belong together as long as Jesus Christ is in our midst. Hearing His Voice, around Him, the Church has stood.



When the war was over we were tempted to say that we had done our duty. But no! The Good Shepherd has sustained us by His grace and power, in spite of our sin and guilt and weakness. So we joined the German people in its guilt and sorrow. The Church is not justified by her own deeds or works. The Church has surrounded the Lord and Saviour who is the Saviour of sinners—not the Saviour of those who justify themselves. In October, 1945, we declared our guilt. Thereafter we were received into the World Council of Churches and experienced the unity which is true everywhere Jesus Christ is Lord, Master, and the Good Shepherd whom we trust and obey.

Let us each rise from our own little flocks and their own shepherds to the One Shepherd who alone can give life to His fold. This is my present to you: that we can all flock around the One Shepherd. When we seven met in Cell 94 at Dachau, when we gathered for the World Council in Geneva, we found that we were all brethren belonging to the one flock of the One Shepherd. Hearing His Voice there was peace, peace with God, peace with each other, love for each other. In this realization of our oneness in the Good Shepherd we present Him as the Saviour of the World.

\*Professor of Church History in Columbia Theological Seminary, Decatur, Ga.

## The Book Of Genesis (II)

By Rev. Edward J. Young, Ph.D.

*This is the third in the series of articles on Old Testament Introduction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa. We are still able to supply the two previous articles to those who will get in their subscriptions at once.*

Beginning with chapter eleven, verse twenty-seven, the book of Genesis lays its emphasis upon the preparation of the people of Israel to become the covenant nation of God. This preparation is seen in the choice of the family of Abraham. Abraham is chosen to be the father of a great multitude, God's own peculiar people. When God called him from Ur of the Chaldees He revealed a three-fold promise. This promise embraced (1) a numerous seed, (2) a land, (3) blessing to the whole earth. (Genesis 12:1-3). Upon hearing this promise, Abraham, in true faith, left his home and obeyed the voice of God.

The life of faith is not easy. It is a life of trial, of difficulty, of testing. And with respect to each element of the promise Abraham was tested. He had been promised a numerous seed, but his wife was barren, and only after long trial was Isaac born. Then came the supreme test, when Abraham was commanded to slay Isaac. Likewise, a land was set before Abraham. It seemed, however, as though he should never receive the land. He is described as a sojourner (Genesis 12:10); he finds the land in the possession of others and sees it invaded by distant kings; twice is he driven out by famine and is told that his descendants will be sojourners in a foreign land (Genesis 15:13). Lastly, he must even purchase the cave of Machpelah for a burial place. As to the third element of the promise, namely, that he should be a blessing to the world, Abraham was sorely tested. Abraham and Lot are compelled to separate. Twice must Abraham leave the land and twice, because of his sin, does he cause trouble to others. He must battle with foreign kings, and he must protest to Abimelech, because the wells have been taken from him. (Genesis 21:22).

Such is the picture of Abraham which Genesis presents. It then relates the histories of Isaac and Jacob, thus setting forth the steps by which, under Divine Providence, the people of God are finally led into Egypt where they are to be formed

into the theocratic nation. For purposes of study, the following analysis should prove helpful:

1. The Generations of Terah: Gen. 11:27 - 25:11.
2. The Generations of Ishmael: Gen. 25:12-18.
3. The Generations of Isaac: Gen. 25:19 - 35:29.
4. The Generations of Esau: Gen. 26:1 - 37:2.
5. The Generations of Jacob: Gen. 37:2 - 50:26.

### The Trustworthiness Of Genesis

The heart of faith has delighted in the strength of Abraham's reliance upon the promises of God. Was Abraham, however, an historical character? Are these narratives in Genesis legend or are they trustworthy history? This question is very plainly answered by the New Testament. According to the New Testament Abraham was an historical character, and the narratives in Genesis are to be considered as serious history. Our Lord even said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56). For the Christian this witness of the Saviour settles the matter. If these narratives of Genesis are not records of historical fact, it follows that Christ was in error.

There are those who think that the patriarchs were not historical characters. Philo, the Jewish philosopher, who lived about the time of Christ, thought that the life of Abraham was but an allegory. In more recent times it has been maintained that the patriarchs are but personifications of the Hebrew nation. Again, it has been held that Abraham was a deity, worshipped by the Semites of Palestine. Mention must also be made of the view of form-criticism, namely, that in Genesis we have a collection of ancient stories or sagas which have clustered about the names of the patriarchs. These stories, it is alleged, being ancient, may exhibit accuracy of detail, but since they are nothing more than legends, we cannot regard Genesis as history. Perhaps the strongest denial



of the historicity of the patriarchs, however, is to be found in the words of the high-priest of modern destructive criticism, Julius Wellhausen. Wellhausen says, and he has been followed by many, "Here (i. e. in the narratives of Genesis) we naturally can obtain no historical knowledge about the patriarchs, but only about the time in which the narratives about them arose among the Israelitish people. This later period, with its essential superficial characteristics, is here (i. e. in Genesis) unintentionally thrown back into hoary antiquity, and like a transfigured mirage is reflected therein."

There the issue sharply presents itself. Is the book of Genesis straightforward history, as the New Testament regards it, or is it a collection of documents and sagas of questionable historical value? In other words, are we to take our stand with the New Testament or with modern negative criticism?

#### Are There Diverse Documents In Genesis?

It is widely held today that the book of Genesis as we have it was not written by Moses, but consists rather of at least three principle documents which were compiled for the most part sometime in Israel's history long before the age of Moses. The chief criteria for distinguishing and determining these documents are said to be the uses which the documents make of the Divine names God (Elohim) and Lord (Jehovah).

In the book of Genesis there are 1534 verses. About 802 of these are generally (not by all critics, of course) attributed to the document J, 343 to P and 364 to E. J is thought to have been written about 850—800 B. C., E about 750 B. C. and P about 450 B. C. (There are many modifications of this scheme today).

Let us ask the question, Are these Divine names sufficient criteria upon which to divide the book of Genesis into documents? In five chapters (23, 34, 36, 37, 47) **neither** of these names occur. In sixteen chapters the name God (Elohim) does not occur, and in seventeen chapters the name Lord (Jehovah) does not appear. It must be concluded that these Divine Names **are not sufficiently distributed** in Genesis to serve as criteria for the division of that book into documents.

This analysis into documents supposed to have been written by different authors simply chews up the book into pieces and destroys its remarkable unity. In fact, in some instances it renders the book of Genesis almost meaningless. Thus, we read in Genesis 17:1 "... the Lord (i. e. Jehovah) appeared to Abram, and said unto him, I am the Almighty God ..." Here, in one verse are two Divine Names, one is said to be characteristic of J and the other (Almighty God—El Shaddai) of P. How do we account for this? In answer we are told that a redactor probably inserted the word **Lord**. The present writer, however, cannot rest satisfied with such an answer. This documentary analysis, as it is held today, is, the writer believes, an obstacle to true progress in the study of the Bible. It is a procedure which destroys the harmony and unity of Scripture and which substitutes a mass of fragments, jumbled and incoherent and practically meaningless.

#### Genesis And Archaeology

In recent years the science of archaeology has cast a strong blow at the verdict of Wellhausen,

quoted above. The book of Genesis portrays the patriarchs as wandering about the hill-country but not in the coastal plains or desert. This representation is true to fact. During the patriarchal age, the hill country was adapted for semi-nomadic groups such as the Patriarchs and their families. Furthermore, the existence of nearly every town mentioned in the narratives of the Patriarchs has been established. The broad background against which these narratives move, has thus been shown to be accurate and true to fact.

In the book of Genesis, mention is made of a people known as the Horites (Genesis 14:6 etc.). For a long time the identity of these people was an enigma, and some even denied that such a people had ever existed. Their identity is now known. Sometime during the second half of the third millennium B. C. they came into Mesopotamia. One of their centers was Nuzu, about twelve miles southwest of modern Kirkuk. At Nuzu there were found thousands of tablets written by Hurrian (i. e. Horite) scribes. These tablets cast a great amount of light upon events of the patriarchal age.

In Genesis 15:2—4 Abraham's steward Eliezer appears to be his heir, since Abraham is without child. The tablets from Nuzu appear to cast light upon this situation. At Nuzu a couple which was childless might adopt a son. This son might care for them in their old age and would be their legal heir. If, however, subsequent to the adoption, a son was born to the couple, this son would be the heir, and the adopted one would have to give way. Adoption seems to have been quite frequent at Nuzu.

Perhaps we have been puzzled at the action of Sarah in giving to Abraham her handmaid Hagar. According to the tablets of Nuzu a wife which was childless was obliged to provide her husband with a maid who would bear children for him. The children which were born of the slave girl could not be driven out as Sarah drove our Hagar and Ishmael. Hence, we may well understand Abraham's concern over the expulsion of Hagar. The incident takes on new meaning as we realize that it faithfully reflects the conditions of the time.

In Genesis 31 we read of the theft of the teraphim or household gods by Rachel. What was Rachel's purpose in this act? The explanation now appears to be clear. A tablet from Nuzu relates an incident which is somewhat similar to that recorded about Jacob and Laban. A certain man by name of Nashwi had an adopted son Wullu to whom he gave his daughter. Wullu, upon Nashwi's death, is to be his heir. If however, Nashwi should beget another son, that son will receive Nashwi's gods, and Wullu must share with him the inheritance. It appears, therefore, that possession of the household gods was a sign of headship in the family. What Rachel did, therefore, was a very grave thing, for when Jacob and Rachel left him, Laban had other sons of his own.

The reader will perhaps find it of interest to note that the name Abraham appears in Babylonia at this time. It appears as a personal name, the name of a man who engaged in certain business dealings. While this man (his name was probably pronounced **Abarama**) was not the Abraham of the Bible, nevertheless the occurrence of the name itself is an interesting phenomenon.



The few illustrations here given should be sufficient to convince the reader that the background of the narratives of Genesis is true to historical fact. And this is as we should expect. For Genesis is a part of that Scripture which cannot be broken. It is the infallible Word of

Him who is true. May we read it therefore with the confidence that as it is true and trustworthy with respect to its historical background, so also is it true and trustworthy with respect to those promises of salvation which were made unto our fathers, even unto Abraham.

## Broadcasting The Gospel

By John R. Richardson, D.D.\*

In a new book on homiletics the author voices the belief that radio affords the richest opportunity of our day to reach the greatest number of people with the Gospel. We accept this statement at its face value. We believe that in the providence of God He has arranged for His message to be delivered to the uttermost parts of the earth through the medium of the ether wave.

In "Radio - The New Missionary," by Clarence W. Jones, a number of examples are given to show how the radio is carrying the Gospel to foreign fields in an effective manner. Mr. Jones believes that the idea of broadcasting the Gospel should be received by the Church as a part of her improved methodology. We can thank God that radio can speed the message of Salvation to dying souls around the world. Mr. Jones also has observed that: "The penetrating power of radio gives the penetrating Word of God its chance to work! This penetration of the Word into hearts and homes changes the attitudes of the people toward the missionary and his work. The Christian worker knows that 'The entrance of Thy Words giveth light,' light that destroys ignorance, superstition, and intolerance." This statement is supported by multiplied instances from the experience gained from the years of broadcasting The Voice of the Andes.

Up to the present time most discussion in regard to broadcasting has dealt with methodology. For example, the new volume by Wendell P. Loveless, called "The Manual of Gospel Broadcasting," is engrossed very largely with the technique of broadcasting. This has its place and should not be underestimated. But after all is said and done, the mechanics of broadcasting do not constitute the major factor. The contents of the broadcast must ever be recognized as the primary factor, and this factor is too frequently ignored.

It is a well known fact that there are many sterile sermons on the air. It is also a matter of record that we have some Christian preachers who are presenting the saving Gospel of Christ so effectively that many conversions result. The most notable example of this in America is the stalwart preaching of Dr. Walter A. Maier, of The Lutheran Hour.

It is my conviction that any minister who has the privilege of broadcasting the Gospel will profit immensely by purchasing the messages delivered by Dr. Maier on the Twelfth International Lutheran Hour. These messages have been collected and are now published under the title, "Rebuilding With Christ." (Published by Concordia Publishing

House, St. Louis, Mo. Price \$1.75). I concur in the statement: "Despite the restrictions limiting our live broadcasts to the morning, and prohibiting even a vague suggestion of financial contributions, this season of broadcasting stands as a miracle of the Almighty." During this twelve-month period Dr. Maier received 340,000 letters. This response is amazing when one considers that Dr. Maier has been preaching fundamentally the same message for over a decade. In spite of opposition on the part of the liberals to the preaching of Dr. Maier these messages were broadcast over 609 stations.

Throughout these messages Dr. Maier has ever sought to hide himself behind our enthroned Saviour. There is no trace of pride or egotism in any of his utterances. As a matter of fact, he requested: "Please give us personally no credit whatever for these startling blessings. If it were not for our heavenly Father's love, the Saviour's compassion, and the Holy Spirit's enlightening, sanctifying help, these broadcasts would have been off the air years ago. What a merciful and wonderful God He is to take us, frail and faulty as we are, and to use us for His mighty purposes! How we ought to praise Him daily for the magnificent outpouring of His benedictions by which The Lutheran Hour stands as a miracle of modern missions!" From beginning to end this servant of Christ places confidence in the Holy Spirit for results. He writes: "It is our privilege simply to proclaim the Gospel and crucified Saviour. The Holy Spirit must give the blessing." The director of the Lutheran broadcast has tabulated a total of 6,650 conversions resulting through this series of messages. Perhaps many others came to the Redeemer but did not write regarding the change. In addition to these conversions many were brought back to Christ in repentance. Excerpts from many letters received from this group are recorded in the Foreword.

The subjects of these messages indicate that they are Christ-centered. Among this group we find such subjects as: "Christ Is My Light," "Stay With The Crucified Christ," "Jesus Christ - Our Life In Death," "They Can't Take Christ Away," "Without Christ We Fail."

Some have the notion that doctrinal matters should be omitted from radio preaching. The Catholic Hour does not hold to this view. Neither does Dr. Maier. Christian doctrine permeates these messages. The last message in this series is entitled, "God Be With You." In it the Christian doctrine of the Trinity is stressed. This is a doctrine that is usually ignored in both pulpit and radio, but Dr.



Maier feels that it is one of the most important doctrines of Christianity and he brings it to the nation without apology. In explaining this doctrine to a mixed audience Dr. Maier uttered these significant words: "The doctrine of the Trinity is not a theological invention. It is a Bible-based, Scripturally-sealed, Heaven-revealed truth. Hundreds of passages of Holy Writ testify to the three powerful Persons—each called, described, and worshipped as God; and a dozen other passages state or imply that these Three are One. Therefore when the early Christians sought for a simple statement of their faith—we call it The Apostles' Creed—they declared on the basis of clear-cut Holy Writ: 'I believe in God the Father ... and in Jesus Christ His only Son our Lord ... and in the Holy Ghost.'" Defending the Christian doctrine of the Trinity Dr. Maier continues: "Mere human reason can not understand the Trinity, but that is no cause for rejecting its reality. Every moment you live you are surrounded by marvels of nature far too intricate for you to analyze yet you never question their reality. Why then should mere mortal man be brash and blasphemous to insist: 'If you can not explain the Trinity I will certainly not believe it.'"

While Dr. Maier does not intentionally seek to offend anyone, and at all times speaks as a Christian gentleman, he never fails to speak with courage and frankness. In the same message just referred to where he upholds the New Testament view of the Trinity we find this plain statement: "Regretably many American churches have pushed the Trinity out of their pulpits and thus robbed themselves of the triple comfort that this divine

doctrine offers. If you want to know why certain churches, including particularly some of the oldest, wealthiest, most fashionable, are decreasing in membership and influence, show no conversions to Christ, no rebirth through the Holy Spirit, you can discover the cause in the shocking fact that they deliberately bar the Triune God ... If you want to stop American Churches from declining in influence and disintegrating altogether, stop the preachers in your own denominations from denying the Trinity! Silence the modernist Scripture-rejecting pulpiteer who sneers at this truth!"

Another outstanding feature about these messages by Dr. Maier is that he never fails to call for an immediate decision to embrace Christ as a personal Saviour. Realizing life's uncertainty and that many are called away by death from week to week he earnestly beseeches men in Christ's stead to be reconciled to God here and now.

"Three things please me, said Madam De Stael—color, and mass, and proportion." And three factors in Christian preaching please God, according to the New Testament—a love for Christ, a love for the truth, a love for sinners. In the preaching of Walter A. Maier we find all three.

All Christians desiring to be edified by strong Gospel preaching will profit by the reading of this volume. Any Christian minister desiring to be a better witness for Christ on the air will find this book one that will evoke his enthusiasm.

\*Pastor of the Second Presbyterian Church, Spartanburg, S. C.

## How Will Union With The Northern Presbyterian Church Affect Our Mission Work?

By Rev. J. E. Flow, D.D.\*

For some time the writer of this article has been listening for some one to tell him some of the advantages of union with the Northern church. He is still listening. Of course we all know that a larger Presbyterian church could wield more influence with the government, but that is not the primary business of the church. Southern Presbyterians were made the victims of a political deliverance in the General Assembly in Philadelphia in 1861. So we are not very anxious to get into a position to run the government. Some of us do not believe that is the business of the church for "the weapons of our warfare are not carnal." We believe that the primary business is to save souls (calling out God's chosen people from the world) to train them for service on earth and to prepare them for the glories of heaven. Our aim should be to promote the glory of God and to advance the interests of His kingdom on earth.

There is one practical phase of this union question we ought to consider. In the pamphlet, "A Business Man Looks at the Merger," written by Mr. Kenneth S. Keyes, which was also pub-

lished in the Christian Observer of April 3, 1946, we find this paragraph:

"The graph above shows that our gifts for benevolences in the Southern church averaged \$9.94 per member in 1930. The Northern church gave \$6.40. When our benevolent giving reached its low point of \$4.91 per capita in the depression year of 1934, their giving fell still lower—\$3.58. And with prosperity all about us we in the Southern church gave \$9.74 per member to benevolent causes in 1945. Our Northern brethren gave only \$4.69.—less than half what we gave."

We have no right to congratulate ourselves on what we have given for we have fallen short of our duty—"We are unprofitable servants." But on the basis of this information and comparison, covering a period of fifteen years, which I have no doubt is correct, we will have to face one or two alternatives in the event of union of the two bodies. Since the Northern church, in proportion to its membership, is giving only about half as much, as we are giving to Missions, they must

be doing only half as much work as we are doing or else they are paying their missionaries about half as much as we are paying ours. If then we united with them we will have to be content with doing little or no more than half the mission work we are doing or else we will have to pay our missionaries little more than half what we are now paying them.

For example, if we are paying our home missionaries \$2,400.00 a year, and some of them are being paid that much, (That amount is little enough to support a family, educate children, and run a car over divided fields) then the Northern church to support as many missionaries as we are supporting, in proportion to their membership, can only pay their ministers in the mission fields about \$1,200.00 per year.

If the united church does as much home mission work as we are now doing, and certainly we would not want to do any less, we will have to average down the salaries of our home missionaries from what we are now paying. Since they outnumber us four or more to one, they ought to have four missionaries to our one. Since they are giving only half of what we are giving, if we pay \$2,400.00 they can pay only \$1,200.00 per missionary. How will that average? One man's salary of \$2,400.00 pooled with four men's salary of \$1,200.00 each will be \$2,400.00 added to \$4,800.00 equals \$7,200.00 divided by five will average \$1,440.00 salary for each of the five. I do not believe our home missionaries want such a levelling down as that, and I do not know any intelligent Southern Presbyterian that wants to decrease the salaries of our home missionaries in such a way as that. But

the only alternative, in the event of union, is to do less mission work than we are now doing. It is either to pay our men and women in the home mission fields a great deal less or to employ fewer of them. That is mathematically certain, on the basis of the last fifteen years. Of course we will know both churches could do a great deal more and give a great deal more than they are now doing, but will they?, is the question.

It seems to me the question we ought to consider in this matter of union is, "Will such a union best promote the interests and best advance the kingdom of God as represented by our Southern church?" Can we promote the interests and advance the kingdom of God by doing less mission work, in proportion to our numbers and ability, than we are now doing or by paying our missionaries little more than half of what we are now paying them? Of course there are other and weighty matters to be considered.

It seems to me that this matter of union should be settled as soon as possible, for we are losing out because of the agitation and uncertainty. Thousands of Southern Presbyterian money is being diverted to other denominations and other charitable causes that would come to us but for the uncertainty, caused by the agitation of this question. We need to concentrate our undiverted and undivided attention and efforts to the great causes of Missions and Evangelism in our South land and in the Foreign lands for which we have accepted responsibility.

\*Concord, N. C.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For Feb. 16: Jesus At The Feast Of Tabernacles

Scripture: John 7-9. Devotional Reading: I John 2:7-11.

Out of our long and exceedingly rich assignment for today there are certain great facts which stand out in bold relief. We would like to anchor what we have to say on the 39th and 40th verses of chapter 9: "For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."—"Are we blind also?" There is a well-known principle stated in Scripture: "Blind yourselves, and you will be blinded," or in words of Jesus, "If the light that is in thee be darkness, how great is that darkness!"

As we study these chapters we see the light shining, and men refusing to see, going on in darkness, loving darkness rather than light: we hear truth spoken—truth that will make men free—and the fearful result: "Because I tell you the truth, ye believe me not." The very fact that a statement is true causes men to reject it. They will swallow down lies and half-truths, and balk at the truth although that truth is more easily believed than the other. We have here another

proof of the total depravity of man. Christ showed himself in all His matchless wisdom and power at the feast of Tabernacles, but most of those to whom He showed Himself refused to believe. Instead, they became more adamant in their position of opposition and wished to apprehend Him and kill Him. Those who thus reacted to His claims became harder and harder of heart, and more blind. We see a terrible downward progress in this blindness and hardness of heart.

On the other hand we see some—at times many—believing on Him and accepting Him. There is progress also in their growth in faith. These people were usually the simple, common folk, like the blind man who was healed. Nicodemus was an exception to this general rule.

We are compelled to make a general application to the church of our day. Modernism is rampant in the church. Many of the church leaders are refusing to see and believe the most essential and fundamental doctrines of the Bible. They renounce their belief in the plenary inspiration of the Bible, the Virgin Birth and real Deity of our Lord, the Vicarious Death of Christ on the Cross, His bodily Resurrection and Personal Return. They refuse to see, and are making awful downward progress in their unbelief. A good question for them to ask,



before they go further is the question of the Pharisees, "Are we blind also?"

When the blind lead the blind both fall into the ditch. The church is in that ditch today. The true Church will never be destroyed; we are sure of that; but an apostate Church faces the severe judgment of Christ. And if judgment begins at the house of God where will the ungodly and the sinner appear? Why go on in such a state? Why not arise and let Christ shine into our hearts? He is the Light of both world and church.

Let us now turn to some of the outstanding facts in these three chapters.

### Chapter Seven

"His brethren" urge Christ to go up to the feast and show himself openly to the people, as if He had not already done this in many places and in many ways. Their insistence is explained by saying: "Neither did his brethren believe in Him." They were blind. Jesus' answer was, "My time is not yet full come."

When He does go up to the feast and begins to teach, there were various opinions expressed by the people. "The Pharisees and chief priests sent officers to take Him," but they did not bring Him, and when they were asked Why?, the officers answered, "Never man spake like this man." When the Pharisees sneeringly said, "Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him?" Nicodemus makes a rather mild protest: "Doth our law judge any man, before it hear him, and know what he doeth?" Nicodemus' growth in faith and light seems rather slow.

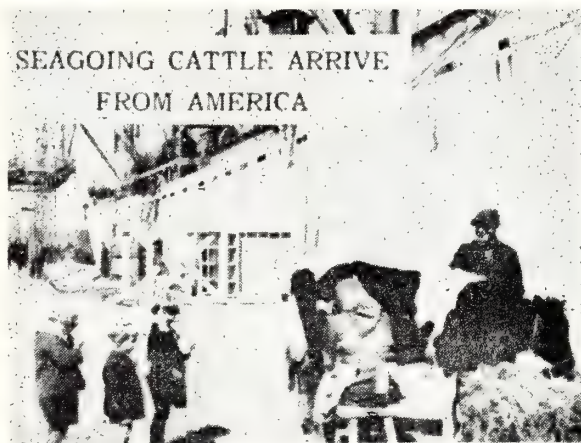
### Chapter Eight

In Chapter Eight Jesus utters another of His great "I AMs": "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The Pharisees immediately raise the objection, "Thou barest record of thyself; thy record is not true." Jesus shows them that His witness is true, backed up by the testimony of His Father.

He then makes another of those well-known statements: "And ye shall know the truth, and the truth shall make you free." In their pride they answered, "We have never been in bondage to any man." He does not stop to correct their misstatement of facts, but pointed out a far worse slavery: "Whosoever committeth sin is the servant (slave) of sin." Then, "If the Son shall make you free, ye shall be free indeed." It is in this connection that He tells them, "And because I tell you the truth, ye believe Me not."

Verses 41-44 deal a death blow to the fashionable theory that all men are the children of God. "Ye are of your father, the devil," "If God were your Father, ye would love Me."

Verse 58 is another absolute proof of the Deity of our Lord: "Before Abraham was, I am." Here He takes to Himself the very name of God, that name He used in speaking to Moses—"I Am that I Am hath sent me unto you." (See Ex. 3:14). The Jews realized what He was claiming, for they took up stones to stone Him for uttering blasphemy. If His claim was not true, they were right. The trouble was that the Jews were blind.



## "HEIFERS FOR RELIEF"

### An Opportunity For You

Undernourished children of war-torn countries need milk, and Christian people in America are taking the practical way of meeting this need through the gift of a family cow to those who need one and can care for it properly.

"Heifers For Relief," as this project is called, enables American farmers to set apart calves or give heifers from their own herds ... urban churches and Sunday School groups to purchase calves and pay for raising them ... civic organizations to donate heifers ready to ship ... churches or other groups to raise money for the purchase of heifers by qualified buyers near the collection centers.

Your War Relief Committee endorses this project and is prepared to receive cash contributions of any amount or to assist in the actual shipment of heifers overseas. For full information on how you can take part in "Heifers For Relief," write directly to the Heifer Project Committee, New Windsor, Md., or to the Special Representative, War Relief Appeal, Box 330, Nashville 1, Tenn.



### PRESBYTERIAN WAR RELIEF COMMITTEE

Rev. Vernon S. Broyles, Jr.  
Chairman

## Chapter Nine

Chapter nine deals with the healing of the man blind from his birth, and the ensuing controversy with the Pharisees. The chapter begins with the question, "Who did sin?" and the lesson taught from it. In the whole incident we see a double process: (1) The Pharisees growing blinder and blinder as they close their eyes to all the evidence, as clear as day, and in their prejudice and unbelief, go towards destruction. (2) The blind man not only receives his physical eyesight, but comes out clearly into the full light of faith and salvation. This double picture is worth careful pondering.

The miracle itself is a very simple and beautiful one. Again Jesus asserts the great truth, "As long as I am in the world, I am the light of the world." Then He made the clay and annointed the eyes of the blind man and sent him to the pool of Siloam to wash. "He went—he washed—he came seeing." Obedience brings a blessing.

The neighbors were astonished and began to question him about his healing. He tells them the simple story. They take him to the Pharisees who begin their inquisition and persecution. They are not seeking truth, but turn their back and close their eyes to all the evidence which is so plain. They revile and ridicule the man and finally "cast him out." Jesus finds the outcast and leads him to a clear and beautiful confession of faith. Let us notice the steps in his "conversion." He begins with obedience, illustrating the fact stated in 7:17, "If any man will do his will, he shall know of the doctrine." He followed this up by asserting, (1) He is a prophet, (2) One thing I know, that whereas I was blind, now I see, (3) If this man were not of God he could do nothing, (4) Lord, I believe. "And he worshipped Him." "And Jesus said, For judgment I am come,—that they which see not might see, and that they which see might be made blind."

Let our modern Pharisees and Sadducees who pride themselves on their insight and human wisdom take heed to those words. Multitudes of simple-minded and saved sinners are entering the Kingdom, while many "wise" are rejecting the clear light of Scripture. May the Lord deliver us from this blindness! May He give us simple child-like faith which will enable us to see and believe "Are we also blind"? God forbid!

### Lesson For Feb. 23: The Good Shepherd

Scripture: John 10. Devotional Reading: Psalms 23.

The twenty-third Psalm forms a most natural and beautiful introduction to our lesson. Just to read and meditate upon it is a fine preparation for beginning our study. Make it personal. Put our finger on the "my" and let our faith lay hold upon the Lord.

The connection between the 9th and 10th chapters is very close. The Pharisees had proudly said, "we see." Jesus now speaks in parables, "but they understood not." Those who blind themselves are blinded still further. His teaching in this chapter is not without results: "many believe on Him there." The figure Jesus uses is even more suggestive to the Oriental shepherd than to Western



A prominent woman sat in her attorney's office discussing the writing of her will. Since the attorney had known her and her relatives, she asked him if she had forgotten anyone who should be remembered in her will.

The attorney thought a while and then said: "Yes, you have forgotten Jesus." She thanked him, and made a substantial provision for the work of our Presbyterian Church in the United States.

If you wish to name the Executive Committee of Foreign Missions in your will, the following form of bequest should be used:

*"I give, devise and bequeath to the Executive Committee of Foreign Missions of the Presbyterian Church in the United States, a corporation organized under the laws of the State of Tennessee, with offices at Nashville, Tenn., the sum of..... (or the following property, to wit:.....)"*

For full information and assistance in making a bequest to Foreign Missions, write to:

Curry B. Hearn - Treasurer

Executive Committee Of Foreign Missions  
Presbyterian Church In The U. S.

P. O. Box 330

Nashville 1, Tenn.

### Let Your Lawyer Draw Your Will

Perhaps you have put off this privilege of disposing of your property exactly in accordance with your wishes. Perhaps your will should be re-written to meet changing conditions. In either event, consult your attorney. Only a good lawyer can give your will the legal attention it must have to avoid serious mistakes.



people, but it makes a most beautiful appeal to us. There are many things we can learn about.

### The Good Shepherd

**The Good Shepherd is the Rightful Shepherd.**  
(Verses 1-6).

"He that entereth not by the door—but climbeth up some other way, is a thief and a robber." There had been many of these false shepherds who had preyed upon the sheep instead of feeding them and caring for them. (See Jer. 10:21; 23:1-4, "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord," etc.; Jer. 50:6. "Their shepherds have caused them to go astray.") These very leaders, the scribes and Pharisees, were among the number. There have been many "false shepherds" since Jesus' day and we are sure there are many today. Is not "Evangelism" made a "racket" by some professional evangelists? One of the best known and most "successful" as far as money and crowds is concerned, died a shameful death in California some time ago. This is not said in disparagement of the many earnest, consecrated evangelists who have followed in the steps of the greatest of them all, D. L. Moody. But the fact remains that the world is full of self-appointed false shepherds, false prophets, and false teachers.

The True Shepherd enters by the door and the porter opens to Him "and the sheep hear His voice." "They know not the voice of strangers." We see many people led astray, "fleeced," "hypnotized," but the real Christian, the one who has become a real child of God, will not listen to the voice of such "strangers." Paul says, "prove" or "test" the spirits and we can test a preacher by the Word of God. We can, like the Berean people, "search the Scriptures whether these things are so." The false shepherds would deceive "even the elect," if that were possible, for many are dressed in sheep's clothing but inwardly are ravening wolves. They have persuasive voices and quote much Scripture. One or more come to our door frequently, put a foot in the door, and want to "play a record"! The fact remains that true sheep hear the voice of the Rightful Shepherd, and follow Him: they will "flee from strangers."

It was perhaps natural for the Pharisees not to understand this parable. They did not want to recognize their portrait, so clearly painted by the Good Shepherd in Person.

**The Good Shepherd is also the Door.** Verses 7-10.

"I am the Door." He is the Door to Salvation, to Liberty, to Food. "By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The Christian life is an "abundant life"; "more than all in Thee I find." Do Christian young people have to find enjoyment in the questionable amusements of the world? It was the writer's privilege to spend a few days in a college where none of these things were allowed and he found the student body the happiest he had ever seen. Christ, our Good Shepherd, gives the finest of pasture to His sheep, and the largest freedom, —freedom from sin.

**The Good Shepherd is the Sacrificing Shepherd.** Verses 11-18.

The Good Shepherd lays down His life for the sheep. An ordinary good shepherd will protect the

### "WE ARE HAPPIER HERE THAN IN AMERICA"

In the providence of God, The Friends Of Israel Missionary & Relief Society has been privileged to send the first missionary from America to work among the remnant of the Jews in Post-War Poland. Rev. A. L. Sergent, formerly of Canada, living amidst the ruins and miseries of devastated Warsaw, writes:

"We are much happier here than in America because we can see the great opportunities of service and the tremendous responsibilities we have toward those in whom we are so vitally interested, our Jewish brethren.

"We have some 300 families who are being helped, both materially and spiritually and their numbers are increasing all the time.

"Many of our Hebrew Christian brethren are in utter distress. When they go to the Jews for help they are told they now belong to the Gentiles; when they go to the Gentiles they are referred to the Jews.

"One family—mother, son and daughter—live in one room. The father was murdered by the Nazi. The mother is bedridden and the boy suffers with advanced tuberculosis. The girl, 13 years of age, came all the way from Lodz, a distance of some 80 miles, asking for help. This is only one of the families we have to deal with and there are thousands like them. How gladly we undertake to help where others shook off the responsibility."

This is the joy and happiness of our missionaries—to be God's messengers of mercy—ambassadors of Christ to His brethren.

Our work in Poland is only one phase of our world-wide ministry among Israel. Similar work is carried on in Belgium, France, Germany, Austria, Hungary, North Africa, Shanghai, China, Palestine, and in many other places.

Will you help us keep God's servants happy by enabling them to serve the stricken remnant of Israel and to witness to them by loving ministrations in the hour of their supreme need?

Your prayerful fellowship and help urgently needed. Please send your gifts to:

### The Friends Of Israel Missionary And Relief Society, Inc.

728-B Witherspoon Building  
Philadelphia 7, Pa.

President, Joseph M. Steele; Treasurer, Dr. Joseph T. Britan; General Secretary, Rev. Victor Buksbazen.

### Treasurer For Canada

Rev. P. S. Dobson, M.A., D.D.  
Principal, Alma College  
St. Thomas, Ontario, Canada

Our Quarterly Bulletin, *Israel My Glory*, sent to all contributors and also on request.



sheep. David did that. Our Good Shepherd voluntarily lays down His life—makes the supreme, vicarious sacrifice for His sheep. He is the Lamb of God Who takes away the sin of the world. All illustrations break down, and this one does. Sheep have not sinned and need no Savior. All we like sheep have gone astray. We have sinned, and must have a Savior. Ours is a Shepherd-Savior.

He also protects His sheep. As our Shepherd-King, "He subdues us to Himself, rules over us, defends us, restrains and conquers all His and our enemies." As David protected his sheep from the lion and the bear, so our Shepherd protects us from our adversary the devil who like a roaring lion prowls around seeking whom he may devour.

"The hireling fleeth"—"careth not for the sheep." There had been many of these in Israel. Do we have them today in the church? Let us stop right here, as the writer is stopping, and ask the Great Shepherd to search all of us who are "under shepherds," and take out every vestige of the "hireling" in us. "Woe to the idol shepherd that leaveth the flock." (Zech. 11:17). It is an awful thing to be an "hireling" in the church of God. (See I Peter 5:1-4) (We preachers ought to read and ponder and pray over this great admonition).

"And other sheep I have." Not only the lost sheep of the house of Israel, but the lost sheep of the whole Gentile world. We are glad these words are here.

"One fold, one shepherd." There is but one true church, composed of Jews and Gentiles, the great Invisible Church of all those whose names are written in heaven.

"No man taketh it from me." The sacrifice of Christ is entirely voluntary. He has power to lay down His life; He has power to take it again.

These words of Jesus caused a "division." Is not this always true? Some believe; some do not. Some believe **all** His claims; some balk at His claim to be the Christ, the Son of God. Most Jews and Unitarians would admit today that Jesus was a "good man;" few would say, as those did, "He hath a devil (when good men are calumniated, let us not be surprised. There was nothing too mean for them to say about our Lord).

He speaks to both classes of unbelievers in the following verses: 22-42.

"If thou be the Christ, tell us plainly." What plainer words or greater proof did they need, or could be spoken or produced? Jesus said, "I told you, and ye believed not." He had indeed told them over and over again. How many times do our modern Unitarians have to be told?

"Ye believe not because ye are not of my sheep." Here is the real explanation of all unbelief. His sheep hear His voice, believe on Him, follow the Shepherd; others do not.

Verses 28-29 furnish us with one of the strongest proofs of the eternal security of believers. It is hard to see how words could be stronger. "They shall never perish." (See the hymn, "How Firm a Foundation"). "Neither shall any man pluck them out of my hand. My Father which gave them

me, is greater than all; and no man can pluck them out of my Father's hand."

### The Good Shepherd Is The Divine Shepherd

"I and my Father are one." (Vs. 30) He is no mere human shepherd. The Good Shepherd is the "Good-Shepherd," the Lord Himself.

The Jews understand just what He claimed by these words. Again, as in the place where He said, "Before Abraham was, I am," they take up stone to stone Him. Their charge is blasphemy: "because thou, being a man, maketh thyself God." We face the same dilemma: if He is not the God-man, He cannot be a good man, for He claimed that He was God. How blind they were; how blind all those are today who reject the full deity of Christ!

However, "many believed on Him." These are His sheep. He died for them; He saves them; He protects them; He knows them; He leads them. They follow their Shepherd, trusting everything to Him.

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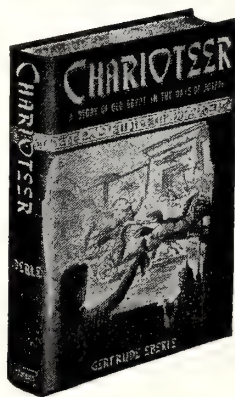
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# Young People's Department

Edited By Rev. W. G. Foster

## Feb. 16: Is Your Christianity Contagious?

### Introduction

The story goes that one day the preacher had been visiting a certain home in his congregation and as he was leaving he met the little boy of the house who was none too interested in Christ and religion. The preacher said to the little boy: "Why don't you enjoy your religion like your sister does?" The little boy quickly replied: "My sister may enjoy her religion, but nobody else in the house does."

It is true, as we saw last week, that all of us who believe in Jesus Christ must day by day witness for Christ and seek others for Him. But it is also true that we must ourselves live the kind of lives that will make others listen to our testimony and want our Christ. It is true that after we have Christ we can't keep Him but we must share Him, but it is also true that nobody will want Him unless our Christian experience is winsome and contagious. How can we live day by day so as to introduce our friends to Christ and make them want Him? Let us turn to the Word of God for our guidance.

### Scripture Lesson

1. **Witness through your daily living:** (a) By your joy. John 15:11. (b) By your love. I John 4:10-11. (c) By your forgiving spirit. Eph. 4:32. (d) By your humble helpfulness. Gal. 6:1-5. (e) By a holy life in which others can see God. Hebrews 12:14.

2. **Witness through the church:** (a) Faithful attendance. Heb. 10:24-25. (b) Reverent at Communion. I Cor. 11:23-26. (c) Fervent in prayer. James 5:16. (d) Spiritual in singing. Eph. 5:18-20. (e) Generous in giving. II Cor. 9:6-8.

3. **Witness through Christian service:** (a) Faithful in all duties. Rom. 12:1-8. (b) Practical in face of need. I John 3:16-18. (c) Self-forgotten in work. Mark 10:45.

### Suggestions

We must witness, and we must live in such a way that our life will back up and give authority and winsomeness to our witness. If we live as outlined in the Scripture Lesson our Christian life will be contagious. Study the lesson and discuss how young people can be this way and outline ways and means by which this kind of life can be made to reach others.

## Feb. 23: Education Plus Christianity Equals Character

### Introduction

Today is a day of prayer for our schools and colleges. The future of America rests with our Christian schools and colleges that can not only give us a true understanding of the arts and sciences, but can also give us a true, Christian approach to all knowledge and human experience.

But we use terms so loosely today that often we do not know just what we mean when we talk about education, Christianity and character. Maybe we had better define some terms before we proceed.

Education is defined as "the training of the moral and intellectual faculties." These faculties may be trained rightly, wrongly, or naturally.

Christianity is defined as "the precepts and doctrines taught by Christ." But today the Church is the institution ordained in the world to teach these precepts of Christ, and we find that Church divided and teaching contradicting things, but all in the name of Christ.

Character is defined as "the distinctive qualities or traits that make up personality." But these traits can be good, bad, or indifferent.

We can see from this that the words of our topic can mean many different things to people, and since the life of the Church is what it is today they do mean different things to different people. Therefore we must analyze our topic and see what it should mean to us.

What we really want is God's plan of education plus pure Christianity that results in true Christian character. We must be careful not to become self-righteous and act as if we know all the answers. Yet at the same time we must recognize that God's Word sets down a plan for education, defines a type of Christianity that has been recognized by all Christians for centuries, and sets before us a perfect character in Christ. We can apply the laws of logic, and without pointing to ourselves as those who have arrived can still point to those who do not conform to the pattern laid down in the Word of God.

Naturally we can not presume to outline the whole subject in this short space, but from the Bible we find five things that are fundamental to the Bible's view of the kind of education that produces real Christian character, and oddly enough we find many professed Christians completely ignoring these fundamental principles. Let's outline them for our guidance.

### Scripture Lesson

Christian education that produces true Christian character demands:

1. **A Willing Spirit:** John 7:17. We may learn science and use it to save life, to kill life, or to be ignored; but we can never learn the truth of God and see life whole until we are willing to do what He says.

2. **An Enlightened Mind:** John 13:17; I Cor. 2:9-13. We may learn the things of this life by examining the experiences of this life, but we can never know the truth of God apart from the revelation of God. That revelation is preserved for us in the Bible, and God has instructed us to teach that revelation of the Bible by using Bible words. Leave out Bible words and the truth will soon be left out.



**3. A Joyous Experience:** John 13:17. If we know these things, happy are we if we do them. Christian truth and the real meaning of life can not be known by cold, impassionate logic. We must so experience the truth that our lives are thrilled by it. We can take a principle coldly, but we can't take a person so. Christian truth is found in that Person who was "The Truth."

**4. Practical Obedience:** John 13:17. The whole man—the mind enlightened, the heart moved, the life obedient. Such is true education.

**5. Spiritual Capacity:** I Cor. 2:14; 3:4. No one can take on algebra without knowing the multiplication table, and no one can take on calculus without knowing algebra. The man who has never received Jesus Christ and been born again does not even know his ABCs spiritually; therefore he can know nothing of spiritual truth. Those who have been born again and walk by means of the Spirit have discernment. Those who have been born again, but who insist in walking by their own will and power are confused, fleshly. Our Christian education must proceed from level to level even as our secular education.

The truth about God and the whole truth about the universe are closed to the man who does not know Christ, and we can know Christ and truth fully only when we come to the truth of the Word of God with a willing spirit, to receive an enlightened mind, to obey what God reveals, to experience joyously the truth of God, and to grow from level to level in truth.

#### Suggestions

Words are used so loosely, Bible truth so completely ignored, and high-sounding phrases handed about so freely, that we ought to get down and do some honest-to-goodness studying of Bible terms and realities about Christianity and education. Your group ought to study the passages outlined above and see how your education is, or is not, following these lines. Then you should face the challenge of where you can find colleges that recognize these Bible truths about education.

### "ONE OF THESE LITTLE ONES"

By Mrs. W. C. McLauchlin\*

We found little Samuel, the son of one of our finest Christians who had been a barrowman and general helper, begging with his father and mother on the streets of the city.

To see "Old Faithful" as we called him, who had served us so faithfully thru the years now hungry, sick, in despair and rags was more than I could stand, and my supper that night after talking to him didn't taste very good.

On our return from Shanghai we brought up 200 bags of clothing, Relief from America and "Relief" is exactly what it has meant to these people, so many of whom, haven't been able to buy cloth for years and who haven't enough to buy enough food now.

It wasn't long before "Old Faithful" and his family were dressed in warm clothes and wearing a real smile along with it.

A few weeks ago Samuel accidentally picked up a large cap in a shell left by the Japanese which exploded of course, ripping open his hand, blow-

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ing off one finger and part of another, but again we were ready with "Relief" in the form of new drugs and sterile dressings from America.

He was quickly carried to the operating room and as he was taking the anaesthetic he was heard to say "Please Lord Jesus forgive my sins and make me a good boy." No infection nor swelling, but a steady healing has come because of your help, and yesterday he, with his sister and little brother, were among the 232 children fed with steaming hot rolls made from American flour!

It was the first day our kitchen was opened and after teaching them songs, Bible verses and a little prayer they were ready for their lunch. It was a sight to see how they waded into that good food and I longed for a movie of them.

Little Samuel is just one of many who are enjoying all of the good things you have sent and, through this, making it possible for us to fill their minds and hearts with the good things of life.

God bless the givers and the gifts! "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

\*Missionary, China.

### BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "W":

(1) What manna tasted like. (2) What the nations shall learn no more. (3) What Huldah's father-in-law kept (4) 180,000 of them, in I Kings 12. (5) What Naaman was told to do seven times. (6) What the woman did with her tears. (7) What the disciples were unable to do even for one hour. (Mt. 26). (8) What the fire licked up. (9) Fish. (10) Abides upon him that believeth not.

Answers: (1) Water. (2) War. (3) Watch. (4) Warriors. (5) Wash. (6) Wiped Jesus feet. (7) Watch. (8) Water. (9) Whale. (10) Wrath.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Youth Convention On World Missions

By Dr. Jamie W. McGaughey

Secretary Of Woman's Work

"The World—The Gospel—And You" was the theme of the Youth Convention on World Missions held in Nashville, Tenn., December 27-30, 1946. This was the third of such quadrennial Youth Conventions—the first having been held in Atlanta, Ga. in 1937; the second in Memphis, Tenn. in 1941. Nearly 2,000 choice young people of our Church, together with about 200 adult advisers, speakers, and other leaders were privileged to attend this significant gathering. One of the unique features of these conventions is the fact that they are the cooperative endeavor of all the Assembly Agencies, the Program Committee being composed of representatives of the various Committees of our Church. Dr. H. Kerr Taylor served as Chairman of the 1946 Convention Committee, Dr. Claude H. Pritchard as Vice Chairman and Secretary, Dr. B. K. Tenney as Treasurer, and Rev. Ellis Nelson and Rev. H. G. Goodykoontz, D. D. as co-directors. Nashville proved an excellent host city to the convention. Every possible provision was made for the comfort of the delegates and other guests by the Nashville Convention Committee, under the Chairmanship of Dr. Walter R. Courtenay.

The theme of the convention was visualized for delegates by three very large posters on the wall back of the platform, so that the message of each spoke to the hearts of all throughout the convention. On one poster there was pictured a global map of the world with the shadow of the Cross across it; on the second, the profile of a lovely young girl reading from an open Bible in her hands; the third portrayed a young boy sitting on the edge of a precipice, looking up with an expression of earnest desire and question, seeming to say: "Here I am, what wilt Thou have me to do, O Lord?" Thus were we reminded that God's plan for meeting the needs of the world for the Gospel message is through dedicated life.

This thought was forcefully presented through worship services, addresses, group discussions and personal conferences. Prior to the convention there had been four Commissions set up, each under the direction of an adult leader and a youth chairman who had enlisted a number of young people in their respective areas in the preparation of a report on the special subject assigned by the Convention Committee. These reports which had been sent to the delegates before they came to the convention were presented by the Chairmen and leaders, then made the basis of discussion in the thirty-three groups which met at designated times on the program. The subjects of these reports, which are in line with the theme, are as follows: "Our Modern World"; "The Sweep of Modern Missions"; "Toward a Christian America"; "My Responsibility."

One special characteristic of this Convention was the large participation of young people on the

program, especially as presiding leaders, as participants in the worship services and in panels presenting various phases of Christian service and as members of the excellent choirs under the leadership of Mr. J. R. Sydnor, Professor of Church Music in the Assembly's Training School. The singing of the Hallelujah Chorus by the choir, enlarged by several hundred other young people marked a glorious climax to the Convention.

On the closing afternoon of the Conference, several parallel conferences were arranged for the delegates to talk over with adult leaders matters of place of service in the home or foreign field. Hundreds of the young people attended these conferences, thus indicating their interest and genuine desire to find God's will for their lives.

Many will be privileged to hear some of the stirring messages of the convention, due to the service of Dr. John M. Alexander, Director of our Radio Committee. The following announcement explains how this is possible.

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## Gifts With Spiritual Value

By Robert Root\*

The fellow who sits in a pew in an American church can be stirred to action to help starving children with a glass of milk. He is apt to be less excited if you throw a phrase like "spiritual aid" at him. That is my observation.

As an American layman myself, I confess I have sometimes shared this wariness. What was "spiritual aid," anyway—building fine cathedrals in destroyed towns where the people needed shelter worse?

During the months I have traveled in Europe, I have got glimpses that it wasn't a ridiculous thing like that. I saw catechisms that the World Council of Churches sent to the Austrian churches which were hungry for literature. I saw a wood barracks meeting-place beside a great gutted church in ruined Stuttgart, Germany.

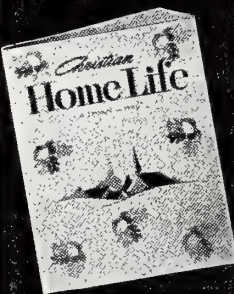
But the full impact of our organization's program had never hit me until my trip to Poland and Finland this fall.

In the first place, of course, drawing a line between "material relief" and "spiritual relief" is not so easy. I can illustrate that with the stories of two Methodist pastors.

One of them, in Turku, Finland, who had received food and clothing from the Church World Service shipments to his church, told me he would have been unable to make ends meet without these gifts. At Helsinki, the pastor's family had made its income meet outgo by having the wife teach at a school in another town; the minister observed ruefully that it was hard on family life to have her come home to see him and the children only on week ends. Conceivably, shipment of enough food and clothing to that family would make it possible for that minister's wife to stay home and for the pastor to do a better job with his congregation. So what looks like purely material relief can be a big help in bringing the spiritual reawakening which everyone seems to agree Europe needs.

Take another example. In Warsaw I was talking with a group of enthusiastic young ministerial students of the Methodist Church. I won't say that I agree with them on all religious points, but it did seem that they had the general slant, there in the midst of a smashed city, which could help revive Poland. When I asked them what they needed, I found that a large part of the clothing they had on was from the American churches. And each had also received a large bundle of American religious books from the World's Y.M.C.A., in cooperation with the World Council of Churches. The "spiritual aid" which I had been anticipating was already there!

At the theological seminary in Turku, there was another example of the importance of getting new literature to the developing religious leaders of Europe. Here were piled high the books arrived from Church World Service, and on a table were spread the latest religious journals given from the States. They told me one student who had to write a study of church architecture had eagerly grabbed a new book on this subject early in the afternoon. When I got to looking for a photographic subject, there he was in a back room—still looking over this new book!



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Sometimes this aid takes a form which doesn't make sense if one thinks only of well-stocked American stores, but which makes plenty of sense in countries where buying even paper clips may be difficult. In Warsaw, I saw a Lutheran deaconess and the secretary of the Methodist superintendent, both using nice white stationery—paper such as you can't buy in the stores there. It had come from the World Council. Bicycles which the Council had sent also were making a hit. For example, leaders of the Finnish Church associated with my own denomination, the Congregationalist, told me how one of the gift "bikes" had helped them at a new college they were opening with a religious emphasis. It became the sole means of transportation for this institution, eleven miles from the nearest town. They will have to use it even to get mail!

Finally, of course, there were the evidences of the thousands of dollars which have been sent to piece out the salaries of pastors, hit like all white-collar workers by inflation. Just one case: Lutheran Pastor Rautiainen in a remote part of Finland was receiving a salary of 8,000 marks a month, something less than \$75. For twenty-two years he had been on the job without a vacation, and last spring he developed trouble with his eyes. A gift from



America through the World Council made it possible for him to hire a substitute and take a vacation. Pointing out the gift's value spiritually as well as economically, his bishop told me the pastor was "as happy as a child at Christmas."

There was only one catch. In many of these places, I was the first American church member to arrive after gifts had come. So they all treated me too well. I had to try to absorb all the thanks to all American church people who are helping. I couldn't. I can only pass on this hint of how much what you have done has meant over here.

\*Robert Root is special Peace Correspondent of Church World Service.

### Allied Official Believes Christianity Is Key To Japanese Democracy

New York, N. Y., Dec. 22.—Christian institutions are the best single avenue for developing democracy in Japan, according to Col. Nelson B. Neff, head of the welfare section of the public health and welfare branch of Gen. Douglas MacArthur's supreme allied command. In his opinion this belief also is shared by many occupation authorities, including Gen. MacArthur.

At a meeting with Church World Service leaders last week at the headquarters of the interdenominational relief and reconstruction agency, 37 E. 36th St., Col. Neff asserted that "because of their influence for a Democratic way of life, it is important that all possible support be given to these institutions."

Slowly these Christian schools, churches and missions are recovering, following the devastation of war, but he added that this rehabilitation can only go ahead with outside help.

He lauded the work of *Lara* (Licensed Agencies for Relief in Asia), of which Church World Service is a member, for the service it is rendering the hope of Japan. He appraised the work of the American agencies represented in *Lara* as indispensable, both in respect to the immediate relief picture and its bearing on the strengthening of the democratic ideal in Japan.

The only non-commercial material aid entering the country, he explained, is coming through the private voluntary agencies. (A *Lara* shipment is now being distributed in Japan, a large part of which is 466,000 pounds of goods sent through CWS by the Protestant churches in America. Previously CWS purchased \$146,000 worth of surplus U.S. Navy foodstocks for needy church workers and Christian institutions.)

In describing conditions in the Japanese nation, the Army officer said some communications are being restored. A great part of the buildings remain in ruins, however, and the economy is not yet able to provide sufficient trade to bring in the supplies Japan has always needed to exist.

As a result, food and medical supplies, along with clothing and other necessities, are scarce. The Japanese government, under allied supervision, has set up a rationing system. He did not suggest starvation as an immediate danger there, but warned, "there is the future threat of wide-

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spread disease because the people's resistance has been undermined by malnourishment."

Fortunately, Col. Neff said, disease thus far has been held in control, with only isolated outbreaks of contagions.

These conditions make it understandable why the Japanese government, with Allied approval, welcomes all supplementary gifts which are distributed equitably, according to need. The government offers free transportation and storage for such goods.

He gave the government credit for doing an efficient job of evenly disbursing the inadequate food supplies, which are made up to a considerable extent of fish provided by the badly crippled native fishing fleets.

Planning to return to Japan in January, Col. Neff assured the CWS leaders he was anxious to help continue the cooperative relationship between *LARA* representatives and his welfare office.

### Evidence Of Gratitude

In expressing his appreciation of the generous gift of \$41,250, that portion of the 1946 Birthday gift, which was designated for the Italian Mission, Dr. J. B. Bisceglia, Director, wrote to the Secretary of Woman's Work:

"I was not surprised when the total amount was announced, since it had been my privilege to speak before many enthusiastic gatherings of our women in seven or eight states, and they all assured me that they were increasing their contributions this year. Nevertheless, when the announcement was relayed to me, I bowed my head, and said, 'Praise God from whom all blessings flow.'"

He further stated that \$15,000 has been given by his own people to the Building Fund, and he expected that \$5,000 more will be given for pews and furnishings. Friends of the Mission in Kansas City had given (by September 12) over \$8,000, and he thought that amount would be increased to \$10,000.



He says: "Please convey all our gratitude to the women of our Church, who have certainly done a magnificent job for Christ and His Kingdom, and extend to them a most cordial invitation to come and visit our work."

One of the elders of the church connected with the Mission, after hearing the letter which told the amount of the gift for the Mission, wrote to the Secretary of Woman's Work; "We all agree that it was a dream come true. Such generosity will serve as a challenge for generations to come and a constant reminder to each of us here, that we in turn must exhibit to others, the spirit of our Presbyterian women . . . We hope our progress as a church will be further evidence of our gratefulness."

A third letter came from one of our Church women in Kansas City, and was warm in appreciation of the gift made to the Italian Mission.

Such expressions that have come to the office of the Committee on Woman's Work make more real the importance of the Birthday Gift each year. It is important work that must be done through this special annual gift. It is for old and young alike that the effort is made, and how rich is the reward to those who make the gift possible is evident when we read, "All our people are eagerly awaiting this most important event in their lives, but especially those older people who wish to worship God in the new sanctuary before going to 'the house of many mansions'."

With every one whom contributed in any way to the 1946 Birthday Gift these words of appreciation are shared, with the sincere gratitude of the Committee on Woman's Work for the enthusiastic co-operation given to the Birthday Objective last spring, and the confidence that the 1947 Objective will be given even greater support.

## Now There Are 2,000 Churches

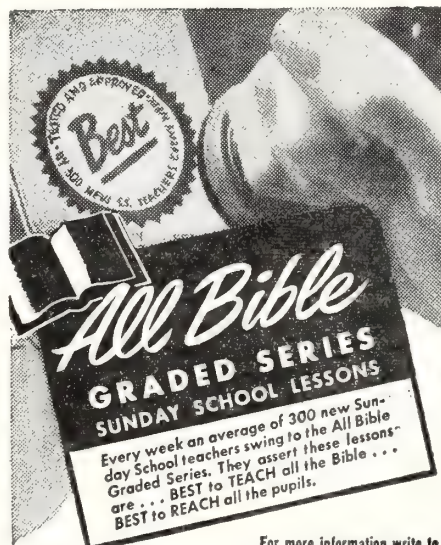
### MRS. ANNA BALLAGH McALPINE

By Rev. Chas. A. Logan, D.D.

Mrs. Anna Ballagh McAlpine, wife of Rev. Dr. Robert E. McAlpine, missionary to Japan for forty-eight years, was called to her heavenly home on November 10, 1946, after a short illness, in Roanoke, Va.

One of the first four Christian pioneers to enter Japan in 1858 was Rev. James H. Ballagh. Dr. Verbeck was the orator; Dr. Hipburn was the physician; Dr. Brown was the educator; and Dr. Ballagh was eminently a man of prayer. Into this home of prayer on the Bluff in Yokohama was born a daughter on May 23, 1864, whom her parents named Anna.

One of the two pioneer missionaries sent by the Presbyterian Church in the U. S. to Japan was Robert McAlpine, who arrived in Yokohama in 1885, and met Anna in her father's home. She had completed her education in Tenafly, N. J., and came back to Japan as a missionary in 1884. They were married in the Kaigan Presbyterian Church, the first Christian building erected in the Land of the Rising Sun. Her life spans the history of the Christian Church from its beginning up to the present time. The first church was organized in 1872, and today there are 2,000 churches. They saw in their first year one hundred baptized and



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welcomed into the Church of Kōchi, and it became the largest church in Japan. They spent most of their life in Nagoya. They saw the Golden Castle College for Women begin as a school with three pupils. Today it registers 2,400 with a faculty of 100 teachers. They saw the Rise of the Modern Empire of Japan, regretted to see its power usurped by militarists, resulting in its defeat and eclipse.

To their home in Nagoya our Father sent two sons and seven daughters. What a home of missionaries it is! Clisby in early manhood was called to service on high. Evelyn married Rev. Robert Spencer, missionary to Japan. Marjorie married Prof. John Moore, son of a missionary who is superintendent of schools in Winston-Salem, N. C. Jean married Rev. Lee Palmore, missionary to Japan. Anna married Rev. Bowde Moore, missionary to Japan. Estelle married Rev. E. H. Hamilton, missionary to China. Grace married Rev. Charles Worth, missionary to China. Lillian, the sweet singer, married Mr. Philip Butner, a banker in Winston-Salem, N. C. James married a missionary's daughter and serves as a missionary in Japan. Thirty-four grandchildren and four great-grandchildren can trace their ancestral lines back to that home of prayer on the Bluff in Yokohama.

A friend of Mrs. McAlpine remarks: "She was beautiful in face, life and character. And as she lay in sleep, the beauty of heaven shone round about her."



# General Church News

## Rev. Alex. R. Batchelor Elected Director Of Negro Work

At a meeting held in Atlanta, Ga., January 7-8, the General Assembly's Committee on Negro Work unanimously elected Rev. Alex. R. Batchelor of Richmond, Va., as Director of Negro Work for the Presbyterian Church, U. S. Mr. Batchelor was born in Geneva, N. Y., shortly after his parents had moved to this country from Scotland. He moved at an early age to the South and virtually his entire life has been devoted to the service of the Presbyterian Church, U. S. He is a graduate of Presbyterian College at Clinton, S. C. and of Columbia Theological Seminary. He has also pursued postgraduate studies at the University of South Carolina, from which he holds the M.A. degree. Mr. Batchelor has held pastorates in Whitmire and Spartanburg, S. C., and in Marion, N. C., and was for five years student pastor at the University of Florida in Gainesville, Fla. Since 1938 he has been actively associated with the work of the Executive Committee of Religious Education, having served successively as Regional Director of Religious Education for the Synods of Alabama and Tennessee jointly, and later for the Synod of Florida. For the past four years he has been a member of the Richmond staff of the Committee and has served as Director of Sunday School Administration for the entire Assembly. Mr. Batchelor's wide contacts throughout our Church and his thorough acquaintance with the program of our General Assembly as well as his deep interest in the welfare of the Negro people and his evangelistic spirit fit him in a peculiar way for the task to which he has been called, and the Assembly's Committee feels that it is most fortunate in being able to secure him as the Director of this important work for our Church.

Mr. Batchelor will assume his new office on April 1, 1947. It has been decided that the headquarters of the Committee on Negro Work will be located in Atlanta, Ga., and Mr. and Mrs. Batchelor will make their home in that city.

## A Report On The Home Mission Emergency Fund

Many interested inquiries as to the results of the Home Mission Emergency Fund Campaign have been received. For the benefit of others who are equally interested the following information is given:

On December 31, \$265,865.93 had been received at the office of the Treasurer of the Home Mission Council. This is an increase over the same period last year of \$82,604.07. While this splendid response is encouraging, the amount received is only 44 percent of the goal of \$600,000.00 authorized by the General Assembly.

The annual meeting of the Assembly's Home Mission Council is set for February 11-13. Each year of the Emergency Campaign several thousand dollars have been received by the Treasurer after the Council Meeting. It is hoped that all funds now in the hands of treasurers will be sent in

promptly, so the Council may approach the question of appropriations with more complete information as to the total amount given by the Church.

Central Treasurers and Church Treasurers are requested to remit any gifts for this Cause now in hand to: B. K. Tenney, Treasurer, 803 Henry Grady Building, Atlanta 3, Ga.

S. B. Lapsley, Secretary of  
The Assembly's Home Mission Council.

## South Jacksonville, Fla.

The first three quarters of the church year has been a most wonderful manifestation of God's grace in the South Jacksonville Presbyterian Church, of which the Rev. Stephen T. Harvin is minister.

The Church has progressed far above the expectation of its people in spite of its handicap in not being able to complete its new plant due to building conditions.

The attendance has been splendid at all the services. The contributions have increased over last year. Our askings by the Presbytery for the Home Mission Emergency Fund of \$1,000.00 has been raised. The spiritual life can well be measured by the number of new members who have united with the Church during this time, this number being seventy-eight, about 50 percent of whom have come on confession of faith.

The Woman's Auxiliary is one of the fine organizations of the Church, and under the leadership of its president, Mrs. M. E. Taylor, has worked most efficiently with the entire program of the Church.

We have a grand young people's work, which has shown marked progress during the year under the leadership of Miss Dorothy Pace, director of Religious Education.

The various Christmas services, with the excellent music under the direction of Mrs. Kingsbury W. Norton, were attended by capacity crowds.

## Called Meeting Of Central Mississippi Presbytery

The Presbytery of Central Mississippi met, according to a call issued by the Moderator, in the First Presbyterian Church, Kosciusko, Miss., January 3, 1947, at 2:30 P.M.

The meeting was called to order by the Moderator, Rev. J. M. Looney and constituted with prayer by Rev. R. S. Lowe. The roll was taken and the following were present:

**Ministers:** O. W. Wardlaw, H. S. Robinson, J. P. Simmons, R. S. Lowe, J. R. Smith, E. L. Jackson, R. G. Valentine, D. M. Mounger and J. M. Looney.

**Elders:** Hugh Potts, Kosciusko; C. G. Van Kuren, Durant. Rev. E. G. Boyce of East Miss. Presbytery was recognized and invited to sit as a visiting brother.



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A quorum was declared present according to the Book of Church Order, Para. 73.

The call was read and found in order and Presbytery then proceeded to the business of the meeting.

Rev. H. S. Robinson requested Presbytery to dissolve the pastoral relationships between himself and the Durant, Goodman, Pickens and Sallis Presbyterian Churches.

After hearing from Elder C. G. Van Kuren of Durant that the churches concurred, with regret, in Mr. Robinson's request, the Presbytery voted to grant the above request.

A motion was made and seconded that a Certificate of Dismission to Mecklenburg Presbytery be granted to Rev. H. S. Robinson, and that the Stated Clerk be instructed to write a letter commending him to Mecklenburg Presbytery, and also to express our regrets at losing this faithful and useful Presbyter. This motion was carried.

Rev. J. R. Smith reported on the encouraging results of the work in Westminster Chapel, and requested that Presbytery authorize a Commission to organize Westminster Presbyterian Church.

Mr. Donald E. Dore of Westminster Chapel expressed the desire of the members of that chapel to have a church organized.

Presbytery appointed the following Commission to organize the church as requested, the date and other details of organization to be decided upon by the Commission after conference with Rev. J. R. Smith.

Dr. G. T. Gillespie, Chairman, Dr. J. W. Young, Dr. R. D. Bedinger, Dr. J. M. McDill, Dr. R. E. Hough, Dr. W. A. Hall, Dr. R. G. Lowe.

Elders: Otis Barry, R. G. Kennington, R. S. McArthur, R. L. Landis, R. F. Cooper and J. A. Broome.

Rev. J. R. Smith requested Evangelistic powers at Westminster Church until such time as Elders could be elected and installed, Presbytery granted this request.

The minutes were read and approved. Presbytery adjourned after prayer by Rev. H. S. Robinson. J. Moody McDill, Stated Clerk.

## Director Of Evangelism To Reside In Atlanta

The address of Rev. H. H. Thompson, D.D., Director of Evangelism, is being changed after January 4 to 973 Peachtree, Battle Avenue, Atlanta, Ga.

## Contributions Of The Presbyterian Church (U.S.) To The General Assembly's Training School

### For The Month Of December:

1946 .....	\$ 1,867.87
1945 .....	1,617.82

### For The Year:

1946 .....	\$23,259.68
1945 .....	20,660.97

## Rev. James M. McKnight Accepts Call

Rev. James Milton McKnight, minister of the First Presbyterian Church of DeLand, Fla., presented his resignation to the congregation on Sunday morning, in order that he might accept a call to the First Presbyterian Church at Crestview, Fla. The Session has called a congregational meeting for next Sunday to act on his resignation and request Presbytery to dissolve the relationship.

He will leave on January 27 for Crestview and take up his new work on the first Sunday in February.

## Rev. McIlwaine In Japan

Nashville 1, Tenn.  
January 7, 1947.

The following cable has just been received in the Executive Committee of Foreign Missions offices from Rev. W. A. McIlwaine, D.D., in Kobe, Japan: "Arrived Safely Saturday, January 4th."  
—H.K.T.

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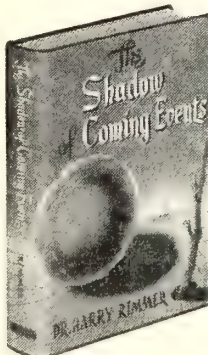
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## BOOKS FOR BIBLE STUDENTS



**The Shadow Of Coming Events.** By Harry Rimmer. \$2.50. This book contains in one volume the four prophetic books of Dr. Rimmer: "Palestine, The Coming Storm Center"; "The Coming War And The Rise Of Russia"; "The Coming League And The Roman Dream"; and "The Coming King." Brought up to date after World War II, it is a most stimulating penetration into prophecy. Much of that predicted has already occurred or seems about to occur.

**What Is Faith?** By Dr. J. Gresham Machen. \$2.50. A consideration of faith in its highest and plainest manifestations: the faith enjoined in the New Testament.

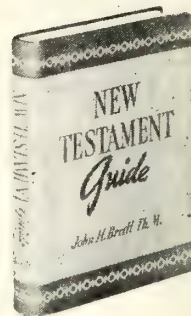
**Christianity And Liberalism.** By Dr. J. Gresham Machen. \$2.50. This book clearly delineates the differences between supernatural, historical, Biblical Christianity and liberalism.

**New Testament Guide.** By John H. Bratt. \$1.50. The conciseness of this guide book will immediately appeal to those seeking clarity of teaching and thoroughness of study in a limited length of time. The theme is developed in detail in such a way as to emphasize the content of the book to be studied. This work already is in use as a textbook in high schools.

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### Meeting Of Affiliation

The American Scientific Affiliation, a group of Christian men interested in correlating the Bible and science, held its first nation-wide convention in Wheaton, Ill., August 28-30, 1946. Those attending came from eight different states.

Each session began with a devotional period of Scripture and prayer. Representatives from six Christian and two secular colleges, as well as members of the faculty of three Bible institutes or seminaries and industrial experts presented papers on the authenticity of the Scriptures in their various fields. Biology, Chemistry, Archaeology, Medicine, Geology, and Education were viewed in the light of Scripture yielding valuable harmonies.

The film, "The God of Creation," produced by Erwin Moon, was approved by the group. Two symposia were held. One was "The Value of the Argument from Design and Purpose in Nature" and the other was "The Extent of Changes of Species Since Creation." Dr. Allan A. MacRae spoke on the value of archaeology for general and special corroboration of the Scriptures as well as its help in making the meaning of the Old Testament known, and warned against unwise use of archaeology in Scripture corroboration. Dr. Cornelius Van Til illustrated from recent works by scientists that their tendency is to rule out the Christian view although they claim open-mindedness. The use of the plagues of Egypt to combat confidence in Egyptian gods was illustrated by Dr. Paul R. Bauman.

B. P. Sutherland showed that recent work on nucleonics hints that radiations of lesser intensity may have permitted the early patriarchs to have a greater longevity. Irving A. Cowperthwaite reported Acheson's discovery that the organic materials in straw were of aid in brick-making, not as a mechanical binder, but to hasten the setting of brick. Hence, the stubble used by the Israelites was a satisfactory substitute for the straw. Both Dr. Walter Wilson and R. Laird Harris warned against lack of factual material and unwise use of facts in confirming the Scriptures. William J. Tinkle emphasized that a number of modern varieties of plants have been improved by importing and crossing wild varieties from other countries and not so much by improving less valuable local types.

Any scientists interested in the task of reviewing, preparing, and distributing information on the authenticity, historicity, and scientific aspects of the Holy Scriptures may consult Dr. Marion Barnes, 227 East Lincoln Street, Wheaton, Ill. Dr. Barnes is secretary of the American Scientific Affiliation.

### CHURCH UNION REPRINTS AGAIN AVAILABLE

In answer to many requests we have again reprinted the Analysis of the Plan of Union, together with an article by Dr. William Crowe and another by Dr. Nelson Bell. These will be sent free in such quantities as needed to give to all members of your Session. Write at once telling us how many to send you. The Southern Presbyterian Journal Company, Weaverville, N. C.



## BOOK REVIEWS

### THE FACTS AND MYSTERIES OF THE CHRISTIAN FAITH

By Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Company, 212 pp; \$1.50.

This little book has all the easy balance and firm, muscular weight that we wish to use when we talk of revealed faith. Our faith seems obvious to us when thinking of it, yet it proves to be difficult to put before others in a poised, urgent way. The book of Pieters does this with surprising finality, taking each major item of Christian conviction on its Biblical basis. It is Biblical theology, though the name sounds rather too pretentious for so small and simple a book.

We wish at times to put one of the great books on theology in a home that needs a mature outlook. When we think of the classics in theology, we know they call for time and practiced reading habits, so that they are beyond the patience of laymen; and perhaps beyond their pocketbooks.

But a layman can read Pieters. Experience as a teacher has served to condense and yet temper his writing. Laymen have been impressed by looser, liberal ideas that sift from academic and magazine sources. They have a pronounced belief that Christianity is open to question and is on a par with all other religions. They will be pleasantly parted from that view by this small book.

A century ago, sound judgment was fed by several excellent books on Christian faith that were found in homes with any desire for Christian development. Today they read a flood of print high-pressured by the book clubs and reviewers, consisting of novels and essays written by those who either scorn Christian faith or toy with fringes of it. For religion has proved to be a good subject for money-making stories, if they are free-handed enough with vital convictions. It is well to place in the hand of readers a book of avowed Christian convictions that is at once racy and test-worthy.

The book of Pieters supplies the material out of which granite convictions are built. It is safe to say that it is more satisfying to scholars as well as novices in the field of Christian writing than any of the more elaborate theological books that have been produced in the last fifty years.

—Willis Thompson.

This book may be ordered from: The Southern Presbyterian Journal Company, Weaverville, N. C.

### PREACHING FROM SAMUEL

By Andrew W. Blackwood. Published by the Abingdon-Cokesbury Press, Nashville, Tenn. Price \$2.00.

The lack of expository preaching is well known. Ministers know that virtually all the sermons they read are topical, and that texts are usually mottoes. Laymen know that the preaching they are most benefitted by is the sort that explains the words of a given text and applies them practically. Many can testify to the value of following the exposition of an entire book of the Bible.

Ministers will find Dr. Blackwood's latest book helpful for such preaching. The author is to be commended for his selection of the seldom preached

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books of Samuel as his material. He is also to be commended for his suggestions for careful study and preparation.

The books of Samuel, the author points out, peculiarly fit a time of reconstruction. Their one idea throughout is said to be this: "In days of rebuilding, the leader of the nation needs to discover and to carry out the will of God." The material is grouped under three heads: The Pastor Who Guides In Rebuilding; The Ruler Who Fails In Rebuilding; The Man Who Leads In Rebuilding. It is obvious at many points, however, that the material cannot be grouped as easily as the author suggests.

A disappointing feature of this book is the lack of emphasis upon Christ in His saving work. Christ, the Prophet, the Priest, and the King, is the theme of the Scripture. Christ must be proclaimed by every sermon. He is to be preached also from the books of Samuel.

—Adrian De Young.

### THE VOICE OF THANKSGIVING

Compiled and edited by the Moody Bible Institute of Chicago, Ill. Published by The Moody Press, 153 Institute Place, Chicago 10, Ill.

The title of the hymnals, "The Voice Of Thanksgiving," is taken from Psalm 26:7. This particular one is the fifth that has been published by the Moody Bible Institute. In the words of Dr. Will Houghton, President of the Moody Bible Institute: "It is intended to serve as a defender of the Faith."

holding forth the Word of Life for joyful and confident vocal utterance."

There are 395 hymns and choruses in this volume and 39 responsive readings. At the beginning there is a table of contents and at the end a topical index and an index of titles and first lines. Some of the choicest of the old hymns of the Church are to be found in this book and also some of the beautiful new gospel hymns. It is a splendid book for young people's or adult groups and is attractively bound in maroon with gold lettering. This hymnal will undoubtedly be a great musical contribution to the evangelical churches of our day.

—Clifford Smith.

This book may be ordered from: The Southern Presbyterian Journal Company, Weaverville, N. C.

### GOING TO CHURCH WITH BETTY AND BOB

Published by the Standard Publishing Company, Cincinnati, Ohio. Price \$1.00.

"Going To Church With Betty And Bob" is a beautifully illustrated children's book containing Scripture verses, stories, songs, prayers, and poems. In this little booklet various aspects of the child's spiritual needs are treated under four main headings: In God's House, Jesus Loves Us, God Is Good, and We Give Thanks. The Scripture reference is given on which each Bible story is based, and also a memory verse for the child to learn in connection with each story. Every person who is attempting to teach the things of God to preschool children, whether at home, in the Sunday School, or in the kindergarten, will gain valuable assistance from the use of this book.

—Clifford Smith.

This book may be ordered from: The Southern Presbyterian Journal Company, Weaverville, N. C.

### AND SOME BELIEVED

By Chaplain Arthur F. Glasser. Published by The Moody Press, 153 Institute Place, Chicago 10, Ill. Price \$2.00.

Chaplain Glasser has compressed a great many experiences into comparatively few pages. The book covers the interval from his sailing from San Francisco until his return, and includes all his overseas duty. During this time the author went through New Zealand, then was stationed with the First Marine Division in Australia, and later followed them through the fighting.

In all his book the author never stops preaching. In many of the conversations and to all types of people the way of salvation is explained. No one could read this book without knowing, intellectually at least, the way of salvation.

Christians will find their hearts warmed by the reading of this limited autobiography of a chaplain who went everywhere preaching the gospel "and some believed."

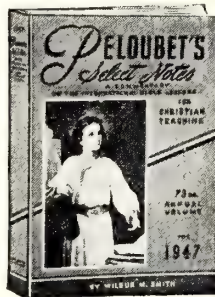
—McKinley Weaver.

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## IT'S A SHAME

By Rev. L. T. Wilds, D.D.\*

The shame is that our whole Church is just playing at its supreme and Christ-given mission of giving the Gospel to the world—especially in the matter of furnishing the money that is necessary. What do we ask of our membership of 500,000 for Foreign Missions for the entire year, 1947-48? \$1,430,600.00, or about \$3.00 per member, or what the average member will spend on mere pleasure in a month or two. For Home Missions, we ask \$699,750.00, or about \$1.50 per member. And for all of our 12 Assembly's Causes we ask \$3,110,000.00, or about \$6.00 per member. If that is not merely playing at the Church's mission, if that is not a shame, we do not know what is. Talk about sacrifice (Matt. 16:24)! We Presbyterians do not know the meaning of the word. We look at the cross of Christ; and then we give Him only the crumbs from our tables, only what may be left over after we have indulged ourselves in our pleasures and luxuries.

We think that the removal of this shame must begin with the higher-ups who determine the "askings" of the Church. They are its leaders, and no organization ever goes beyond its leadership. They need to "raise their sights" considerably in order to set before the Church a worthy aim for its giving. They need to get more faith, not only in God, but in the people or members of the Church—faith in their ability, their interest, their liberality, their love and loyalty to Christ, and their



consecration to Him. Such faith would lead our Executive Committees to ask far more than they are asking. Doubtless they would reply that they are asking on the basis of what the Church has given in the past. But, in Heaven's name, where are we to seek the standard for our Christian conduct and duty? Is it in what we have done in the past—which may be utterly sinful? Or are we to seek it in the Word of God, of Christ our Lord?

Yes, and we preachers need to have more faith in the people, our people—that they will follow where we lead them. We are the captains of our church companies. A captain in the army receives orders from above, transmits them to his company, and goes before it and leads it—and it will follow. And if we preachers will do that, with earnestness and zeal, our people will follow.

Dr. Darby Fulton tells us that, on account of inflation in China and elsewhere, it is impossible to send out some of our missionaries—unless more money is available. It has always been that way: the lack has been, not lives or those who are willing to go, but the money necessary to send them out. If that is not a shame on the Church, we do not know what could be.

Let those who name the askings of our Church have faith in our people and set before them a worthy goal. And then let our preachers have faith in the people and call upon them in Christ's name to reach the goal. And our host of consecrated men, women and young people will do it.

\*Hendersonville, N. C.

## Christian Race Relationship

By Rev. Wm. F. Junkin\*

Several weeks ago there was held in the Presbyterian Church in Tazewell, Va., a very inspiring, helpful, and exemplary service.

A Mr. Holley, a negro barber, held in high regard by all people of the community, white and black, had died. The buildings of the several negro churches are small. The officers of the Presbyterian Church offered the use of their beautiful building for the funeral service. The main auditorium was crowded with negroes. The large Sunday School assembly room, thrown open to the main auditorium, was about two thirds full of white people. The service was conducted by negro and white Pastors. Mr. Freeman, Pastor of the Presbyterian Church, read a very beautiful summary of the life and character of Mr. Holley. The choir was composed of members of the different white churches. A negro woman sang a solo.

The impression on the community was profound. One man of an old Tazewell family said to me: "This is an example of the best of the South."

The relation between the whites and negroes in this town is unusually fine. One notes this cordial relationship in the pleasant greetings between white and black as they meet on the streets. We never hear of inter-racial trouble. Every summer, in addition to the Daily Vacation Bible Schools for white children, there is a D. V. B. S. for negro children held in the educational building of the Presbyterian Church, with an attendance of more than a hundred.

## AGAIN WE CALL TO YOUR ATTENTION

### *The Year's Six Best Books*

Six outstanding religious books published during 1946 have been selected at our request by Rev. John R. Richardson, D.D., Book Review Editor of *The Southern Presbyterian Journal*. Any of these may be ordered directly from us ... Dr. Richardson's selections:

#### THE NEW MODERNISM

By Cornelius Van Til, Ph.D. Price .... 3.75

#### BREAKFAST TABLE AUTOCRAT

By Richard Elsworth Day. Price ..... \$3.00

#### THE INFALLIBLE WORD

A Symposium by Members of the Faculty of Westminster Seminary.

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#### THEREFORE STAND

By Wilbur M. Smith. Price ..... \$3.00

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By Carl F.H. Henry. Price ..... \$3.00

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If this kind of Christian recognition and regard were more real and exemplified here and all over our Southland, there would be less talk of that kind of mixing of the races which is not to be desired by right thinking people of either race.

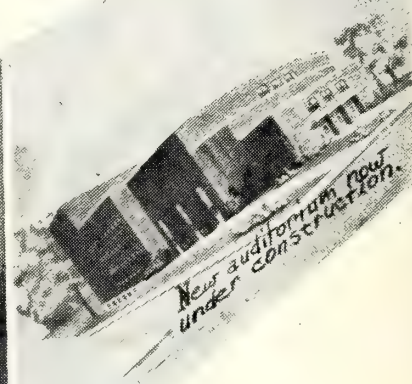
\*Tazewell, Va.

### Paul's Religion A Religion Of Redemption

"The religion of Paul . . . is a religion of redemption. Jesus, according to Paul, came to earth not to say something, but to do something; He was primarily not a teacher, but a Redeemer. He came, not to teach men how to live, but to give them a new life through His atoning death. He was, indeed, also a teacher, and Paul attended to His teaching. But His teaching was all in vain unless it led to the final acceptance of His redemptive work. Not the details of Jesus' life, therefore, but the redemptive acts of death and resurrection are at the center of the religion of Paul. The teaching and example of Jesus, according to Paul, are valuable only as a means to an end, valuable in order that through a revelation of Jesus' character saving faith may be induced, and valuable thereafter in order that the saving work may be brought to its fruition in holy living. But all that Jesus said and did was for the purpose of the Cross. 'He loved me', says Paul, 'and gave Himself for me.' There is the heart and core of the religion of Paul." —J. Gresham Machen.

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# THE SOUTHERN PRESBYTERIAN JOURNAL

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*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the Act of March 1, 1879."

Volume V — Number 20

FEBRUARY 15, 1947

Yearly Subscription \$1.00

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# THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States.*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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**Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.**

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## EDITORIAL

### "Peppy Prodigies"

From time to time we hear that some successful minister is in the habit of making a prodigious number of visits in his parish. Dr. So-and-So averages 50 calls a week, we are told. The Rev. Mr. Such-and-Such piles up a total of 2,000 calls a year.

The writer has no quarrel whatever with the man who is able to do such amazing pastoral work and to keep it from being superficial. Some men are endowed with extraordinary energy and can work from 6:00 or 7:00 A.M. to midnight regularly without apparent strain.

But it is objectionable to have such an extreme standard presented to the average pastor as if he should work the same way. Must we all be "peppy prodigies?" Must a man be a community Jack-in-the-box, popping in and out of the homes of bewildered people?

Many conscientious pastors will find such a standard objectionable for several reasons. In the first place, it emphasizes quantity rather than quality. Such visitation is almost certain to omit Scripture reading and prayer. It leaves little time for what is often the gradual disclosure of deep needs. There are occasions when a man with a shepherd's heart will stay an hour walking through the valley of the shadow.

Second, such a standard may be impossible. Some home mission workers must push their cars over miles of a washboard road to see one isolated family, or must drive 25 miles from their manse before they can even begin to visit in one of their fields. It may be impossible for the hard pressed city pastor who has limited physical resources. Didn't Woodrow Wilson require 9 or 10 hours of rest each day?

Third, such a standard may encroach upon the hours of study or the demands of administrative and committee work. A man must keep fresh spiritually and intellectually; he often has duties of administration in the presbytery, synod and assembly in addition to those of his parish and community.

The writer is convinced that each man must work out his own salvation as the Holy Spirit leads him from day to day, always aiming, of course, at a well-balanced, efficient schedule full of honest labor. When we get to compiling impressive records so we can talk about them, one of those seven ugly ducklings is sure to be waddling around nearby and the name of that duckling is pride.

—C. N. W., III.

## Racial Tensions

### LET US DECREASE — NOT INCREASE THEM!

In the August, 1945, issue of *The American Magazine*, Bishop Oxnham, at that time President of the Federal Council, had an article entitled "The Nazis Aren't Licked Yet," an article on the race problem here in the United States.

With a great deal in this article we were in thorough agreement, as we believe every Christian should use every legitimate method to help eradicate race prejudice, unfairness and discrimination.

However, the ultimately most important issue was ignored, and this unwarranted and unwise statement was made: "The man who excludes a Negro from any of the privileges of democracy, who sets up barriers against any human being because of his race or creed, is a Nazi."

After reading this article we wrote Bishop Oxnham, and, after quoting the above statement, asked him this categorical question: "Am I to gather that you are willing for your daughter to marry a Negro? In case you do not have a daughter would you still consider it proper to insist that this barrier be broken down, as a solution to the race problem?"

As has been so characteristic of Federal Council leadership, the question was evaded entirely. Bishop Oxnham said three times in his reply that, "the issue of intermarriage is not before us;" that "Negroes are not interested in marrying white persons," that "neither the negro nor white is calling for it."

But, according to Bishop Oxnham's article, either he does set up a barrier against intermarriage



between Negroes and whites, or, to use his own extreme language, he "is a Nazi."

It is the ignoring of this problem which is keeping many of us, who are most concerned about improving race relations, from joining with some of the leadership in our Church.

Recent agitation for inclusion of Negroes in all privileges, activities, and conferences at Montreat, is a question most important to our Church.

We welcome our Negro brethren to the General Assembly, and, in recent years they have received a recognition out of proportion to their numbers. That is all right and it may well be continued. Negro women can certainly be given the privilege of sharing in the Women's Conference. The Bible and Foreign Missions conferences may also offer opportunities for mutual enrichment. While we believe there is a better solution, we are still willing to agree that these privileges and opportunities of Montreat may be made more open than now.

However, with all our hearts we doubt the wisdom of bringing our young people together with Negro boys and girls in the Young People's Conferences.

We doubt the wisdom of this for a number of reasons. **First:** at these conferences the social and recreational aspects are stressed, along with the spiritual. These contacts in the most impressionable years, and under the stimulus of an **overstressed** racial consciousness, can well lead to tragic and disastrous results.

For those who think our fears spring from a distorted or evil mind we would mention the following facts. Within the past year a white minister, (not of our Church), has sought to marry a negro woman and was only prevented from doing so by the laws of the state in which he was living. Again, a director of religious education in one of our own churches, stirred by the present over-emphasis on this matter, has been heard to remark that the ultimate solution of the race problem is intermarriage.

Again, one of our ministers has become so obsessed by the racial issue that some of the members of his congregation have been forced to protest because of the time he spends with Negroes socially, to the neglect of his own work.

In the **second** place, we doubt the wisdom of bringing our boys and girls to Montreat, or to other summer conferences, with Negro boys and girls because we are afraid of the extremes of some of our leadership.

Too often young people are made to feel that they are not being Christian unless they adhere to the type of solution offered them. For instance, years ago many young people were led to believe that the only Christian solution for war was a blind agreement never to participate in war. So today some are being taught that the only Christian approach to the race problem lies in unrestricted social contacts.

The leadership which caused many young people in summer conferences to promise never to again sanction or participate in a war is now discredited and those young people are disillusioned and some of them dead.

Just as surely, those who advocate breaking down of all social barriers, as part of the solution of race tensions, will be discredited. Not only so, but

tragic results surely lie in wait for some who likewise fail to distinguish between Christian principles and man-made solutions.

Yes, brethren, unless Christian leadership, both Negro and white, recognizes that **there is a line which must not be crossed**, the real problem will not be satisfactorily solved.

It seems to the writer that Christian energies towards the settling of these difficult problems will be more wisely expended if used towards the elimination of unjust discriminations, rather than when aimed at closer social contacts.

Just to mention a few things which can be done which will go far to relieve racial tensions. Accord to the Negro the title of "Mister," "Mistress" of "Miss" when indicated. Provide suitable hotel and restaurant accommodations where needed. Pay equal wages or salaries where work of equal quality and efficiency is performed. Seek the elimination of the word "Negro" from all news reports of law-breaking. Too often such reports give the fallacious implication that race is the issue, rather than the law itself. Also, provide adequate educational facilities for Negroes.

The Christian can in a hundred ways show love and consideration for those of another race, and this love can easily be recognized and reciprocated.

Why complicate a difficult problem by advocating unnecessary social contacts, which instead of easing tensions, inevitably increase them, thereby adding to the problems we face.

—L.N.B.

## Alabama Episcopalians Becoming Aroused At Subversive Activities Of Federal Council

This Journal is not indulging in a witch hunt when it maintains that the Federal Council's activities are directed towards a destruction of our present economic system with a substitution of socialism and neo-communism in its place.

"The Birmingham News" of January 24, carries the following revealing article: During a meeting of the 116th Annual Convention of the Episcopal Diocese of Alabama we are told:

"A committee—to be appointed by Bishop Carpenter—and charged with the duty of informing churchmen in the diocese of the philosophy of government, economics, and business relations which is being advocated by the Federal Council of Churches of Christ in America and its employed representatives, was authorized, it being said that at times statements have been made by such employees which seem in direct contradiction to the official policies of the Episcopal Church. The Episcopal Church is a member of the Council. Several resolutions regarding these asserted differences of opinion existing in pronouncements of the Federal Council and its employees were considered and referred to the newly created committee for further study. John Ebough, Jr., of All Saints Church, and the Rev. William Marmion, of St. Mary's Church, Birmingham, Alabama, were leaders in the discussion."

This Journal would urge the laymen of our Church to thoroughly acquaint themselves with these subversive activities of the Federal Council and make their opinions very clearly known to their pastors and to our church courts.  
—L.N.B.

## Modernism Outmoded

Excerpts from Inaugural Address of Professor Robert Lennox, M.A., Chair of OT Literature and Exegesis, Presbyterian College, Montreal, Canada.

"One of the finest expressions in our day of the results of that earlier Old Testament scholarship is the book by Dr. H. E. Fosdick, **A Guide To Understanding The Bible**. But W. Eichrodt (Professor of OT in Basel) in his review of it, while recognizing its many valuable insights and emphases, is constrained to speak of it as a monument to that which is past. We, he insists, are entering a new phase of biblical studies . . . So far from being a history of man's ideas about God, the Old Testament is rather a self-disclosure of God Himself and a revelation of His purpose. The Old Testament writers, like Paul in a later day, were conscious of one thing more than anything else: not that they had come to know God, but that they had become known of Him.

"God had come to hold for them the centre of the whole drama of history, and as a result life had become instinct with meaning and history had a definite goal. Thus the Old Testament points beyond itself to its fulfillment in something outside itself—rather to Someone outside itself—a fulfillment which is easily discernible in the New Testament.

"For Origin in the third century and for Augustine in the fifth, even as for the reformers, Luther and Calvin in the sixteenth the essential message of the Bible from beginning to end was God's redeeming work which culminated in Christ . . . The necessary corollary to this was that God Himself was the Author of Scripture, because the Scriptures spoke of Christ . . . Thus it is God Who is its Author, and Christ Who is its message, and the Divine Spirit Who is its final interpreter to our hearts."

## Save The Southern Presbyterian Church

By Elder W. A. Cochran  
Bessemer, Ala.

The Southern Presbyterian Church is confronting the most serious time in all its history. A great number of her officers and members have not kept in touch with just what is taking place within their church.

On May 31 of this year, the question of Organic Union between the Northern and Southern Presbyterian Churches is to come before our General Assembly at Montreat. In all the articles that have been written and published, no one has yet given any good reason for this union; but there seems to be a great number of good reasons against it. Many of the leaders in the Northern Church are Modernists. About two years ago, the Moderator of their General Assembly said that the Virgin Birth, the Miracles of Christ, the Atonement and the Resurrection, were only theories and not facts. Because

of this, a consecrated Quaker Oats man in Chicago, who was a member and Elder in the Fourth Presbyterian Church there, resigned. This man gave more than sixty percent of his net earnings to the church. We cannot afford to join in with them as we cannot accept the Modernist beliefs.

If you will read the new book of church order that they propose to use under the merger, you will readily see what the Southern Presbyterian Church will be up against. One Synod will comprise about four states instead of one, which will necessitate a long trip for your Preacher and Elder, and the General Assembly may meet in Maine or on the West Coast. The North will have four votes to one of the South. Therefore we would lose control of our churches, schools and seminaries.

A number of years ago the Northern Presbyterian Church took over the Cumberland Presbyterian Church. Today most of them are closed. The Southern Presbyterians should not let this happen to them.

## Catching The Spirit Of The Age?

By Rev. W. Earle Stevens, Jr.\*

The minister of the Gospel, to find favor with the people, is often tempted to be conformed to the spirit of the age in which he lives. In regard to this we point out the words of G. Campbell Morgan: "We are sometimes told that we need as preachers to catch the spirit of the age. I deny that emphatically. Our work is not to catch the spirit of the age. It is to correct the spirit of the age." Or better yet, we turn to the desire of Paul, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God."

Paul's ministry to Corinth was to those accustomed to the wisdom, the oratory, and the culture of the world, and well did he know that his congregation could have been larger, finer (as the world sees it), and more attractive to other Corinthians if he would but conform his message to that of the world. However, Paul knew that the "friendship of the world is enmity with God" and he determined not to know anything among them "save Jesus Christ and Him crucified."

Paul knew nothing of a social gospel nor of a gospel conformed to the spirit of the age in which he lived. But he did know that the Gospel which he preached could change the hearts and lives of those who lived in the world: that those stained with sin, the offcasts of society, and the delinquents could become a new creation in Christ Jesus.

Paul found that God had placed a sting and an arrow of conviction and a message of judgment in the Gospel of Jesus Christ, and that as a true minister of Christ he had no right to lessen that sting, nor to take the point from that arrow, nor to soothe the judgment in that message.

Did that type of preaching have an effect upon the world and upon society? Enough for the world to say, "these that have turned the world upside down are come hither also."

\*Pastor of the Westminster Presbyterian Church, Shreveport, La.



# What Does The Southern Presbyterian Church Mean By "Inspiration Of Scripture?"

By Tom Glasgow\*

If we are to have peace and harmony throughout the Church, many believe that we should again declare what we—as a church—officially mean by the term, "Inspiration of Scripture." Virtually all of the present dissention disrupting the Church at this time would seem to stem from confusion on this one point—"Inspiration" and "Authority" of Scripture.

The division over the question of "Union" is largely due to a widespread belief that the U. S. A. Church has drifted far from the historic interpretation held by the U. S. Church on this important point.

The constant overtures, urging our withdrawal from the Federal Council of Churches, have as their base the sincere belief that the leadership of that body differs widely from our position on this issue. Time and again we feel embarrassed because of secular activity of that body, which secular activity is believed to be contrary to the proper activity of a "spiritual agency." These overt acts, **together with public utterances by its leaders**, are believed by many to be at complete variance with our viewpoint of "Inspiration."

When one reads the First Chapter of our "Confession of Faith" it would seem difficult to understand how there could be any misunderstanding of what the Confession is trying to declare as our position on this vital issue. Again and again, in one paragraph after another, the Confession would seem to endeavor to declare that it holds the **entire text of scripture**—the books cited and listed by name—wholly and personally—"being immediately inspired by God (directly and in toto!) and by His singular care and providence, kept pure in all ages, are therefore authentic"—are wholly authoritative as the Word of God, unreserved and completely!

In spite of the seeming clarity of this declaration of Chapter I of the Confession, sincere and able men and leaders in the Church do not interpret this passage to so hold or mean. Important leaders in our seminaries, church schools and pulpits, while sincerely believing that the Scripture **contains** the authoritative Word of the living God, these gentlemen contend and believe that it **also contains** sections which are Hebrew history only and folk lore which carry no greater than human authority as such!

These gentlemen are sincere and earnest in their convictions, nor can they justly or lightly be scoffed at as "Unbelievers" or "Modernists" (in the current rationalistic implications of that term). The fact remains, however, that they are believed to be at wide variance from the historic position of our Church and with the **normal and reasonable** interpretation of the language used in our Confession of Faith. It is claimed by these gentlemen that they "accept" the Confession and that their interpretation of "Inspiration of Scrip-

ture" conforms with the Confessional statement! With equal earnestness, and certainly with overwhelming support of the Confession itself and the **normal** interpretation of the language therein used, it is contended and believed that in this "accepting" of **part and rejecting of other parts of the books listed in Chapter I, Paragraph II**, these leaders have definitely and vitally departed from the historic position of the U. S. Church and the view held by its founders at its very beginning and for the first three quarters of a century of its existence!

If this condition exists in the Church—and, Gentlemen, we submit that the facts that are of common knowledge declare that **it does exist!**—how can we have either "peace" or "harmony" until this vital issue be officially **resolved**? It is conceded that serious division may result from the facing of this issue. Is this division less dangerous or disastrous than, by failing to face it, we become powerless as a Church in the surging sub-currents of friction which have been steadily mounting in our midst? Has the time come when frank, honest, earnest and open debate of cardinal issues is less desirable than growing friction which would devastate and destroy?

We are told by the "Liberal" wing of the Church that they "accept the Inspiration of Scripture." We ask, "What Scripture?" We are told, "The original manuscripts." We ask, "Where are these 'original manuscripts'?" We are told, "We do not have them." We then again ask, "What Scripture is it then that we do accept?" Certainly we cannot accept something that does not exist! Brethren, why all the "bush beating?" The historic position of the Protestant Church and **our** Church throughout its and our existence has contended that the translations of the Scripture which have been in use for centuries **are** correct translations of these "original manuscripts!" Does it not seem that the only reasonable, rational, practical and fair answer which our Confession obviously endeavors to make in its initial chapter, is the answer which our Church (and the Protestant Church generally) has made down the centuries? We commend as a clear response to the question here raised and a practical and helpful approach to the resolving of this issue, the official acceptance of the declaration quoted here below. By it, the hopeless chaos and confusion, incident to the position of the Liberal wing of the Church which contends that the Scripture "**contains**" the Word of God **AND other human writings** is resolved and answered. The positive and historic position of the Church is therein declared, but also, the vital right of research and examination—essential to the complete freedom of conscience—is maintained and preserved. We quote and invite your careful consideration and adoption of this or some similar clarion declaration:

"We accept the translation of the Scripture which we have, which translations have been prepared by **carefully selected scholars**, who have

examined in detail all available manuscripts with such scrupulous care and exhaustive thoroughness that we believe that they portray in these translations a true copy of the original plenarily inspired revelation of God's declared will for mankind. On such a basis we consider them sacred and inviolate, composing a truly Holy Book which should be added to or subtracted from only after a more thorough, competent and exhaustive study has revealed to the established Courts of the Church that such addition or subtraction more perfectly sets forth God's original and perfect revelation. And further, although our freedom of conscience permits free research in this matter, it is neither wise nor proper that we lightly or casually project our several findings or teach or preach them, which findings are at variance with the established translations which the Church has approved for generations but that these personal views should be revealed and discussed publicly, with all care and dignity, amid the learned and mature leaders of the Church in the official Church Courts, where there is a minimum of danger of arousing unprofitable and destructive doubts as to the gen-

eral authority and sacred accuracy of the whole Bible as God's inspired and holy Word."

Brethren, the issue here presented is not "academic." It is cardinal in the reconstruction of a sound foundation for a united Church. The discussion here projected lies wholly within the province of our CHURCH COURTS. No professor or preacher, with propriety or wisdom, can elect to decide this issue for his students or his congregation. To preach or teach otherwise insures a divided Church, and an actual and vital change in the meaning of our Confession by Infiltration rather than by competent debate by equals and in our church courts which are the only proper and constitutional agency to so decide! No greater issue confronts the very life of our Church at this hour. We urge that the issue here raised be faced—frankly, earnestly and promptly, and may the Spirit of God lead us to His wisdom therein!

\*Elder in the Myers Park Presbyterian Church, Charlotte, N. C.

## The Book Of Exodus

By Edward J. Young, Ph.D.

*This is the fourth in the series of articles on Old Testament Instruction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa.*

The second book of Moses is called in Hebrew, after its opening words, "Now these are the names of." When it was translated into Greek, the translators gave it the name Exodus, i.e. going out, for the central theme of the book is the departure of the Israelites from the land of Egypt. The book relates the preparations for the departure, first by describing the hard bondage which made the people sigh for deliverance, and then by showing how a leader was raised up whom God would use to break the yoke of oppression and through the plagues reveal the power of God. Thus there is presented both a negative and positive preparation for the great deliverance.

Being thus prepared, the people are led forth "out of the land of Egypt and out of the house of bondage," accompanied by extraordinary displays of God's great power until finally they are brought to Sinai in the wilderness. Here they encamp, for they are now ready to be organized formally into the people of God, the holy nation. Consequently, the remainder of the book deals with the legislation which was necessary to accomplish this end. The book of Exodus thus presents a unified and harmonious whole. It consists of a straightforward, continuous account and falls into three principle divisions.

### (1) The Sojourn In Egypt (1:1 - 12:36)

This first section of the book may be divided as follows:

(a) 1:1-7. The numerical strength of the Hebrews in Egypt. These introductory verses form a connection with Genesis and presuppose the book of Genesis. They serve as a transition from the

book of Genesis to that of Exodus and also, by their reference to the increase among the Israelites, prepare the way for the subsequent narrative. (The reader should note such incidental evidences of the unity and inward harmony of the Pentateuch, which point toward the conclusion that the work is the product of one mind and not a compilation of conflicting documents).

(b) 1:8-22. The severe affliction of the Israelites by which they were compelled to take part in the construction of Pithom and Rameses. The excavations in Egypt have, according to authorities, confirmed this fact.\*

(c) 2-4. The preparation of Moses for his task as leader of the people. God makes known to Moses the fact that Israel is His people and that He has come down to deliver the people from bondage. The Name "I Am" which He reveals, is His covenant Name. Let it be noted that our Lord definitely placed the imprimatur of His approval upon the historicity of the events recorded in Exodus 3 (cf. Mark 12:24ff).

(d) 5:1-12:36. The contest with Moses, the plagues and the institution of the passover. Moses was to approach Pharaoh with the request that the people be permitted to go. By way of credentials, he was provided with miracles, and the performance of these miracles would make it clear both to Pharaoh and to the Israelites that Moses was truly an ambassador from God.

We are living in an age, however, which disbelieves in miracles. What, therefore, shall we say

\*See W. F. Albright, *From The Stone Age To Christianity*, 1940, Page 190.



about these miracles which are recorded in the book of Exodus? The Scripture, in speaking of miracles, uses such terms as signs, wonders, powers. These are not merely wonderful or unusual or extraordinary events of ordinary providence, but they are signs or powers.

We may define a miracle as a direct act of God's special revelation, performed by God in the external world, contrary to the ordinary course of nature, and designed to be an attestation or sign. An example will suffice. One of the miracles recorded in Exodus was that of the plague of flies. This event occurred, not in the heart of man, but outside, in the external world, where it could be discerned by the senses. It was an act accompanying God's special, redemptive revelation. It was wrought contrary to the ordinary course of nature, in that the swarms of flies afflicted the Egyptians and not the Israelites: discrimination was apparent. (Exodus 8:21-23). Apparently, therefore, in the performance of this mighty miracle God worked above or possibly even against the means of which He makes use in ordinary providence. Furthermore, the appearance of these flies was a sign or attestation "to the end thou mayest know that I am the Lord in the midst of the earth." (Exodus 8:22b).

It should further be noted that in the miracles of this portion of Exodus there is deliberate design, for they progress in the intensity of their severity. They also make a distinction between the people of God and the Egyptians, and the last plague reveals a particularism, smiting the Egyptians, not indiscriminately, but only the first-born.

These miracles are not mere exhibits for the entertainment of man but they teach the character of God, and are performed in connection with the plan of redemption. Only God can perform a miracle. The magicians of Egypt merely wrought lying wonders, which were but imitations and counterfeits.

This is the first period of miracles in Biblical history. They are necessary at this time as accompaniments to the mighty act of deliverance which God would perform in bringing forth the people from Egypt and establishing them in Canaan. Can we believe in miracles? The basic question is: Do we truly believe in the almighty Trinity who created heaven and earth, the one God who in all His attributes is infinite, eternal and unchangeable? This God has all power. In His ordinary providence He does make use of means. Nevertheless, at His pleasure, He may work without, above or against them, and in connection with His gracious deliverance of the children of Israel, He did so work. (See the Westminster Confession, Chapter V, Section III).

## (2) The Journey From Egypt To Sinai (12:37 - 19:2)

(a) 12:37-42. The journey from Rameses to Succoth. As to the historicity of the departure from Egypt, there can be no question. Precisely when, however, did this exodus occur? There are two views as to the date of the exodus. One view would posit an early date, about the middle of the fifteenth century B. C. The other would prefer a later date, probably about 1290 B. C. Which of these dates is correct? The present writer believes that it is not possible with our present knowledge to settle the question dogmatically. The question is not a simple one to resolve; indeed, it is rather

complex, and there are many factors which must be taken into consideration. However, the Biblical data seem to favor the earlier date. What is most important, however, is the **fact** of the exodus. It did occur, as the Scripture relates.

(b) 12:43-51. This little section contains further regulations concerning the Passover, particularly setting forth the conditions under which the stranger might partake.

(c) 13:1-22. This chapter serves the function of a parenthesis. It describes the feast of unleavened bread and narrates the journey to Etham.

(d) 14:1 - 19:2. The passage of the Red Sea and the journey to Sinai. It has been the testimony of those who have been in the Sinai Peninsula that these chapters in Exodus accurately reflect the conditions of the desert. The writer has been privileged to travel in the Sinai Peninsula and he would add his testimony to this fact. "It is perhaps understandable that those who have never been in the desert of Sinai would scoff at the historicity of the narratives in the Book of Exodus. But one who has been in this region knows that the narratives bear the air of reality. It is almost impossible to think that they were written by anyone who did not know the desert.\*\*

## (3) The Sojourn At Sinai (19:3 - 40:38)

(a) 19:3-25. God proposes a covenant relationship with Israel, upon condition of obedience. This covenant relationship is theocratic; the people of God are now to be established as the theocratic nation. It is God, not the nation, who establishes this relationship. This theocratic nation is to be "unto me a kingdom of priests and an holy nation." (Exodus 19:5b).

(b) 20:1-20. The ten commandments, the basis of the theocracy. This remarkable body of legislation is not to be regarded merely as a group of laws which the Hebrew nation found to be practicable. They are not laws of human but of divine origin. These remarkable laws summarily comprehend the moral law of God, which moral law "is the declaration of the will of God to mankind, directing and binding every one to personal, perfect and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body, and in performance of all those duties of holiness and righteousness which he oweth to God and man: promising life upon the fulfilling, and threatening death upon the breach of it." (See Question 93, The Larger Catechism).

The presence of the Ten Commandments causes a stumblingblock to negative critical theories, for the presence of precisely these laws cannot satisfactorily be explained except as the product of special Divine revelation.

(c) 20:21 - 23:33. The book of the Covenant. This section contains the constitution of Israel, comprising laws which relate to worship and the rights of man. Some of these laws are similar to those which are found on the famous Code of Hammurabi of Babylonia (Eighteenth Century B. C.) The discovery of this code has silenced forever the objection that writing was not known at the time of Moses. It also indicates the antiquity

\*\*The Presbyterian Guardian, April 10, 1944, Page 110.

of the laws of Exodus. However, Moses did not borrow from Hammurabi. No doubt many of these laws, because of their intrinsic value, were widespread in the ancient world. Under Divine inspiration, Moses gathered those particular laws which would serve as the foundation for the Israelitish nation.

(d) 24:1-31:18. The covenant is ratified and the covenant meal is eaten. The specifications of the tabernacle are revealed to Moses in the mount.

(e) 32-33. The sin of the golden calf.

(f) 24-40. The erection of the tabernacle. Incidental evidences of genuineness appear in the account. For example, there is reference to the Shittim wood (a species of acacia), a tree which is plentiful in the wilderness of Sinai. Israel was

now the theocratic nation, i.e. the nation in which God had taken His dwelling. A sanctuary in which God might make His dwelling was built, commonly known as the Tabernacle. This was to be the dwelling place of the covenant God and the tent where the Lord met His people. Thus, Israel is established as the chosen nation.

Who can read the book of Exodus without being impressed by its remarkable unity and harmony? But was this book really written by Moses? Such is its claim. Moses wrote the book of the covenant (Exodus 24:4), and the laws relating to the sanctuary and the ritual (found in Chapters 24-40) are expressly said to have been revealed to Moses. If these claims are not true, the book of Exodus must be dismissed as fraud. "Did not Moses give you the law?" asks our Lord in John 7:19. Let us who name the Name of Christ abide in His judgment.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For March 2: Jesus Sums Up His Claims

Scripture: John 12:12-50; Mark 11:1-10. Devotional Reading: Psalms 2.

Jesus claims to be the Eternal Son of God, our Saviour and Redeemer. As our Redeemer—the Anointed One, the Christ—He executes the three-fold office of Prophet, Priest, King. The object of John's Gospel as stated in 20:31, is: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In our chapter we have a sort of summary of these claims of Jesus. He is clearly revealed here as King, Verses 12-19; as Priest, Verses 20-36; as Prophet, Verses 37-50.

Our Devotional Reading, Psalms 2, is a most striking prophecy concerning Christ as King. "I have set my King upon my holy hill of Zion." God has given all the nations of this world to His Son. They may plan and plot all they please, but all their rebellious plotting will be in vain.

**Jesus Christ claims to be King: 12:12-19.** "Behold thy King cometh."

Comparing the passage in John with the one in Mark we see that Jesus carefully planned His "Triumphal Entry" into Jerusalem. In Matthew's Gospel the kingly aspect of the Messiah is predominant. The Genealogy and the question of the wise men, "Where is he that is born King of the Jews?" are indicative of this general viewpoint.

It is useless to speculate on what would have been the result if the Jews had accepted Him as their King. It is true that for this one day "the whole world is gone after him," as the Jewish leaders said in their chagrin, but it was only a passing emotion and the crowd just a few days later—many of the same people, no doubt—shouted, "crucify him, crucify him." If He had

been willing to have been crowned by such people, as an earthly monarch, he could have worn a crown of gold instead of the crown of thorns which they pressed upon his brow very soon after this demonstration.

He refused an earthly kingdom of unregenerate Jews that He might have a heavenly and spiritual kingdom of regenerated men and women from all the world. The devil had assailed Him with this very temptation when he said: "All these will I give thee, if thou wilt fall down and worship me." He is building His spiritual Kingdom—the Kingdom of Grace—now in the hearts and lives of true believers. We reign with Him in the heavenly places. Some day He will come in the clouds of glory and sit upon the throne of His glory and His Kingdom will be a universal one of peace and righteousness. All nations shall be gathered before Him and He shall separate them as a shepherd divides the sheep from the goats.

"Christ executeth the office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies." If He is our King then we are to surrender to Him, be subject to His orders, rely upon Him for victory over the world, the flesh, and the devil. His enemies are our enemies; His victory, ours. We are to fight the good fight of faith depending upon Him for the grace and power to overcome.

Have we really put Him on the throne? There must be unconditional surrender. "If any man will come after me, let him deny himself, take up his cross and follow me." Here is His challenge. It is a question of losing or saving our lives: keep them for ourselves, and we lose them; give them to Him, and they are safe. So many are ready to receive Him as Prophet, or Teacher; as Priest and Saviour; but are not willing to take Him as Lord and Master. We must receive Him as freely offered in the Gospel. He offers Himself as our King. Has every idol been taken off the throne, that He may reign supreme? May we stop right here and give our



hearts completely to our King! To be thus wholly sanctified, set apart, consecrated, surrendered to His will, is the only adequate response to His claim as our King. He is seeking such loyal followers today as He sought them while upon the earth. Lord Jesus, King of our hearts, reign supreme, and reign alone!

**Jesus Christ claims to be Priest:** 20-36. "And I, if I be lifted up from the earth, will draw all men unto me."

"Certain Greeks" came saying to Philip: "Sir, we would see Jesus." Just why they came we do not know, but Jesus takes this opportunity to state the necessity for His death and the glory of that death. "The hour is come that the Son of Man should be glorified." He was not thinking of the tumultuous scene through which He had just come, but of Gethsemane and the Cross, of the corn of wheat which must fall into the ground and die, if there was to be "much fruit."

What is it that makes Jesus Christ the Great Magnet? Not His words, although they were matchless; not His works—His miracles—although they were marvellous; not His life, although it was spotless. The one thing about our Saviour that draws all men unto Him is His priestly, sacrificial death on the cross. That there might be no mistake, John adds: "This he said, signifying what death he should die."

"Christ executeth the office of a priest, in His once offering up of Himself a sacrifice to satisfy Divine justice and reconcile us to God, and in making continual intercession for us." John the Baptist was pointing to this when he said: "Behold the Lamb of God that taketh away the sin of the world."

Have we accepted Him as our Priest? Or, like some of our fastidious modern unbelievers, do we mock and make fun of this precious teaching, and call it a "bloody gospel," or a "gospel of the shambles?" Are we trampling His holy blood under our unholy feet and putting Him to an open shame? True believers have expressed the feelings of their ransomed souls in such hymns as: "Rock Of Ages," "At The Cross," "There Is A Fountain Filled With Blood," "Jesus Paid It All," and a multitude of others.

**Jesus claims to be Prophet:** 37-50. "The word that I have spoken."

A prophet is one who "speaks for God." Judged by this definition, Jesus is the One Great Prophet. "Whatsoever I speak therefore, even as the Father said unto me, so I speak." His name as given by John is the "Logos" or Word. He comes to reveal to us by His Word and Spirit the will of God for our salvation.

He was called "Rabbi," or Teacher. He was forever proclaiming grace and truth—the truth that would set men free. In His sermons, parables, intimate talks with His disciples, He was revealing the will of God for our salvation. He was telling us the way of truth. The will of God and for men to "Repent," and "Believe the Gospel." The "good news" was that the Saviour had come. Men must change their minds and ways, turn from sin, and receive the One whom God had sent.

"If any man hear my words and believe not," "He that rejecteth me, and receiveth not my

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words, hath one that judgeth him; the word that I have spoken shall judge him on the last day." What a solemn warning to all of us who have His Word in our hands and homes and churches! What a terrible thing to live in a land of Bibles and not believe!

"This is my beloved Son, hear Him." God spoke these words from heaven, thus accrediting His Messenger. Faith cometh by hearing. If we stop our ears, harden our hearts, refuse to listen or understand, how can we be saved? "Lord, who hath believed our report?" "He that hath ears to hear, let him hear."

Have we taken Jesus Christ as our Prophet? Are we listening to His voice? "Listen, and you shall live."

May the Holy Spirit use our lesson today to make us "examine the foundations" again. Let us not leave this Scripture without yielding to Him fully and completely, as Prophet, Priest, King. We have a Complete Saviour, a full and complete Salvation. He is freely offered; let us take Him as He so graciously offers Himself to every lost sinner.

### Lesson For March 9: Jesus Washes The Disciples' Feet

Scripture: John 13. Devotional Reading: I Peter 5:5-11.

Was Peter thinking of this beautiful incident when he wrote in his epistle (Devotional Reading): "Yea all of you be subject one to another, and be clothed with humility?" ("Gird yourselves with humility to serve one another.") R. V. Probably so. Perhaps he was not only thinking of what his Lord had done, but of his own boastful words and of Judas' base act, for he goes on to say: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith."

It was natural for this lesson taught by Jesus to his disciples, to make a deep impression on Peter, and it ought to make a deep impression on us. The spirit of humility and of loving service is as badly needed today as then. Pride, self-seeking, boastfulness, even treachery, are by no means dead. These sins hurt and humiliate the Church now as they hurt the heart of the Master as He dealt with these early disciples. We have today:

1. **A Beautiful Picture of Jesus.** This scene reveals our Saviour's outward lowliness and grace, and inner loveliness of character. Nowhere else in all history do we see such a picture as that presented by the King girding Himself and kneeling to wash the feet of his subjects. A King—**The King**—with a towel and a bason doing the work of a household servant—the King on His knees, serving sinful men. Paul tells us, "but made himself of no reputation and took upon him the form of a servant." Our Catechism speaks of "His estate of humiliation." It is most interesting to note that John, who is looking at Jesus from the viewpoint of His being the Son of God especially, should record this lowly scene. It accentuates the glory of His Deity. It gives us an additional reason to believe on His name—the name that is above every name.

What are some of these inner glories? (See Verses 31-32).

We see the **perfect knowledge** of Jesus. "Jesus knew that His hour was come," and "Jesus knowing that the Father had given all things into his hands." (Verses 1-3). None of these closing events of our Saviour's life and ministry came as a surprise to Him. He was not accepting some "second best" because He could not obtain the "first best." He was not "making the best" of a situation that might have been better; not "using shields of brass instead of shields of gold." Earthly kings may have to do this; the Heavenly King, **never**. He knew from the beginning that His pathway led to the cross—that His hour was coming. He also knew that He was the Son of God. Even as a boy of twelve He must be in His Father's House and about His Father's business.

**His enduring love.** "Having loved his own which were in the world, he loved them unto the end." Their dullness and many imperfections did not shatter His love. Even though one was a traitor and another a coward and all seemed so selfish and thoughtless, He still loved them. He knew all about them, and loved them still. Is not this a comforting thought for us in our weakness?

**His amazing humility.** This is emphasized by the height from which He stooped. If He had been ignorant of His oneness with God, then His humility would not be so surprising, but knowing His position and authority as the King of Kings, He knelt as a servant to wash the feet of sinful men. Here is true humility at the height of glory.

**His cleansing power.** The washing of the feet of the disciples was an ordinary act of courtesy performed for the comfort of travelers and was usually done by a servant. But this washing, as we learn from His words to Peter, was symbolic of His power to make clean their souls. It was a picture of the washing of regeneration, the work of the Spirit Whom He would send.

The whole picture is indeed a glorious exhibition of the grace of the Lord Jesus Christ, Who, though He was rich, for our sakes became poor, that we through His poverty might be rich.

**His example for us.** His example ought to make us rich in the same graces He so abundantly possessed. We cannot follow His example in all things, for He does for us and others what we cannot do, but we can follow Him in lowly service. We can, by His grace, get rid of pride and self-seeking and walk "as He walked" in all lowliness of mind. If our Lord and Master performed this menial task, is there anything too small or self-debasing for us? If we know these things, happy are we if we do them. Have we ever tried the Master's way of making life happy? The world's way is making men miserable.

2. **A Very Distressing Picture of the Disciples.** From Luke 22:24 we learn that "there was also a strife among them, which of them should be accounted the greatest." This selfish ambition had been manifested again and again; now it crops out even at the feast in the upper room. What a place and time for such "a strife!"

It may have been this "strife" which prevented them from thinking of, or at least performing, a



task so customary and courteous. They may have looked at each other as much as to say, who is going to do this? No servant was there and they were too proud or thoughtless, so the Master becomes the servant.

What were their feelings? We can see how Peter felt, for he as usual, spoke his thoughts. How did John and James and Judas feel? John certainly had some searching of heart.

Peter's reaction was true to form—from one extreme to another. "Thou shalt never wash my feet" ... "Lord, not my feet only, but also my hands and my head." He loved His Lord, but so often did not understand Him, or his flesh was weak.

Verse 10 shows us that after we have been "washed," cleansed, regenerated, we do not need this work a second time, but we do need constant "washing" of our feet. We come in daily contact with sin, and while we do not have to be "born again" every time we sin, we do need to confess our sins and be cleansed from all unrighteousness. Daily cleansing is as necessary for the soul as constant washing of the feet for the traveler. We cannot be too careful to have this purifying experience. Do not allow our souls to remain soiled by the sin which is all around us.

Before we finish with Peter, let us look at his boastful words in Verse 37: "I will lay down my life for thy sake." Let not him who puts his armor on, boast, but the one who lays it aside after the battle and the victory. Peter's boasting prepared the way for his failure and tears. Let him who thinks he stands, take heed lest he fall.

What about Judas? How could a man be so base? To be in his place among the disciples, to be the treasurer, to hear all the gracious words of his Master, to see all He did, to have Him kneel and lave the water over his feet and wipe them with the towel—and then go out to finish his terrible deed of betrayal! "And it was night." Surely no night could be blacker than Judas' heart!

**3. Some heart-searching lessons for us.** Who can study such a lesson and not have many questions arise? Who can study it and not pray that God will search his own heart?

"Lord, who is it," or as given in another place, "Is it I?" Is it possible to be a "Judas" today? To betray Him with a kiss? To crucify Him afresh and put Him to an open shame? What are we doing when we belittle Him? When we make Him a mere man, in the face of all His claims? When we make fun of, or refuse the atonement of, His precious blood? When we neither "believe," or "do" the things He commands?

Is there "strife" among us today as to which one shall be the greatest? Has not this selfish spirit been the bane of the Church? Is there any jealousy or envy in our hearts when a "brother" is promoted and we are "left out?"

Do we ever have the boastful spirit of Peter, coupled with his cowardice?

Notice Jesus' cure for all these evils. "A new commandment I give unto you, that ye love one another, as I have loved you." May God grant us such love!

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## Lesson For March 16: Intimate Words With His Disciples

Scripture: John 14-16. Devotional Reading: John 14:12-21.

Three marvellous chapters for one lesson! We are on holy ground as we study these words for they are the last words spoken by our loving Lord before His suffering and death. They are His intimate heart talks with those whom He loves to the end, and have always been an unspeakable source of comfort and inspiration to Christians.

We can but gather up a few of the precious thoughts in these chapters. May we think along these lines: (1) The Untroubled Life, Chapter 14; (2) The Fruitful Life, Chapter 15; (3) The Victorious Life, Chapter 16.

**The Untroubled Life: John 14.** "Let not your heart be troubled."

Their hearts **were** troubled, and knowing their hearts better than they themselves knew them, He spoke these words which have made this chapter the best loved chapter in the Bible to many broken, bruised, and weary souls.

1. The untroubled life is a life of **Trust in God**. The soul anchors itself in Him.

**Trust in God our Father.** "Believe in God"—"in my Father's house." Our Father's house is Home. These words are for those who can rightly claim God as their Father, and say from their hearts, "Abba, Father." Heaven is a place, a prepared place for a prepared people—a mansion, a room. If we are tempted to say, as Philip did, "show us the Father," then the answer comes to us also, "He that hath seen Me hath seen the Father."

**Trust, or Faith, in God the Son.** "Believe also in me." "I am the way, the truth and the life." "Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living." The way to God, to Heaven, to our Home, is not a path, but a Person. That Person is the Son, our Redeemer, Who with His own precious blood has purchased our pardon and set us free. He is our Teacher, showing us the way. He is our life; we live, we walk, in Him. Trust Him as Savior, Guide, Leader, Friend; He will be with us all the way and enable us to have untroubled hearts.

**Trust in the Holy Spirit.** The Holy Spirit is the One "called along side to help. We are living in the dispensation of the Spirit. "The Holy Spirit, the third person in the Trinity, proceeding from the Father and the Son, of the same substance and equal in power and glory, is, together with the Father and the Son, to be believed in, loved, obeyed, and worshipped throughout the ages." (Confession, Ch. 9, I). (It would be very profitable to read this chapter). The indwelling Spirit unites us to Christ and to one another.

2. The Untroubled Life is a **Life of Prayer**. "And whatsoever ye shall ask in my name, that will I do." We are in constant communication with God through Christ. We are not alone, cut off from our Source of strength and comfort, but in close touch with God. We can talk to Him in all places and at all times. We can ask what we will:

"If ye shall ask anything in my name I will do it." This promise is conditional on our "abiding in him," as we see in Ch. 15. "Prayer changes things," and one thing it changes is this: "It changes a sad heart into a singing heart"—"He gives songs "in the night."

3. The Untroubled Life is a **Life of Obedience**: An obedience born of faith and love. "If ye love me, keep My commandments." When we do this, then our works will be even greater than His, because He has gone to the Father. Since the coming of the Holy Spirit at Pentecost the followers of Christ have been able to do great things in His name.

Can we have "Perfect Peace" in a world full of trouble? Can we have peace for sinful, anxious, sad, and suffering souls? "My peace I give unto you." Here is a legacy left to all of us. Have we claimed it?

**The Fruitful Life: John 15.** "That ye bear much fruit."

Life is not real until it bears fruit. "By their fruits ye shall know them." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

There are **degrees** of fruit-bearing:: "fruit"—"more fruit"—"much fruit"—"fruit that remains" (Vs. 16). The Savior illustrated this in His parable of the Sower: "Some thirty, some sixty, some an hundred-fold."

There are also **conditions** for fruitfulness. One condition is **Pruning**. Chastening is not pleasant, but it is profitable. We are pruned, we are chastened, in order that we may bear fruit. Let us not complain when the Father cuts off and casts away some worthless branches. We can never bear proper, or perfect, or abundant fruit, until many of the things of the world are taken away. The reason we bear so little fruit is often because we have too many unprofitable, long, clinging branches which have entwined themselves around "the world." We shrink from the pruning knife, and we fail in our fruitfulness.

Another condition is "abiding" in Him. Apart from Christ, we can do nothing—nothing but wither and die. It is only as the sap flows through the branches that they live and bear fruit. If anything interrupts that flow, then death follows.

One result of abiding in Him is **prevailing prayer**. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." When we "abide in Him" our wills become His will; there is no conflict, and our prayers prevail.

There are **many kinds of fruit**. One is Love. Paul begins his list with it: "The fruit of the Spirit is Love." "This is my commandment, that ye love one another." Love leads to sacrifice—to the laying down of life, if necessary.

One result of fruitfulness is **Friendship with Christ**. "Ye are my friends, if ye do whatsoever I command you."

Another result, (and it may seem a strange one) is the hatred of the world. The world hated Christ. The world will hate His disciples. No one ever



bore such fruit as Christ bore, no other loved as He loved, no other gave as He gave, and yet the world hated Him. We are not to marvel if the world hates us. There is inborn antagonism between "the world" and the Christian. They hated Him without a cause; they will hate us.

Another result is **witness-bearing**. In a world that hates both us and our Master we can still testify both to the power of Christ and to His Grace in our hearts. The very fact that the world is dark, makes it a better place to shine. In a world of hate is a fine place to show **Love**.

**The Victorious Life:** John 16. "I have overcome the world."

There is close connection with the preceding chapter, which closes with the thought of our witnessing to a world that hates both us and Christ. Our life in such a world will not be an easy one. Have real Christians ever found it a "friend to grace, to lead us on to God"? What is the record?

Hatred leads to persecution. (16:1-3). They would be put out of the synagogues and killed. The Savior is faithful in warning them. All church

history bears out His words. Blood and tears have been the marks along "the Way."

One of their most heart-breaking experiences will be His absence from them. He is going back to the Father. They are to be left alone; and yet not alone. He is sending the Comforter. "It is expedient for you that I go away." This was hard to believe, but true. Why? He proceeds to tell them.

The Holy Spirit will "reprove, (convict, or convince) the world of sin, and of righteousness, and of judgment," etc. (Turn to paragraph III in Ch. IX of Confession). The Holy Spirit will also guide them into all the truth. Here we have a guarantee that the New Testament will be inspired, as the Old Testament was. (See Bernard's Progress of Doctrine). The disciples are slow of understanding before Pentecost, but after the Holy Spirit came they understood the Scriptures. We will understand too, if we rely upon His guidance.

"In the world ye shall have tribulation: but be of good cheer: I have overcome the world." The Spirit-filled life is the Victorious Life. "I will send Him unto you." Are we victorious? Can we not be with such a promise?

## Young People's Department

Edited By Rev. W. G. Foster

### Young People's Emphasis For March

#### STEWARDSHIP

##### Introduction For The Month

Some time during the month of March your church officers will be around to see you, or will ask you to come around to see them about the matter of making a pledge to the work of the church during the coming year. Since this month is the month when the church gets its money pledged it's a good month to study stewardship and most folks are not surprised when they see the emphasis for this month.

But stewardship is something far wider and far deeper than mere money giving, and our Richmond committee has chosen topics for this month that set in vivid contrast the difference between fundamental Christian ideas and the ideas that the majority of the world are accepting today as their rule of life. These contrasts set clearly before us our stewardship. We are stewards of these Christian ideas and possibilities, and we must be faithful to keep alive by our living and by our giving.

To understand these ideas as they are set in contrast in our topics demands that we go back and study some of the most familiar yet most neglected texts in the Bible. Let's look at each of these contrasts in the light of some familiar text of Scripture.

### March 2: Persons - Not Things

#### Introduction

Will each one of you now think of some particular person that you know, some man that you think is the most successful person that you know. Now ask yourself this question, "Why do I think that he is successful?" As you list the reasons why you think that he is successful most of them will probably be because he has money, property, influence in the community, and so on. And if you think that way it means that you will go on and seek to build your lives in order to get the same things, and unless we are very careful we will be using people wrongly in an effort to gain things.

We need to go back and remind ourselves of the fundamental values of life and to follow the formula for success laid down by our Lord Jesus.

#### SCRIPTURE LESSON

(Matthew 16:24-27)

**1. Determined Purpose: If any man would come after me.** When we receive the Lord Jesus as our Savior we must also follow Him as Lord of Life. Such following does not just happen, we must make a definite decision to follow and step out in a clean break.

**2. Self-Denial: let him deny himself.** That will that we all have which says, "I want to have my own way" will want to follow the lusts of the flesh, the lusts of the eyes, and the vain ambitions of life, but such a way is contrary to the will of the Father. To follow Christ demands that we deny self and say to God, "Not my will, but Thine be done."

**3. Sacrificial Living: Take up his cross and follow me.** The cross is not suffering that is laid upon us, it is that task, that job, that costs us something but we lay hold upon it gladly to follow in the footsteps of our Master.

**4. Supreme Value: What profit if we gain the whole world and lose our soul.** The soul is the whole personality of an individual, not some part that shall survive death. If we live only for things, for thrills, or by theories, we shall lose life here and hereafter. But if the personality-body and spirit—is our supreme concern, then we will save our life now and forever.

#### Suggestions

Judging by most of the sermons we hear and books we read souls have gone out of date, and the church today is not to save souls but to save the world for the social order the church can build by applying pressure properly upon unregenerate men. This kind of program is utterly foreign to anything that we have in Christ, the Apostles, or the early church. We need to get back to fundamentals. In this program do some honest to goodness study of the Scripture lesson and answer the questions: "What will it profit me if I gain the whole world and lose my soul?" "How can I lose my soul?" "How can my soul be saved?" Until we answer these questions we will more than likely live for things and not for persons for whom Christ died.

### March 9: Character - Not Power

#### Introduction

I was reared in a city that nestled in a valley between several mountains. All the people who could afford it used to have winter homes in the valley and summer homes on one of the mountains. These people were citizens of two towns—the town in the valley and the town on the mountain.

A born-again Christian is a citizen of two worlds. Our citizenship is in heaven (Phil. 3:20) but we live on earth, subject to the powers that be. (Rom. 13:1) Therefore we must render to Caesar, the things that are Caesar's; and unto God, the things that are God's. (Matt. 22:21) Paul wrote to the "saints in Christ Jesus, which are at Philippi." (Phil. 1:1) Our dwelling in Christ is essential, the place where we happen to be is incidental. This makes the Christian to be a peculiar person—he is in the world, but not of the world. (John 17:14)

In the world men are more interested in power than in Christian character. Men wish to gain money, property, political influence, authority of a following, that they might have power over others and over the world. The Christian is in the world, but not of the world; therefore he does not wish to have power over the world but he wishes to have power from God. If we have power from God we must take the proper attitude toward the world and all its practices. What is the Christian's attitude toward the world and all its practices? What is the Christian's attitude toward the world? In the High Priestly prayer of the Lord Jesus in John 17 we can trace our relationship to the world.

#### SCRIPTURE LESSON

In John 17 we see our seven-fold relationship to the world.

**1. We have been taken out of the world. Verse 6.** To belong to the Church which is made up of all born-again ones is to be called out of the world into a living fellowship with the Lord who has sought us, bought us, and wooed us to Himself.

**2. We are different from the world. Verse 9.** The man in whom Christ dwells is different and must act differently from the man who is ruled by self alone. If he is not then something is wrong.

**3. We have been left in the world. Verse 11.** Christ revealed the Father in what He said and did while He was here, and now we have been left in His stead to reveal God to men.

**4. We are not of the world. Verse 14.** Our source of life is different. John 1:12-13. Our authority for life is different. Phil. 3:20-21. Our source of joy is different. I John 1:1-10. Our experience is different. 2 Cor. 5:17.

**5. We are hated by the world. Verse 14.** The world lives by the law of the jungle: dislike the unlike. You take a real stand for Christ and you will be unlike the majority and they will drop you like a hot potato.

**6. We are kept from evil. Verse 15.** We have our battles the same as others, but we are kept by the power of God.

**7. We are sent into the world. Verse 18.** We are sent even as Christ was, Mark 10:45.

#### Conclusion

The New Testament emphasis for the Christian is separation from the world. Our emphasis now is to participate in the world and do all we can to color it with a religious appearance. As young people facing facts we ought to study and see just what the world is in the Word of God, what our relationship is to it, and then examine our own lives to see how we conform. It is a little difficult to know just what the Bible means when it speaks of the world but here is a good statement to study by looking up the references. The world is "the sum-total of human life in the ordered world, considered apart from, alienated from, and hostile to God, and of the earthly things that seduce from God." (John 7:7; 15:18; 17:9; 14; 1 Cor. 1:20-21; 11 Cor. 7:10; James 4:4). (Vincent, "Word Studies in the New Testament," Vol. II, Page 45).

This program can be arranged by singing hymns of holy desires and consecration. The Scripture Lesson to be read as part of worship could well be I John 2: 15-17. The leader could introduce the program with the line of thought above in introduction for this Sunday. Some one could then give the definition of "the world" and have members of the group look up the Bible references to prove it. Seven different ones could then read a verse from the Scripture lesson above and comment. The leader could close with a talk along the line that we are not interested in power over the world to get things and influence, but we are interested in character that has power with God and man. To have such power we must not only be rightly related to God, but rightly related to the world, as indicated in our Scripture lesson.

### March 16: Service - Not Wealth

#### Introduction

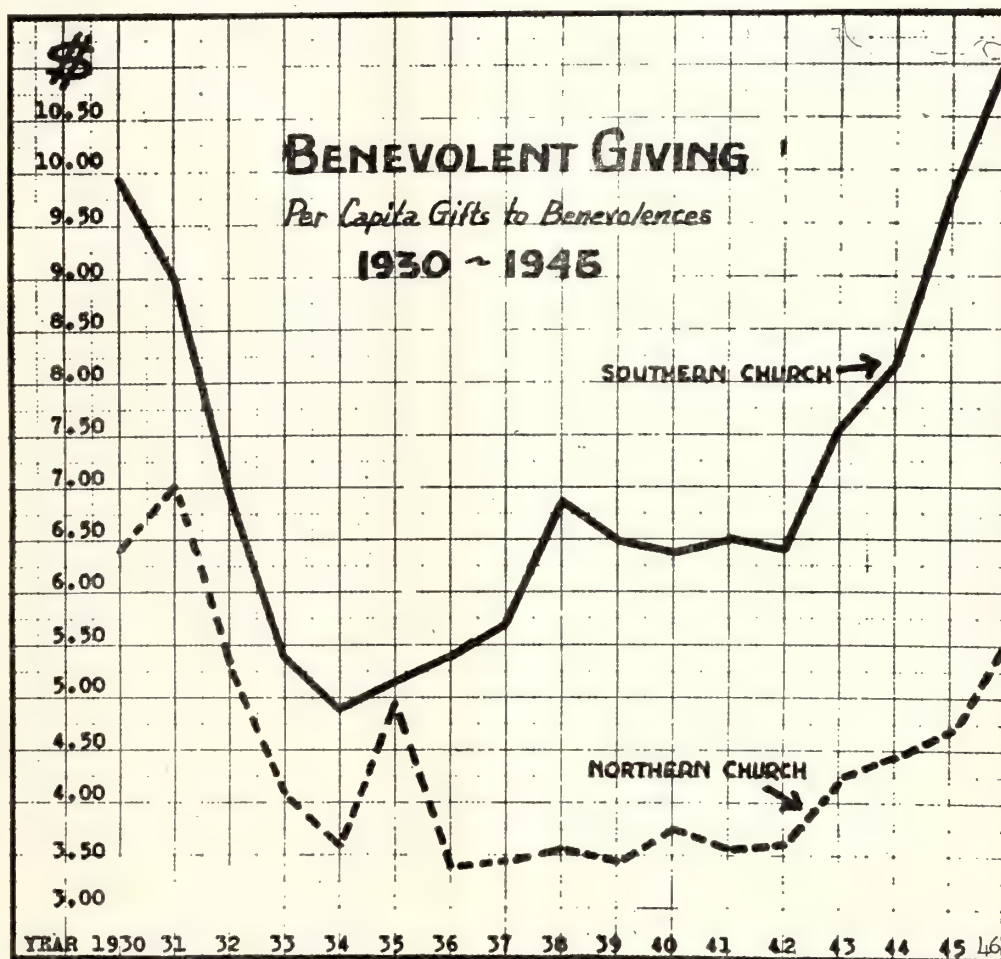
We have often been reminded of the fact that we Christians ought to follow Jesus Christ, ought to



# Shall We Merge With The Northern Church?

By Kenneth S. Keyes

## Let's Look At The Facts About BENEVOLENT GIVING



The record of the last 17 years clearly shows that the membership of our Southern Church has consistently out-given the U.S.A. Church in the support of benevolent causes.

In 1930 our Church gave \$9.94 per member to benevolences—55 percent more than the Northern Church figure of \$6.40.

When the benevolent giving in our Church reached its lowest point in 1934 with \$4.91 per capita, the Northern Church gave 27 percent less—only \$3.58 per member.

In the church year ending March 31, 1946, when we gave \$11.00 per capita to our benevolent causes, the Northern Church gave just exactly half that much, or \$5.50.

If those who would merge our Church with the U.S.A. Church have their way what will happen to the benevolent causes so dear to the hearts of many of us?

The spending of our benevolent funds will be handled by executive boards with voting control in the hands of members of the U.S.A. Church who through the years has consistently shown by its giving that its members are far less interested in their benevolent causes than we are in ours.

Surely ordinary common sense should warn us that our benevolent causes will be bound to suffer as a result of such a merger.

walk even as He walked. When we hear this exhortation we usually begin to think of how He walked while here on earth, the manner set down in our four Gospels. Mark summed up for us the mind of Christ as He walked among us in the words, "The Son of man came not to be served, but to serve, and to give His life a ransom for many. (Mark 10:45).

Paul carries us deeper into the mind of Christ when he tells us just what this involved. In Philippians 2:5 he exhorts us, "Let this mind be in you which was also in Christ Jesus." Then Paul writes a whole chapter to explain the mind of Christ. If we Christians follow Christ and are in the world to serve, rather than to gain wealth, then let's see just what this involves in terms of the mind of Christ.

### SCRIPTURE LESSON

(Philippians 2)

#### The Mind of Christ

1. Its Positive Qualities. Verses 1-2.
2. Its Negative Qualities. Verses 3-4.
3. Its Highest Manifestation. Verses 6-11.
4. Its Outworking in Us. Verses 12-16.
5. Its Manifestation Christian Leaders. Verses 17-30.

#### Suggestions

To study the mind of Christ in all 30 verses of the Scripture lesson would be a little long. As part of the Worship some one might read Phil. 2:6-11. Then the leader could introduce the talks

by saying a few words on Phil. 2:12-13. The direction of his remarks would be along the idea that we ought to work out this mind which has just been described in our own day by day lives. Then he could let the young people choose two or three interests or activities in which they take part every week—for instance church school, amusements. Then let one section of the group read quietly the first four verses of the chapter, another section verses 6 to 11, another verse 12 to 16, and another verses 17-30, each looking for some truth about the mind of Christ that the young people ought to work out in their relationship to the church. Then let some one from each section report. You could follow this procedure on as many different interests as time permitted.

## BIBLE QUIZ

By Rev. J. B. Vail

The answer to each of these begins with the letter "Y":

(1) A thousand of them, mentioned in II Peter 3. (2) What the young lions did. (3) How the death of Jesus is spoken of, in Matt. 27. (4) Jesus said it was easy. (5) They shall see visions. (6) When the hypocrites die, according to Elihu, in Job 36. (7) Where Abraham said he and Isaac would go and worship. (8) What Paul's nephew told the chief captain not to do to the Jews. (Acts 23). (9) Symptom of the disease called "the scall."

Answers: (1) Years. (2) Yelled. (3) Yielded up the ghost. (4) Yoke. (5) Young men. (6) Young. (7) Yonder. (8) Yield. (9) Yellow hair.

# Woman's Work

Edited By Mrs. R. T. Faucette

## SURVEY WEEK

February 16-23

|||||

Will You Do *Your* Part To  
Make It Successful?

### Thoughts From Isaiah

Key-verse for series: "The Lord hath spoken"; Isaiah 1:2. The messages in this book are not the messages of a man—Isaiah; they are the words of the Lord. We may listen, or not listen, to the words of men: both heavens and earth must listen when God speaks.

**Chapter I:** In this chapter the Lord speaks about Sin.

1. The Nature and consequences of sin. What is sin? We have a very fine definition in our catechism. Isaiah uses several words or expressions to picture this terrible thing we call sin.

Sin is Rebellion—not merely of citizens, but of children; children who have been nourished and brought up by a most loving Father. It is bad for citizens to revolt against a good ruler; how much worse for children to turn against their Heavenly Father. Here is ingratitude at its basest.

Sin is inexcusable ignorance and thoughtlessness. Even dumb animals know those who provide for them, but men with brains and minds to think of God, do not know, or consider. How much of the world does not have God—the real God—in their thoughts!

Sin is iniquity—crookedness—a twisted, distorted, condition. Our thoughts, our feelings, our ways, are crooked.

Sin is evil-doing. Twisted minds and hearts bear fruit in evil deeds. We are swift to do evil; we are wise in ways of wrong-doing.

Sin is corruption. Our hearts are rotten, and we poison others as we come in contact with them.



The moral decay—gangrene—of the world is due to sin. It spreads like a contagious disease.

Sin is forsaking God—our Creator, Preserver, Redeemer—the One Who has done everything for us.

Sin is going backward. There is no real progress where there is sin. We boast of world-progress, but in many ways we are progressing backward. Many of our most ingenious inventions and scientific developments threaten our very existence. Is an atom bomb that can destroy a city, or a gram of deadly poison that can exterminate a million people, a mark of real progress? Is our modern sophisticated social life real progress? Was not Abraham in his tent closer to God than many of us in our air-conditioned mansions? We may be "better off," but are we "better men"?

What are some of its consequences? Sin has made us sick—stricken with a loathsome disease. This disease has affected the whole head and the whole heart. When head and heart are infected there is no hope for the rest of the body. When the brains and feeling—all the "hidden man of the heart," become saturated with sin, there is no hope for a nation, unless some transformation takes place.

"Wounds and bruises and putrifying sores" are the awful result. What are some of these gangrenous sores that cover our country today? We know, but not many even blush at their foulness.

Sin brings ruin. You may say that verse 7 is not true of us. It is true of the biggest part of the world. You say it cannot happen here. We suppose the Germans thought the same thing. Sin always brings ruin sooner or later. The strongest and proudest nations have perished: sin is no respecter of nations.

## 2. He also speaks of Real Repentance—Turning Away from Sin.

It must be genuine, heart-felt, repentance. It does not consist in multitudes of sacrifices. Money cannot cover the guilt of the soul. Our gifts are as worthless and useless as the sacrifices of Judah unless they come from broken and contrite hearts.

Crowds thronging the house of God is not repentance. These people were trampling the courts of the temple.

Long prayers do not necessarily mean repentant hearts: the prayers of the Pharisee and publican, in Jesus' parable show this. Some prayers cause God to hide His face. If we regard iniquity in our hearts, He will not hear. Prayer can be an abomination to the Lord.

Some feasts—some of our "revival meetings"—may be hateful of God. These are heart-searching words. Hands that are "full of blood," either literally or figuratively, can bring nothing acceptable to a holy God.

Repentance is not found in outward forms and ceremonies: it is a matter of the heart. It must show itself in a changed life. There must be fruit "worthy of repentance." There must be a turning away from sin, and a full purpose of and endeavor after new obedience.

There is a washing which no one but God can do—the washing of regeneration—but there is a washing we can perform—"wash you, make you clean." We can wash off the dirt and blood; God will wash the heart. We can put away evil. We can cease to do evil and learn to do well. We can be just, and kind, and generous and helpful.

When America repents she will show it by cleaning up, straightening up, quitting her meanness, and doing that which she knows is right. When America stops drinking herself crazy; when she respects and keeps the Lord's Day; when she cleans up her immoral night clubs and picture shows; when she sanctifies the Home again; then God will accept her repentance, for it will be genuine.

## 3. He speaks of Pardon and Forgiveness of Sin—inward cleansing and restoration.

"Come now": after we have prepared ourselves. Sin may be deep-dyed and deep-rooted so that no earthly power can eradicate it, but though as fast-colored as the Eastern dye, the blood of Jesus Christ cleanses from all sin. "As white as snow": ours is the only religion that can do this for a sinner's black and unclean heart.

Before God forgives there must be a "covering for our sin." This He has provided in His infinite grace.

When God forgives He restores us again to our place in the family. "I will restore," (verses 25,26) Peter was not kept outside, but put again in his place of leader. The Prodigal son was not made a servant, but a son, with all the marks of sonship. He was not fed with crumbs, but with the fatted calf. His robe and ring and shoes were given him.

May we not praise Him for such Pardon and Forgiveness? May we not pray that our land may be cleansed, forgiven, restored? There is but one way for these blessings to be ours—God's way—the way of Real Repentance. —J. K. P.

## Do Little Children Need To Be Saved?

By Annie Ludlow Cannon  
(Mrs. J. F. Cannon, Blowing Rock, N. C.)

Have you ever won a boy or a girl to our Savior? Nine years ago, my answer would have been "no." At that time it had not occurred to me that they needed a Savior. The blessed Word says: "For all have sinned." (Romans 3:23). Does that refer to adults only? When He says 'all,' He means 'all!' And the need of the children was placed upon my heart.

During the years, it has been my privilege under the guidance of the Holy Spirit to introduce Jesus to children; invite them to accept God's love GIFT and then to teach to them the Bible.

Everywhere, the children are eager and ready to accept the free GIFT of salvation. Only our heavenly Father knows the number who have been saved through the ministry of The Child Evangelism Fellowship.

The Fellowship is a group of "believers doing together what we have failed to do alone." The weekday GOOD NEWS BIBLE CLUBS do not take the place of our Sunday Schools but supplement that part of the Church's ministry.

For more than thirty years, the writer has been a Sunday School addict so she, too is guilty of failing to place soul-winning ahead of Bible teaching. Since entering this field of service, it is my earnest conviction that if our Sunday School teachers placed upon soul-winning the same emphasis that our lovely Lord placed upon it, they would not only be soul-winners but better teachers. And, contrariwise, if they strived to be better teachers they would become soul-winners.

The supreme passion of our Lord was "to seek and to save." Let us not forget that He said, "It is not the will of your Father which is in heaven, that one of these little ones should perish." (Matt. 18:14).

May you know the joy of leading boys and girls to a saving knowledge of our Lord and Savior Jesus Christ!

## A GREAT WEEK IN MOKPO, KOREA

(By Rev. Joseph Hopper, Th.D.)

From the beginning of its history and through the years one of the most hopeful characteristics of our church in Korea has been its interest in Bible study. That this interest continues is evidenced by what we saw in Mokpo recently. For a week about 300 Koreans from various sections of this territory gathered for Bible study, and nearly 1,000 each night for the preaching services. This was the first Bible class for this whole field that had been held since before the war. It was directed and financed by the Koreans. One of our mission buildings was used for a dormitory.

Some of the features of the week may be mentioned briefly, as follows:

About 100,000 Yen (not so much money now) was pledged to finance a Bible School in Mokpo.

A large number of the Koreans were eager to buy the New Testaments which have been published in Korean by the American Bible Society, and secured in Seoul by Dr. Cumming.

It was my privilege to teach "Concurring Witnesses" to a representative group who were hungry for the Word.

After one of the night meetings I talked with a blind girl from my former evangelistic field who had recited the child's catechism, the shorter catechism, memorized all the book of Revelation, and is now memorizing the epistle of James.

At a special gathering one afternoon the Korean pastor in charge challenged the members of the class with a standard for the new year to which they readily responded. Its seven points emphasized the following—

1. Repentance, especially at day-break prayer-meetings for the first three days of the new year.
2. A return to Sabbath observance.
3. The observance of the family altar.
4. Bible reading, endeavoring to read the whole Bible this year.
5. Tithing.
6. Doubled activity particularly in personal evangelism and in revival meetings in all the churches.

7. Selecting a scriptural motto for spiritual development, such as "Looking unto Jesus," which was the class theme, or Luke 5:5, which one individual selected.

In the midst of continued unsettled conditions in the state, church, and society, there is surely hope for any people who believe the Bible, read it, study it, and love it.

The Apostle Paul tells us that the Bible may be known even by a child. (2) It is able to give saving knowledge. (3) It is profitable in order to fitness for service. The grand reason for the truth of these three statements is that "The sacred scriptures in their every several passage—is the product of the creative breath of God, and because of this its Divine origination, is of supreme value for all holy purposes." (Benjamin Warfield). See Second Timothy 3:14-17.

## Allied Official Believes Christianity Is Key To Japanese Democracy

Christian institutions are the best single avenue for developing democracy in Japan, according to Col. Nelson B. Neff, head of the welfare section of the public health and welfare branch of Gen. Douglas MacArthur's supreme allied command. In his opinion this belief is also shared by many occupation authorities, including Gen. MacArthur.

At a meeting with Church World Service leaders in December at the headquarters of the inter-denominational relief and reconstruction agency, 37 E. 36th St., Col. Neff asserted that "because of their influence for a democratic way of life, it is important that all possible support be given to these institutions."

Slowly these Christian schools, churches and missions are recovering, following the devastation of war, but he added that this rehabilitation can only go ahead with outside help.

He lauded the work of LARA (Licensed Agencies for Relief in Asia), of which Church World Service (CWS) is a member, for the service it is rendering the people of Japan. He appraised the work of the American agencies represented in LARA as indispensable, both in respect to the immediate relief picture and its bearing on the strengthening of the democratic ideal in Japan.

The only non-commercial material aid entering the country, he explained, is coming through the private voluntary agencies. (A LARA shipment is now being distributed in Japan, a large part of which is 466,000 pounds of goods sent through CWS by the Protestant churches in America. Previously CWS purchased \$146,000 worth of surplus U. S. Navy foodstocks for needy church workers and Christian institutions.)

In describing conditions in the Japanese nation, the Army officer said some communications are being restored. A great part of the buildings remain in ruins, however, and the economy is not yet able to provide sufficient trade to bring in the supplies Japan has always needed to exist.

As a result, food and medical supplies, along with clothing and other necessities, are scarce. The Japanese government, under allied supervision, has set up a rationing system. He did not suggest



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starvation as an immediate danger there, but warned, "there is the future threat of wide-spread disease because the people's resistance has been undermined by malnourishment."

Fortunately, Col. Neff said, disease thus far has been held in control with only isolated outbreaks of contagions.

These conditions make it understandable why the Japanese government, with Allied approval, welcome all supplementary gifts which are distributed equitably, according to need. The government offers free transportation and storage for such goods.

He gave the government credit for doing an efficient job of evenly disbursing the inadequate food supplies, which are made up to a considerable extent of fish provided by the badly crippled native fishing fleets.

Planning to return to Japan in January, Col. Neff assured the CWS leaders he was anxious to help continue the cooperative relationship between LARA representatives and his welfare office.

—From Church World Service Bulletin, Dec., 1946.

# General Church News

## Davidson College Board Of Trustees Meet

Davidson, N. C., Feb. 1.—The semi-annual meeting of the Board of Trustees of Davidson College will be held in the E. L. Baxter Davidson Room at the college on Wednesday, February 19, at 10:00 A.M., according to an announcement made today by President John R. Cunningham.

As is their custom, the members of the Executive Committee will gather at the college at 2:00 P.M. on the day previous (Tuesday, February 18).

## ERRATA

### Minutes Of General Assembly Presbyterian Church (U.S.) 1946

Those who have copies of this volume are authorized and requested to make the following corrections.

E. C. Scott, Stated Clerk.

Page 226: Donald MasQueen should be MacQueen.  
Page 250, Line 46: Change Natchea to Natchez.  
Page 294, Line 15: Flynn, V. Long; delete comma after Flynn.

Page 296, Line 14: Change Dennison, Tex., to Denison.

Page 314: Delete from Roanoke Presbytery following churches: Unity, Danube, Bethel, Center, Blue Ridge, Bouldin Memorial, Claudville. These were received and reported by Montgomery Presbytery.

Page 320, Line 86: Gordon F. Garlingto should be Garlington.

Page 330, Fourth Line from Bottom: Delete first "i" from Offierring.

Page 388: Change Boothe to Booth.

Page 391: Clayman, Robert F.; delete comma after Robert.

Page 393: Change Denison to Deison.

Page 397: Change Greenless to Greenlees.

Page 407: Metts, Louis B., should be Lewis.

## BETHEL PRESBYTERY

Bethel Presbytery met at the Lancaster Presbyterian Church, Lancaster, S. C., on January 9, 1947. The Retiring Moderator, Rev. T. K. Mowbray, preached the opening sermon. Rev. L. O. McCutchen, D.D., was elected Moderator. Presbytery rejected the proposal to elect commissioners to the General Assembly for two year terms. The Permanent Committee on Piedmont Springs announced a long range program for the development of these summer conference grounds, which had been agreed on with the committee from Enoree Presbytery. Upon recommendation of Presbytery's Work Committee, among other things the Presbytery directed that a fund for building chapels and manses be set up, accepted a benevolent budget for 1947-48 of \$75,000 (as compared with \$64,420 for this year), set aside from benevolences fixed sums for the support of Synod's Executive Secretary and the final payment on the Chicora debt. Rev. J. T. Dendy, D.D., and Rev. J. C. Bailey, D.D., made known their purpose to retire March 31, 1947.

Rev. W. M. Frampton, Jr., and Rev. W. P. Nickell were elected to the General Assembly with Rev. J. M. Gettys, Ph. D., and Rev. F. W. Gregg, D.D., as alternates. The elders to the Assembly are M. S. Lewis and L. W. Pittman with E. T. Anderson and A. E. Burnes as alternates. Rev. John S. Steele was nominated to be Moderator of the Spring Meeting which was set for April 24, 1947, 9:30 A.M., at a place to be announced later.

W. P. Nickell, Stated Clerk.

## Meeting Of Mecklenburg Presbytery

Mecklenburg Presbytery in its 175th Stated Meeting held in the Cook's Memorial Presbyterian Church on Jan. 21st authorized a campaign for \$50,000.00 in 1947-48 to be used for Home Mission expansion within the Presbytery; received two ministers and appointed commissions to install them pastors; adopted a budget of \$220,143.00 for benevolences and apportioned it to the churches; appointed a commission to organize a new church in the Indian Hill Chapel and dissolved a pastoral relationship between Rev. S. A. Ewart and the Bethel and Cornelius Churches and gave him a letter of transfer to Albemarle Presbytery.

The Presbytery heard a sermon from the retiring moderator Dr. Holmes Rolston and elected Dr. C. G. McClure as his successor. Mrs. G. L. Cook, widow of the founder of the host church, read the history of the church before its organization in 1891 and since to the present pastorate of Dr. O. C. Williamson, the first minister giving full time to the work. Beginning with 36 members today, they have 265 members with 240 in Sunday School.

Dr. J. W. Stork read a prepared memorial to the late Rev. Lacy L. Little, D.D. Dr. W. H. Hudson made an address as a part of the report of the Committee on Foreign Missions. Rev. C. H. Little was honorably retired from the active ministry. Mr. W. B. Coxhead spoke in the interest of the Presbyterian Junior College. The ministers received were Rev. Gower Crosswell, Jr., from Albemarle Presbytery, who becomes pastor of the Marshville and Tabernacle congregations, and Rev. H. S. Robinson, from Central Mississippi Presbytery, who becomes pastor of the Mallard Creek Church.

Twelve commissioners and alternates to the General Assembly were elected. Rev. F. R. McAlister was nominated for moderator of the next meeting to be held April 15th at an undetermined place.

Two new causes—Negro Work and Christian Relations—were added to the seventeen causes already participating in the benevolent budget.

—R. H. Stone, Secretary.

## Central Mississippi Presbytery

The Rev. Marc C. Weersing was received into the Presbytery of Central Mississippi from the Presbytery of Atlanta, Ga., at a called meeting of Presbytery held in Central Presbyterian Church, Jackson, Miss., on January 16, 1947. A committee was appointed to install Rev. Weersing as pastor of Central Presbyterian Church, Jackson, on January 26, 1947, at 7:30 P.M.



### Winter Adjourned Session Of Orange Presbytery

Orange Presbytery met on Tuesday, January 14, in the Bessemer Presbyterian Church, Greensboro, N. C., with an unusually large attendance.

At the request of the Moderator, Rev. J. P. H. McNatt, the Committee on Foreign Missions had charge of the opening service and presented Rev. Lacy Moffett, D.D., formerly Missionary to China, who brought a very informing and inspiring address.

The Presbytery thanked Dr. Edgar Woods, Chairman of the Committee, and Dr. Moffett, for this splendid service.

Important items during the day were: the address on Evangelism by Rev. T. Henry Patterson, D.D., Executive Secretary of the Presbytery; the report of the Stewardship Committee with a recommended budget for benevolences of \$110,051.00, which is some \$4,000.00 more than last year; this budget was adopted. The Stewardship Committee also recommended a Presbytery-wide exchange of pulpits for February 23, which was adopted.

Approval of the call from the Sanford Church for the pastoral services of Rev. Chalmers F. McCutchen was given recommendation of the Commission on the Minister and His work. Also to the Jonesboro Church to call a full-time pastor, effective April 1.

Presbytery received with gratitude a gift of \$1,000.00 to be used in securing a tract of land for a camp and conference site, and authorized the sub-committee on that project to purchase suitable land adjoining the property of the New Hope Church in Orange County, which is being donated by this Church; it also requested each Church in the Presbytery to contribute \$1.00 per member toward establishing the conference ground, this contribution to be made during the church year 1947-48.

The following were elected Commissioners to the next General Assembly: Ministers: Principals—Revs. J. P. H. McNatt, Paul T. Jones, W. A. Pate, John C. Whitley; Alternates—Revs. J. S. Cook, Joseph M. Garrison, W. M. Baker, and Z. T. Piephoff. Ruling Elders: Principals—Earl Covington, Hawfields Church; D. L. Alston, Pittsboro Church; C. N. Cox, Brentwood Church; R. A. McPheeters, Greensboro First Church. Alternates—D. W. Wright, Bethesda Church; W. C. Buchanan, Broadway Church; Currie Thompson, Red House Church; John Summers, Bethel Church.

It was decided by the Presbytery to invite the Chairmen of Boards of Deacons to the mid-winter sessions hereafter, that they might become thoroughly acquainted with the financial needs of the Church and the plans and apportionments.

During the day, the Executive Board of Orange Presbyterial, which was meeting at the same Church, attended a part of the inspirational services.

Presbytery adjourned to meet in the First Presbyterian Church, Burlington, N. C., on Monday, January 27, at 2:30 P.M., to complete certain items of business, especially to hear the report of the Committee on Revision of the Manual.

Rev. Z. T. Piephoff, pastor of the host Church, and his people provided in every way for the comfort of the Presbytery; the ladies especially, as they served a bountiful lunch at the noon hour.

N. N. Fleming, Stated Clerk.

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### CONTRIBUTIONS OF THE PRESBYTERIAN CHURCH (U. S.) TO THE GENERAL ASSEMBLY'S TRAINING SCHOOL RICHMOND . VIRGINIA

For The Month Of January:

1947 .....	\$ 3,488.15
1946 .....	1,966.54

For The Year:

1947 .....	\$26,747.83
1946 .....	22,627.51

## BOOK REVIEWS

### BLUEPRINTS FOR GREAT LIVING

By Dallas C. Baer, D.D. Published by the Lutheran Literary Board, Burlington, Ia. Price \$2.50.

Thirty-three expository messages based on the New Testament epistles constitute this volume. They are Lutheran in emphasis rather than Reformed.

These messages exhibit theological insight not usually found in modern sermons. In our day there is so much loose thinking on the subject of "the Fatherhood of God and the Brotherhood of Man" that it is refreshing to read such a statement as this: "We become children of God by faith in Jesus Christ. The man who has not been born again has no right to call God Father. Unbelievers are not our brothers ... men would universally have to believe in Jesus Christ as their personal Saviour before such a statement could be true. The Bible nowhere teaches that all men are brothers and that God is every man's Father. God is every man's Creator, but not every man's Father. Those who do not have faith in Christ have no right to say, 'Our Father Who art in Heaven.' All men are our neighbors but not all men are our brothers. Only those who believe in the Lord Jesus Christ as their Saviour are our brothers."

Many have been saying: "The truth needs no defense, it will take care of itself." As a result of this, apologetics and apologetic preachings have been ridiculed. This great Lutheran preacher does not share in this untenable position. He writes: "Christianity today needs witnesses who are not afraid to testify to the truth and who have the courage to speak out in defense of Christ and His followers ... While truth is indestructible and will out-live its enemies yet a great deal of harm can come out of its champions if lovers of the truth do not defend it from the assaults of ignorant and foolish men. Progress is possible only among a people who love truth and are ready to defend it. If truth will take care of itself why did Jesus come all the way from Heaven to earth to proclaim and defend it? Why did the Apostles seek every opportunity to reason with the Jews in their synagogues? Why did Peter make his bold defense on the day of Pentecost and when he was brought before the Sanhedrin? Why did Paul champion the truth and make his great apologetic before Felix and Agrippa? What would have happened if Athenasius had cringed before the advocates of error and had not stood against the world? What if Luther had been a craven coward in his hour of trial? Nothing but the unswerving fidelity of men of faith who are not afraid to die for the preservation of truth if need be can save Christianity in some lands today ... As church members and followers of Christ we should be able and willing 'To give an answer to everyone that asks a reason for the hope that is in us.'"

Although these messages are a trifle brief for expository sermons they ring true to the faith of Christendom, and are presented in a forceful manner. They make a distinct contribution to homiletical literature.

—John R. Richardson.

### THE SANHEDRIN VERDICT

By Irwin H. Linton. Published by Loizeaux Brothers, Bible Truth Depot, 19 West Twenty-first Street, New York, N. Y. Price \$1.00.

The brief submitted by erudite Washington attorney Linton may be summarized in a very few sentences. The nub of his position is that Modernists and Unitarians can escape affirming the verdict of the Sanhedrin which condemned Christ only by admitting His Deity. The author has labored to make this dilemma clear in the hope that some may be led to reverse the Sanhedrin verdict by confessing His Deity.

Mr. Linton points out that the trial of Christ is unique among criminal trials because the identity rather than the actions of the accused is the issue. The real question that must be answered is: "What think ye of Christ, whose Son is He?" This is an important question and the author adds: "A man's paternity fixes his identity."

The fine legal mind of the author is in evidence in his first chapter where he distinguishes between the Deity and the Divinity of Christ as used in modern parlance. The Jews believe that Christ claimed for Himself Deity that applies only to God embracing eternal Being by essence and identity. Beyond the shadow of a doubt Christ claimed to be a King of another world and the Son of God Who would ultimately be seen sitting at the right hand of God and coming in the clouds of Heaven. It would have been impossible for our Lord to have affirmed His Deity in stronger language. Because of His unequivocal statement as to fact of His Deity our Lord was accused and tried on the charge of blasphemy.

Discussing the charge of blasphemy against our Lord Mr. Linton uses his imagination and conceives the possibility of Cicero, the ablest lawyer of the Roman bar, being assigned to defend Christ. He stated that Cicero would have only two defenses possible under the indisputable law and admitted facts; the insanity of the accused, or His supernatural character. The author discusses both of these possibilities in a great chapter entitled, "Christ's Calmness At His Trial And Death." It is pointed out that our Lord's dialectic skill and imperturbable poise are evidences of His sanity and Deity. Having shown the impossibility of our Lord being acquitted on the charge of insanity no other course was open except to admit His claims. As a result of this reasoning the author believes that the Arian position involves logically impossible difficulties. Another interesting chapter is on "Reviewing The Evidence For The Virgin Birth Of Christ." The author maintains here: "Matthew obviously gives us Joseph's statement that his espoused wife was discovered to be with child 'before they came together.' Mary testified to Dr. Luke with the intimacy with which a chaste woman can talk to her doctor that 'she knew not a man.'" The inescapable conclusion after the examination of the evidence is that the Virgin Birth of our Lord "is in accordance with both the weight and the totality of the evidence." The net result of the evidence shows that it is easier to believe rather than disbelieve the records of the Virgin Birth of Him Who transcended all human powers.

The able arguments from this distinguished jurist confirm the faith of Bible-believing Chris-



tians. It is so searching in its analysis that it should be put into the hands of our modernist friends so that they might read such a statement as this: "If the Arian Modernist is right, O Caiaphas, so were you. Rest easy in your grave while you await the final judgment for rightly was the mortal man put to death who claimed to be the Son of the Immortal God."  
—John R. Richardson.

This book may be ordered from The Southern Presbyterian Journal Company, Weaverville, N. C.

### THE CHRIST MEN NEED

By O. A. Geiseman. Published by Ernest & Kaufmann, Inc., New York, N. Y. Price \$1.50.

"The Christ Men Need" is the Christ of the Scriptures—the Christ of the Prophets—the Christ of the four Gospels—the Christ of the Epistles. Man is not always content with the Christ Who is the same, yesterday, today, and forever. The author of this little book reminds us that: "Man in his pride and folly tries to reconstitute Christ according to his own imagination with the hope of improving on the Christ of the Bible. Every such effort produces only a caricature of Christ and robs man of the Christ he needs."

Pastor Geiseman has given us fifteen sermons in this volume in an honest effort to present the Christ of the Bible Whom the Christian needs, the Son of God and the Son of Man Who redeemed men from their sins by His perfect life and sacrificial death. The messages are divided into two parts; the first is under the caption, "The Battle For Human Freedom"; the second part carries the title, "The Suffering Christ."

These messages are written in forthright language and are heart-searching. One of them is on the subject, "Fifth Columnists In the Church." Concerning this subject the author writes: "What governments of our time are only now beginning to discover the devil has known for a long while and used with great effectiveness in a war against Christ and His most holy Cause." Again he writes: "The modern day has produced its fifth columnists in the Church of Christ too. During the past one hundred and fifty years some men of great theological renown have worked from within the Church to destroy faith in Christ and the Bible, the Heaven-sent Messiah, the true Redeemer of mankind. They begin by denying that the Bible is the supernaturally revealed Word of God, and eventually throw overboard all specifically Christian truths . . . We who are within the Church often think that the true enemies of Christ are they who mock and scoff and blaspheme openly and who avow that they are the irreconcilable enemies of Jesus Christ . . . The most effective and damaging enmity against Jesus Christ has come from fifth columnists from within the organized visible Church. You and I should be aware of this if we are truly disciples of Jesus, if we are genuine members of the Church of Jesus Christ. Then we must recognize all who deny the truths of God for what they truly are . . . there is no need of 'pussy-footing' on a subject such as this. We are altogether too gullible. Because men use nice adjectives in talking about Jesus we think that they must still have what is essential in Christian teaching even though they deny His Deity. No, my friends, there is nothing good about it. Such persons are fifth columnists who are subtly and effectively destroying man's faith in Him Who alone can save them."

This is not the first book Dr. Geiseman has written and we hope it will not be the last. We need more of this kind of preaching that arouses the conscience, calls men to repentance, and holds aloft the true Christ of the Bible.

—John R. Richardson.

### PLANNED SERVICES FOR CHURCH GROUPS

By James L. Fowle, D.D. Published by the John Knox Press, Richmond, Va. Price \$2.00.

Much careful preparation has gone into the production of "Planned Services For Church Groups." This book was written for a definite purpose and the writer at all times keeps this purpose in mind. Its design is to help those who lead God's people in worship. It is adapted especially for lay leaders in pastorless churches and chapels. It might be also used to good advantage by program planners of Woman's Auxiliaries.

One of the cardinal virtues of this volume is that it deals with the great themes of the Bible. Such subjects as missions, the Christian home, Christ-like living, prayer, and stewardship are included. We are also glad to note that a number of these messages are evangelistic and if used properly should result in the conversion of lost souls.

Perhaps the most timely sermon in this series of messages is on the Holy Spirit. Here the author expresses this significant observation: "The greatest need of the Church of our Lord and Saviour Jesus Christ is the presence and power of the Holy Spirit. God's Spirit is grieving because so many do not want Him or the Christ He presents. Yet if the Church is to rise above pageantry, oratory, and good-intentioned resolutions, if there is to be a great forward movement of progress and achievement, both pastor and people must be empowered and energized by God's Spirit."

In our estimation, this is the most useful book published by the John Knox Press up to date. We congratulate the publishers upon this production, and trust that our Church will be given more books with the emphasis found in this one.

—John R. Richardson.

### The Committee On War Relief Meets In Atlanta, Ga.

The Permanent Committee on War Relief met in the North Avenue Presbyterian Church, Atlanta, Ga., on January 7, 1947, at 10:00 A.M.

The Committee reconsidered the action of the last meeting and set the financial goal for 1947-48 at \$600,000. Each Synod was asked to raise an amount equal to at least a dollar for each member, and Synod's members on the Council were asked to help in the promotion of this campaign.

Drs. McCain, Taylor and Broyles were appointed as a special committee, with power to act, to secure a special representative for the coming year and to secure an assistant special representative if the way be clear.

The Committee expressed its appreciation of the work of Mr. Daniel and its gratitude to him for his services to the Church as Special Representative.



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Volume V — Number 21                      MARCH 1, 1947                      Yearly Subscription \$1.00

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The Time — Catechisms And Catechising — "Back To The  
Bible - Out To Society" — Shall We Continue To Sin?

### THE BOOK OF LEVITICUS

By Rev. Edward J. Young, Ph.D.

### SHALL WE MERGE WITH THE NORTHERN CHURCH?

By Kenneth S. Keyes

### SABBATH SCHOOL LESSONS

(March 23-30)

By Rev. J. Kenton Parker

### YOUNG PEOPLE'S DEPARTMENT

(March 23-30)

Edited By Rev. W. G. Foster

### WOMAN'S WORK

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### EXPERIENCE IN PERSONAL SOUL WINNING

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### UNION OR DISUNION?

By Rev. H. Tucker Graham, D.D.

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*The Journal has no official connection with the Presbyterian Church in the United States.*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### An Objective And A Request

We state our request first. We ask for the earnest and continued prayers of God's people for the witness of this **Journal**.

Human weakness and the fallibility of human wisdom and judgment, along with sinfulness in the heart, all conspire to defeat the purposes of a Christian enterprise, and, it is only as those obstacles are overcome through the power and presence of the Holy Spirit that a work can be done to the glory of God.

God has blessed **The Journal** in a most abundant way. However, the usefulness of this publication is only in the degree to which it has conformed to the will of our **Lord**. It is this divine guidance, love, humility, restraint and wisdom which we so earnestly crave and for which we solicit your prayers.

With a subscription list of over 13,000, a number which is increasing every day, there comes an added responsibility, and this alone can be met by God's help. In asking for your prayers we are asking for the greatest possible blessing: you can bring to us.

The one **objective** of those responsible for this **Journal** is that the **Lord** may be glorified and that a faithful witness shall be borne to the great and abiding truths of Christianity.

In a day when assaults on evangelical Christianity are coming from many sources, the verities of the Christian faith need to be stated and restated. To say that Christianity is simply Christ, as some do, is to be guilty of an over-simplification. If we mean the historic Christ, the preexistent Christ, the Christ of the Bible and the one who shed His blood on Calvary, the one Who died for our sins, Who arose from the dead, Who ascended into Heaven and Who is coming again; then, Christianity is Christ.

But, it is a tragic fact that there have arisen in the Church those who deny the essential doctrines about Christ while extolling His life and example.

Trends which originated outside of our Church are making their impress in many places these days,

trends which certainly lead to changed emphasis in Church activities and ways of personal living.

The **Journal** is not opposed to any method which honors Christ and His Word and has as its objective the winning of sinners to Him. But, we most strenuously object to any and every effort to discredit the Word of God in any way and which promotes man-made programs contrary to the teaching of that Word.

We have opposed present proposed plans of union because we believe our Church has a work and a witness which would in large measure be submerged and lost if union should be consummated.

We have opposed the Federal Council because we distrust its leadership and think they are using the influence gained by our membership in the Council to promote schemes inimical to the best interests of the Church and of our nation.

On the other hand we support every agency and institution of our Church which loyally stands on the Scriptures and the Standards of our Church and teaches and preaches the Gospel of God's redeeming grace in Christ Jesus.

Insofar as we remain loyal to the objectives we have set up we ask your prayers for their success.

The days are difficult. What the future holds for our civilization is uncertain. But of this we are absolutely sure—in Christ our Lord alone is there hope for the individual and for the world.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

—L.N.B.

## Convictions

In our church-related schools and institutions the responsibility for these institutions is vested in duly elected boards. However, this delegation of authority does not mean relinquishing of ultimate control.

In the last analysis, the membership of the Church has a deep and vital interest in these schools; an interest which is not fulfilled by contributing to their support, but which involves knowing just what is being taught.



Our concern has recently been awakened in this matter by a personal letter from a student and by a conversation with another, both from the same institution but one having graduated there before the other matriculated, so their opinions could not have been the result of collusion. In fact, these two students do not even know each other.

But, the testimony of both was focused on the **lack of definite convictions on vital Christian truths on the part of certain of their professors.**

To check on the reliability of these impressions we have made some inquiries as to present teaching techniques and find that part of this criticism stems from what we believe to be unsound pedagogical methods.

The art of teaching is the imparting of knowledge as such, and the stimulating of minds to further thought and development. When this definition is understood and applied it would seem to be wise and sound. But, if the teacher himself is lacking in true fundamental convictions his teaching will naturally fall into the second category, where theories supplant facts and hypotheses replace certainties.

In the study of medicine there are certain basic sciences which are taught as facts. Then there are practical applications made on the basis of these facts and experiences. In addition there is a never-ending work of scientific experimentation and development. As a result, the successful physician or surgeon is constantly the beneficiary of new discoveries; discoveries which bring new techniques, equipment and chemical and biological products to increase the efficiency of his work. But, underlying his training and his work are certain basic facts of anatomy, physiology, biology, pathology, etc., which never change.

In Christian teaching there is a certain parallel. There are basic facts which have been true and which will always be true. These we call the essential doctrines of Christianity. It is these things which unite evangelicals of all denominations into the great Church universal. It is a departure from these essential doctrines which make an unbridgeable chasm, separating the Unitarian, the Universalist and others from Christian groups.

These essential doctrines are distinct from other doctrines on which men of equal piety and devotion differ. The writer's forefathers have been Presbyterian many generations back and he believes with all his heart that we Presbyterians have in doctrine and practice the system most nearly resembling the teachings of the Scriptures. However, we have many devoted friends in the Baptist, Methodist and other denominations; men who hold certain doctrines about which we differ, but they are not doctrines essential either in matters of faith or practice.

Then, too, there is a great area in which Christians differ as to methods of approach to their work. A Christian worker can just as truly be serving God in a cathedral as one preaching on a street corner in the slums. One may be extremely reserved, or he may use the emotions as a vehicle to the soul. One may sing psalms, another use a vested choir and a third a brass band in their worship of God. The radio is and can well become increasingly a means of evangelism. Surely the development of new techniques and methods will continue.

But, underlying these developments and changes must lie the unchanging gospel of the Lord Jesus Christ, if Christianity is to meet the need of a sinning and lost world.

For this reason, as we return to the discussion of teaching methods, we would urge on all to whom is entrusted this vital responsibility that they examine themselves as to their own beliefs in the vital things of the Christian faith.

A man who has doubts imparts his doubts. A man of faith imparts his faith. Surely, on the basis of the Word of God, there are certain things we can and must teach as facts. When these facts have been taught there is still a great field for differences in personality, methods and applications.

Several years ago we met a man who had been closely associated with a liberal theological seminary for several years on a part-time teaching basis. In the course of several hours' conversation one evening we were unable to get him to commit himself on a single one of the essential doctrines of Christianity. At the same time he was most positive about certain economic policies, was bitter about the "evils of the capitalistic system" and equally warm in his approval of the practices of certain labor union leaders. In other words, he apparently had no fixed convictions about the facts of Christian faith but was outspoken about some phases of social and economic life.

In a day when so many church "leaders" are lacking in basic Christian convictions, it behooves evangelical Christians, to whom are entrusted the sacred responsibility of teaching, to base their teaching, not on the writings of brilliant doubters, but rather on the "thus saith the Lord" of the Bible itself.

Surely a Christian must have convictions and Christianity has been transmitted down through the ages by men to whom these convictions were vital and precious. Does our generation deserve less?

—L.N.B.

## Discouragement

There is a legend about the devil and a conversation which he had with one of his lieutenants. They were discussing how to attack an upright Christian. "How will you get at him?" asked the lieutenant. "Will you tempt him through lust?"

"No," answered the devil.

"Will you get at him through dishonesty?"

"No."

"Will you overcome him through pride?"

"No."

"Then how will you undo him?" asked the baffled assistant to the adversary.

"I will discourage him!"

The conversation may be purely legendary but the technique is not. We know something of our adversary and are not ignorant of his devices. He is always trying to take the heart out of Christians.

He will use surprising methods, too. For example, all Christians are agreed that it is usually helpful and inspiring to read Christian biography. The saints of old being dead yet speak to us in a powerful way. But sometimes, even as we are reading,



the devil will try to get in a thought edgewise. He will say to us: "You can never be like that. Others have been strong. You are weak. Don't try to be like them. Take it easy. Don't accept that challenging service. Give up that work; it's too hard for you."

It has been well observed that uninspired biography usually has one serious defect. It does not present the whole man or the whole woman. Inspired biography, however, gives a full portrait of strength and weakness. The Bible picture of Moses, David, Elijah and Peter is accurate.

No matter in what way the discouragement comes the Christian must do one thing. He must keep looking unto Jesus. As he does this he will not be too much occupied with past failures, with present obstacles and with the good or bad example of other Christians. This is surely the best way to run the race of life until the goal is crossed. This keeps courage in the heart. —C. N. W. III.

## Now Is The Time

In endorsing David Lilienthal for chairman of the U. S. Atomic Energy Commission the Federal Council, it seems to us, has just about plumbed the depths of political involvement.

We do not believe that Mr. Lilienthal is a Communist, nor do we approve of the attacks made on him by Senator McKellar.

Certainly we do not feel qualified to discuss Mr. Lilienthal's qualifications for this position, nor do we feel it is a question within the purview of a church organization. The Federal Council, however, claiming the backing of our Southern Presbyterian Church, along with other Protestant denominations which adhere to it, does not hesitate to enter the political arena and take sides, in the name of the Church.

Surely there are enough ministers in our Church who sense the situation and who, in conjunction with the laymen, will vote our Church out of this organization!

The 1943 General Assembly took the following action with reference to this matter . . . "The General Assembly registers its judgement that because of the wide difference of opinion in our Church and the vital importance of this question the General Assembly should ultimately submit it to the Presbyteries after the close of the war."

By its actions of the past year it is obvious that the Federal Council intends to meddle more and more in the political and economic realms. The leadership of the Council is anxious to use the influence of our membership but there is little to show that they care a snap for the will or judgement of our Church in such matters.

To put it bluntly and inelegantly—we are just plain suckers to continue being used in ways contrary to the beliefs and historic position of our Church. Now is the time to act. —L.N.B.

## Catechisms And Catechising

In its work of selling records, Sears-Roebuck uses a catechism with the questions and answers printed in different colors. On the 8th of January we received from the Georgia Educational Association a communication entitled, **Catechism on Needs and**

**Facts About Our Own School.** This document is prefaced by Noah Webster's definition of **Catechism**: "A method of teaching by questions and answers; a small book of elementary instruction in the form of questions and answers." You see the Georgia schools are desperately in need of more funds to heat the schools and pay the teachers and so these educators have resorted to the tried and approved method of getting their message across by catechising.

Several years ago while many of the educators were decrying the Church's uses of catechisms as imposition and indoctrination, one of the leading progressive educators, G. S. Counts, determined to bring in a new economic system. Therefore, he called upon the teachers to reject "the bogies of imposition and indoctrination and impose a planned, coordinated and socialized economy" (**Dare the Schools Build a New Social Order?**) It seems, then, that when one believes in his goods, his school, his social philosophy and desires to "sell" the same to others he is entirely willing to use catechisms.

The New Testament use of the Greek verb from which our English word catechism comes, the study of the church praxis which underlies the Gospels and Epistles, as well as the summary statements in the New Testament have established the fact that catechising was practised by the Apostolic Church. The exact content of the catechism of primitive Christianity may not be so clear. Reinhold and Alfred Seeberg find evidence that it included statements of faith, of conduct of church order, and of Christian hope—the four things that our catechisms still include.

Among the denominations that go back with us to the Reformation, the United Lutheran Church has three modern methods of teaching Luther's Child Catechism to her children and her Publication House is now working on a fourth plan. In the Christian Reformed Church the pastor is expected to give one hour every week to every age-group in the congregation for catechetical instruction. Atlanta's best loved pastor is probably Dean De Ovies of the Episcopal Pro Cathedral. And the Dean is so beloved primarily because of his work with the children of the congregation.

In our Church we have the Shorter Catechism which stands at the peak of all the catechetical work of the Reformation Age of Faith. Our Directory of Worship provides that the Bible including the catechisms shall be the center of every course of instruction in our Church or Sunday Schools. Our Book of Church Order says that catechising is one of the duties of the pastor's office. Our General Assembly has a large and able force of educational experts in our Executive Committee of Religious Education to give us the best modern methods for using our catechism. Our Lord Jesus' first charge to the repentant Peter was not "discipline my sheep," nor even "feed my sheep," but "**feed my lambs.**"

The use of the Shorter Catechism as an aid in expounding the plan of salvation to a communicant class is particularly commended to those who have engaged in or are to engage in the Visitation Evangelism Program. That program can be very useful and helpful—we have so found it in the Ingleside Presbyterian Church. It calls elders to search for the fruit of the preached Word. But if it is not to be too superficial it must be supplemented by a vigorous preaching of the whole



Gospel of God and a faithful exposition of the plan of salvation as it is so clearly drawn in the catechism. The writer, therefore repeats a plan for five such lessons which he set forth some years ago in the *Earnest Worker* and has continued to use from time to time since. The teacher will doubtless not use every question suggested or every text. He may choose other texts and fewer questions and answers as seems best to him and his class. But this outline can be suggestive. One hopes that it will challenge readers to offer better ones.

The Plan of Salvation from the Bible and the Shorter Catechism: (1) Why do I need a Savior? a. Because, "All have sinned" Rom. 3.23 and Shorter Catechism 16-18. b. Because "sin is the transgression of the law," I John 3.4. S.C.14. c. Because "the wages of sin is death." Rom. 6.23. S. C. 84.

(2). What has Jesus done to save me? Scripture Acts 4.12; I Peter 2.24; Isaiah 53. S.C. 23-26.

(3) What does the Holy Spirit do to Save me? S.C. 29-31. The marks of the new birth are; the testimony of the Holy Spirit with our Spirit that God is our Father, Rom. 8:16; love one of another, I John 4.7; faith that Jesus is the Christ, I John 5.1; not living a life of sin and wickedness, but serving God and seeking to live the good life, I John 3.9.

(4) What does God the Father do to save me? He gave His only begotten Son, John 3.16, and also sends the Holy Spirit, Lk. 11.13. He justifies, adopts, and sanctifies, Gal. 2.16, I John 3.1, Eph. 2.24; S.C.20, 32-35.

(5) What does God ask of me to be saved? Faith and Repentance. Acts 20.21; Phil. 3.9; Acts 5.31. S.C. 85-87.

If one wishes to follow the study further he can easily develop several studies on the Church as she ministers (1) the Word, (2) the Sacraments, and (3) Prayer.

—Wm. C. R.

## "Back To The Bible ... Out To Society"

"The two most important movements in European religious thought are **Back To The Bible** and **Out To Society**," declares Professor Walter M. Horton of the Ecumenical Staff in Geneva.

The Back to the Bible movement is widespread in many lands and churches—Protestant, Roman Catholic and Eastern Orthodox. Among such studying it anew, recognizing its authority. But there are also great differences—as might be expected—in defining that authority. At a recent Protestant gathering in Geneva, Barth, Nygren of Lund and others significant theologians discussed this vital question. The Roman Catholics led by an Abbot of Lyon, France are turning back to Jerome to get a view of tradition as the interpretation of the Bible rather than as an independent stream that may contradict Scripture. The Bible interest is found in the Russian Theological Seminary in Paris and in Bible Schools set up by the Orthodox Church in Athens. Refugees from Asia Minor brought to Greece a taste for Bible study derived from Protestant missions there. While the Orthodox soldiers were given icons in the First World War they received Testaments and portions in this last War.

The same people who are going back to the Bible are declaring God's Word to society. Professor Cullmann of Strasburg and Basel is one of the leading figures in this work. The Dutch Churches have taken up the torch of the Lordship, the Dominion, the Kingship of Christ. Whether the rulers of the state admit it or not, Christ is the Prince over the kings of the earth. All authority is His and His dominion ought to be recognized in economic and social life.

Now if we can just keep these two interests together as our European brethren are reported as keeping them together it will mean peace, blessing and usefulness for our Church. Every Bible believer can stand with Niemoller when he refuses to sign the Nazi pledge not to engage in "politics"—when "politics" means liberty for the Nazi to murder the Jews. The right wing of the Southern Presbyterian Church ought to stand as vigorously for the fifth, sixth, seventh, eighth, ninth, and tenth commandments, with the social implications which our Catechisms properly draw from them, as does the left wing.

On the other hand if men judge us as "sterile" because we do not conform to their ideas as to what ought to be done in society we would remind them that we are the Lord's free men. God alone is the Lord of conscience and He has left it free from the commandments of men which are in anything either contrary to, or in addition to, His Word. We were never convinced that the Word of God taught pacifism, disarmament, and national isolationism as many of the left wingers insisted in the late thirties.

If some left-wingers today wish to commit themselves to miscegenation, or commit the Church (through the Federal Council's industrial secretary) to the support of the CIO, we hereby declare that these positions have not been shown to our satisfaction to be the Word of God. Unless and until they are so demonstrated, we shall maintain our right to differ on these matters. By all means let us take the Word of God to society. Let us provoke one another to good works! Let us exhort each other to be doers of the Word and not hearers only, deceiving ourselves! But let us recognize with Calvin that God gives His authority to us not personally or individually, but officially—as ministers of His Word—or (also with Calvin) that God gives this authority to His own Word.

Wherever men have taught their own doctrines as commandments of God by which to judge their brethren they have brought in heart-burnings, tensions and schisms. At this moment the Evangelical Church of Germany (EKD) is being rent by debates between Barth and some of his former students and associates who went through the War in Germany. One of these, Pastor Hans Asmussen, D.D., has just written: "We respect the great theologian and his work. The knowledge of the Biblical truth for a long time must be carved out of Karl Barth's *Dogmatik*. But what the politician Karl Barth has to say does not bind us. When he seeks to lay upon us his political wishes as obligations imposed in the name of Christ we must in fidelity to Barmen say 'No'". Barmen, of course, refers to the celebrated Barmen Declaration drawn up by the Confessional Church pledging itself not to obey Nazi declarations but Christ alone. Now under the banner of Christ alone, Asmussen refuses Barth's democratic politics.

One of the most heart breaking chapters in Scottish Church History occurred when some Scottish



Covenanters brought Charles the Second to Scotland and crowned him after Cromwell had cut off his father's head. Some of the best ministers approved receiving Charles and his cavalier courtiers even though their antics were very different from Covenanter practice. But others just as godly vigorously protested against the resolutions accepting Charles. The Church was rent between the Resolutioners, the Protesters, and the Mediators—and it was all over a political matter for which neither side had a "Thus saith the Lord." Our own Church split off when the USA Assembly in Philadelphia made acceptance not only of Jesus Christ, but also of President Abraham Lincoln a condition for membership in the Presbyterian Church. The venerable Doctor Charles Hodge, who was as loyal as a citizen to President Lincoln as any man, led a protest against making this a test for membership in the Presbyterian Church. Our fathers organized the Presbyterian Church in the Confederate States of America and we have been a distinct organization ever since.

Let us then go back to the Bible, vying one with another in the earnestness with which we study it, and the vigor with which we proclaim its truths. "The sole functions of the Church, as a kingdom and government distinct from the civil commonwealth, are to proclaim, to administer, and to enforce the law of Christ revealed in the Scriptures." Let us unitedly take the Word of God to Society. But let each man treat his political wishes, his economic programs, his industrial interests, his theoretical acceptance of miscegenation, his pacifism as opinions, from which his brother is free to differ. Let the Church sink herself anew in Holy Writ, saturate her preaching with the Word, the whole Word, nothing but the Word; and her light shall go forth as a lamp that burneth, and nations shall come to her light and kings to the brightness of her rising.

Since writing the above the February issue of **The Bridge** has arrived with a statement of the principles the Committee on Christian Relations of our Church wishes to have adopted by the 1947 General Assembly for its guidance. If we may offer a suggestion or two and make our editorial pertinent to current issues, we would offer the following amendments: Change the statement in Paragraph 2 from "Christ's ideal" to make it read "Christ's Word" and in Paragraph 5 from "the ideals of Christ" to make it read "the teachings of Christ." We stand for the Church presenting the Word of God to society, but not for her presenting what we or our Committee thinks are the ideals of Christ. —Wm. C. R.

## Shall We Continue In Sin?

(Romans 6:1)

"God forbid:" the thought of such a course is abhorrent to Paul. The glorious doctrine of justification by faith will have no such result in the true child of God.

We are not to "continue in sin," but continue to "confess our sins" and be forgiven and cleansed; not continue in sin, but continue to put sin to death, put off the "old man," and put on the "new man;" we are to conquer sin, be "more than conquerors through Him who loved us;" sin is not to reign over us, we are to reign over it by the power of the Spirit. We are not saved in our sins, but from our sins—not merely from the Penalty, but from the Pollution and Power of sin.

We know that some sins are "more heinous in the sight of God than others," due to many reasons. We also know that "every sin deserves the wrath and curse of God." In His sight there is no such thing as a "little sin," for all sin is repulsive to Him.

When we try to "appease" our consciences and excuse ourselves by saying, "I am not guilty of any gross or big sin like murder or adultery; my lies are 'white lies,' my faults are just the little failings common to men; I do not go to places that have a 'bad name,' or indulge in the excesses of some 'night club' or 'roadhouse,'" we have a very wrong idea about sin—either its terrible nature, or its awful consequences. The Pharisees did not even consider themselves sinners, but Jesus said they were as full of corruption as a sepulcher is of dead men's bones; it looked like a little thing to touch the ark, but it brought death to Uzzah; Annanias and Sapphira may have considered their lie a small offense but God judged otherwise. It is not a small sin to "break one of these least commandments of God."

Sin is Lawlessness: "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10). Sin is a disease, as loathsome and as spreading and as deadly as leprosy. Is it any satisfaction to say, "I have but a small spot?" Cancer is dreadful; do we look with unconcern on its beginning? Sin is uncleanness: we may feel that we are not quite as black and foul as our neighbor, and our hearts may be blacker than his.

What are some of the sad results of sin? Sin takes away our joy, and in our misery we pray, like David, "restore unto me the joy." Sin hinders our prayers; "If I regard iniquity in my heart, the Lord will not hear me." It destroys our testimony: makes us ashamed in the presence of the world. Sins of omission and commission, deprive us of our reward: instead of a "well-done" and an abundant entrance, we are saved "so as by fire." Sin dwarfs our character and stunts our growth: we remain 'babes' when we ought to be strong in the Lord.

We are saved by grace through faith, and this faith is a gift of God. We are justified freely, but justification and sanctification are inseparable. "The natural reason assumes that acceptance with a holy and just God must be founded on character, that men must be holy in order to be justified. The Gospel reserves this, and teaches that God accepts the ungodly," (through Christ); "that we must be justified in order to become holy" (see Hodge on Romans). "He that is justified becomes holy; he cannot live in sin;" he is delivered from sin.

When we are saved, "born again," by the Spirit of God, we are a "new creation;" old things are passed away, all things are become new. When the governor of a state pardons a criminal, he does not change his character: when God pardons us for the sake of Christ. He also sanctifies us. We are renewed in the whole man after the image of God; we die to sin more and more, or as Paul expresses it, we are dead to sin, crucified with Christ, buried with Him and raised with Him. A truly repentant man grieves over sin and hates it: he does not "roll it as a sweet morsel under his tongue." The justified, saved man, is sanctified: he is consecrated, "set apart" as holy, and made holy. This is the will of God, even our sanctification. The command is, "come out"; "be separate"; "touch not the unclean thing." The Ideal for us is: "Be ye holy, for I am holy." —J.K.P.



# The Book Of Leviticus

By Edward J. Young, Ph.D.

*This is the fifth in the series of articles on Old Testament Introduction by Prof. Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa.*

When God had brought His people out of the land of Egypt He organized and established them at Sinai as His peculiar nation, the Theocracy. In their midst He took up His dwelling, as is signified by the erection of the Tabernacle. Here God made His abode. It was now necessary to reveal the laws which regulated the approach of the sinner to God, and these laws are found principally in the book of Leviticus. The name Leviticus comes from the word Levitical, given the book by its Greek translation, for the ordinances pertaining to the priesthood and to the Levitical system and worship form an important part of the book. Among the Jews the book bore the name of its opening words, "And He called."

## The Sacrifices

The people of Israel have now been formally constituted the nation of God, the theocratic nation, in whose midst the holy God has His abode. But the "kingdom of priests and holy nation" was also a people of sinful lips. How might the sinner draw nigh to his God? In order to make possible the access of the sinner to God, the sacrificial system was instituted.

Sacrifices serve a two-fold end, that of expiation and that of consecration. It will be seen, therefore, that sacrifice, particularly as it serves the end of expiation, has to do with the fact of sin. In the Bible sacrifices are regarded as offerings, i.e. that which is brought near to the Lord, gifts of holiness. These holy gifts are brought to the altar where the Lord dwells, and thus the meaning is that the Lord directly consumes the sacrifices. This, however, must not be understood in any crass or naturalistic sense, but symbolically.

All that may be sacrificed unto the Lord as offerings must be ceremonially clean. From the animal kingdom might be brought oxen, sheep, goats, pigeons; and from the vegetable kingdom, corn, wine and oils. Thus, the sacrifice came from that which sustained the life of the offerer (the animal kingdom) and from that which the offerer produced by the toil of his life (the vegetable kingdom). Hence, it may be said that in sacrifice the entirety of the offerer's life was consecrated to the Lord.

The sacrifice was a substitute, offered in the stead of the sinner. In itself, of course, it did not have power to put away sin, but was typical of the one great sacrifice of Christ, and to Him it pointed forward.

## The Approach Unto The Lord

How, then, should the contrite sinner bring his offering unto the Lord? There are several steps in the process. The animal chosen must be a perfect specimen, free from blemish or defect, for to the holy God only the best must be brought. When the animal is brought into the sanctuary, the offerer must lay his hands upon it, or, as the phrase literally says, must lean his hand upon it.

This act symbolized the transfer of sin from the offerer to the offering. The offering, therefore, is to be regarded as the substitute for the offerer. Upon the offerer lay sin with its death-bringing penalty. By laying his hands upon the offering was symbolized the fact that the penalty of death now rested upon that offering and no longer upon the offerer.

When the hands of the offerer have thus been placed upon the sacrifice, there follows the next step, the slaying of the offering upon the altar (literally, the place of slaying). This offering is to be slain by the hands of the one who brings it, and by the priests its blood is to be applied to the altar. Thus, for example, we read, "And he (the offerer) shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood about the altar that is by the door of the tabernacle of the congregation" (Leviticus 1:5). Thus, the sacrifice has been slain, its blood poured out and (as the symbol of death) brought before God by being applied to the altar. The animal that has been sacrificed in death takes the place of the death which was due to the offerer.

The blood is said to make a covering for the soul. "For the life of the flesh is in the blood; and I have given it to you upon the altar to make covering for your souls; for it is the blood that makes covering by reason of the life" (Leviticus 17:11). The thought seems to be that the blood which is shed and applied to the altar blots out or obliterates sin from the sight of God by being smeared over it. Man and his sin is that which needs covering, and this covering is procured by God, not by man. Thus, at this important point, we are reminded again that the salvation of the sinner is by grace. It is of God and not of man.—the priest (as the representative of God) shall cover upon him on account of his sin" (Leviticus 4:35). Such is the Divine interpretation.

There now follows the burning of certain parts of the animal upon the altar. This burning is to offer a sweet smelling odor unto the Lord. It is thus symbolical of that substitutionary consecration which was offered to God by the victims. We are reminded of the words of Paul, "Christ also loved us and gave Himself up for us, an offering and a sacrifice to God for an odor of a sweet smell" (Ephesians 5:2). Lastly, and peculiar to the peace-offerings, there was the sacrificial meal, prepared by the Lord Himself. Thus was symbolized the blessed fact of peace with God. This peace stood for more than the fact that sin had been expiated, and the barrier between God and man removed. It also included a state of positive favor and blessedness.

This exposition of the law of sacrifice, in which I have largely followed the notes of Dr. Geerhardus Vos, is simply the Biblical teaching. Who can trace the various steps in the presentation of the sacrifice without, at each stage, beholding Christ? But it



must ever be remembered, that these sacrifices in themselves did not have the power to put away sin. They were but instructive types, pointing forward to the Lamb of God, whose precious blood, shed upon the Cross, is alone efficacious to make the sinner right with a holy God.

### The Kinds Of Sacrifices

As has already been indicated the offering might be brought, within certain specified limits, from the animal and the vegetable kingdoms.

1. **Animal Sacrifices.** Among these were the sin-offering, in which the idea of expiation was very prominent, although, through the burning upon the altar, the thought of consecration is also stressed. This offering represented the offerer as in his lowest state, a needy sinner. Closely related to the sin-offering was the trespass-offering which seems to have served as a complement. When a person sins, he not only offends God but also withholds from Him the obedience which is His. The sin-offering makes right the offence, and the trespass-offering makes restitution for the obedience that has been withheld.

Another kind of offering from the animal kingdom was the **burnt offering** in which the entire animal was consumed upon the altar. Thus was expressed the complete consecration of the offerer unto the Lord.

There were three kinds of peace offerings, the thank, votive and freewill offering. The first of these was expressive of gratitude for undeserved and unexpected blessings, the second was brought in payment of a vow and the third was an expression of the offerer's love for God.

1. **Vegetable sacrifices.** These offerings were regarded, symbolically, as being food for the Lord, and for this reason they were specially prepared.

### Analysis Of Leviticus

The book of Leviticus divides itself into two principle parts, each of which contains five separate sections. In addition the book closes with an appendix.

I. **The Removal Of That Which Separates From God, 1:1 - 17:16.**

1. 1:1 - 7:21. The Laws concerning sacrifices. These chapters should be read in the light of the discussion on sacrifice given above. It will be noted that the laws in chapters 6, 7 are to Aaron and his sons. The close connection of the two sets of laws and their interrelation shows that they are from the same author. It is becoming more and more recognized that these laws are ancient and are not the product of the post-exilic age, as negative criticism has asserted. For example, in the ruins of the temple (pre-exilic) at Lachish, around the shrine there were found large quantities of the bones of animals. For the most part the bones were from the right fore-leg; it seems evident, therefore, that they were slain in accordance with Leviticus 7:32: "And the right shoulder shall ye give unto the priest for an heave-offering of the sacrifices of your peace-offerings."

2. 8:1 - 10:20. The consecration of the priests; the first sacrifices of Aaron and his sons. 10:1 - 7 relates the sin of Nadab and Abihu, and their punishment by death.

3. 11:1 - 15:33. Laws concerning that which is ritually clean and unclean. From this point on there appears to be applied a principle of division into four, thus, e.g. there are four parts in the law of leprosy (a) 13:1 - 44 leprosy in man; (b) 13:47-59 leprosy in garments; (c) 14:1 - 32 purifications; (d) 14:33 - 35 leprosy in houses. Of the above, b, c, and d each has four subdivisions. This principle of division into four is a strong argument for the unity of authorship of the book.

4. 16:1 - 34. The Day of Atonement.

5. 17:1 - 16. The Meaning of the Blood Sacrifices.

II. **The Conduct Of The People Of God. 18:1—26:46.**

1. 18:1 - 20:27. Religious and ethical laws for the proper conduct of the people of God.

2. 21:1 - 22:33. Laws concerning the priests and the oblations.

3. 23:1 - 24:23. Laws concerning feasts, the candlestick, shewbread, punishment of a blasphemer.

4. 25:1 - 55. The Years of Sabbath and Jubilee.

5. 26:1-46. This chapter deals with curse and blessing, and with the Lord's mercy shown for the sake of His covenant.

**Appendix:** Chapter 27, dealing with vows and tithes.

### Moses — The Author Of Leviticus

The Analysis given above is designed to exhibit the inner harmony and unity of the book. In fact, the attempts of some critics to partition this book into documents must be pronounced a failure. Thus, many feel that chapters 17 - 26 constitute a distinct portion, the Law of Holiness, which they call **H** and which they sever from the main body of the book, attributed to **P**. But such a separation does violence to the internal structure. The first portion of the book deals with the removal of sin, that which separates the sinner from God. The second portion prescribes the conduct for the one who would please God, the one who would lead a holy life. Thus, chapters 1 - 17 have a negative character pointing to what is unclean and must be removed; chapters 18 - 26 have a positive character in setting forth the standard of a holy walk. To separate one portion from the other, as modern negative criticism would do, is to miss the deep, underlying, fundamental teaching of the book.

The book exhibits that unity which one thoughtful mind would produce. The laws are more coming to be recognized as the product of an age much earlier than that of the exile. Moses appears herein as the lawgiver. Let us join with tradition in ascribing this remarkable book to Moses. Upon the basis of Mosaic authorship, Leviticus can truly be explained and understood. Upon the basis of any other theory of authorship, tremendous difficulties appear.

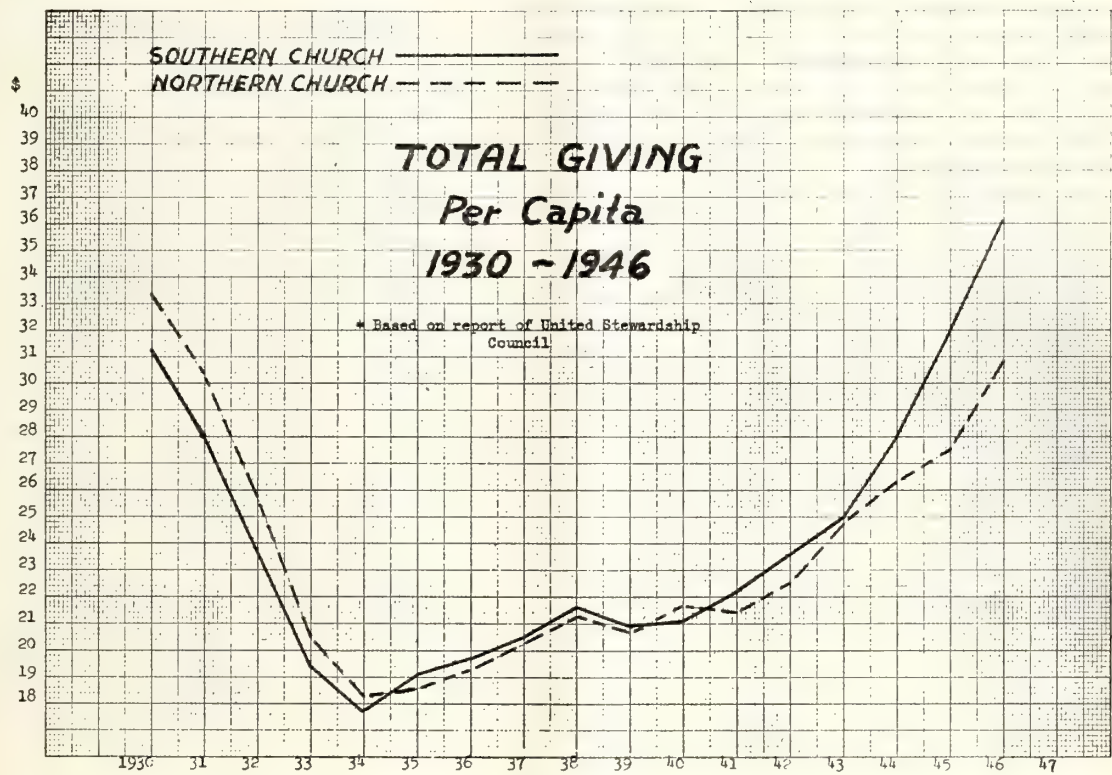
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# Shall We Merge With The Northern Church?

By Kenneth S. Keyes

## LET'S LOOK AT THE FACTS



From 1930 to 1934 the per capita giving of the Presbyterian Church, U.S.A., led the giving of our Southern Presbyterian Church by a small margin. From 1935 to 1940 the giving was approximately equal.

But starting in 1941 and during the ensuing five years our Church has given more per capita each year to the support of its entire work than has the Northern Presbyterian Church. And the gap between their giving and ours is widening.

In 1941 we gave \$22.17 per capita; they gave \$21.49. Starting with 1942 the figures are:

Year	U.S.A. Church	Our Church	Increase
1942	\$22.50	\$23.52	\$1.02
1943	24.69	24.97	.28
1944	26.26	27.90	1.64
1945	27.59	31.90	4.31
1946	30.93	36.03	5.10

It is generally admitted that the per capita income in most Northern States is substantially higher than the income in the Southern States served by our Church. Their ability to give probably exceeds ours.

It is said that you can judge a man's interest in any cause by the way he puts his money into it. Is it not reasonable to assume that the average member of the Northern Church is not as interested in promoting the cause of Christ as is the average member of our Southern Church? And if we merge with the U.S.A. Church will not the program of our Southern Church (which we are now supporting more liberally than they are supporting theirs) suffer as a result of such a merger?

# Sabbath School Lessons

By Rev. J. Kenton Parker

## Lesson For March 23: Jesus' Intercessory Prayer

Scripture: John 17. Devotional Reading: Hebrews 7:23-8:2.

This is the real Lord's Prayer; the prayer of our Great High Priest His prayer of intercession before He made the Sacrifice of Himself as the atonement for our sins. If, in the preceding chapters, we were on holy ground, in this chapter we are close to the Holy of Holies.

Our Devotional Reading ought to be studied carefully as a fine preparation for understanding this and the next lesson. Let us stop to notice a few of the expressions in Hebrews. In contrast with the "many priests" of the Old Testament, "this man—hath an unchangeable priesthood." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "Who needeth not daily—to offer up sacrifice—for this He did once when he offered up himself." "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens."

According to the Bible and our Catechism the work of Jesus Christ as our High Priest consists of two parts: (1) He offered up Himself once for all as a sacrifice for our sins. He makes a complete atonement. We need no priests now: all of us are "kings and priests." He differs from ordinary men in that He was "Holy, harmless, undefiled, separate from sinners." (2) He ever lives to make intercession for us.

In this prayer we find Him doing this, even before He died, and He continues to intercede for us in heaven. May we study this prayer with awe and reverence.

### I. The Great High Priest and His Father: Verses 1-5. "Father—O Father."

"Father, the hour is come,"—the hour when His great priestly work of sacrifice was to be finished. This "hour" was to be an hour of "glory." (This chapter might well be called, "The Glory Chapter," "The Glorified Life," for this word is used in one form or another eight times.) If the heavens declare the glory of God, how much more the Cross, and the Lamb slain from the foundation of the world. When we survey the wondrous cross on which the Prince of glory died then we begin to see the real glory of God.

The Son is to be glorified in His death and resurrection as never before. The three disciples beheld His glory on the holy mount, but all the world was to see His glory on the hill of Calvary. No wonder Paul exclaims, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

The Son is also to glorify the Father by His voluntary death. God so loved that He gave, and we see the meaning of that gift in the light of the cross. Why is His death such a glorious thing? Be-

cause eternal life comes to man through that death. Eternal life is knowing God, and we know Him best "at the cross."

"I have glorified thee on the earth; I have finished the work which thou gavest me to do." He revealed the Father in His life, by His wonderful words, by healing the sick of body and soul. Now He was to complete His work as our Redeemer by His sacrificial death.

### II. The Great High Priest and His Disciples: Verses 6-19: "The men which thou gavest me out of the world."

God gave His Son to the world: He gave to His Son certain men out of the world. Salvation is all of God, from beginning to end.

First, let us look at some very blessed things **He has done for them.** "I have manifested thy name unto them." His name stands for His character. They had not known the name, or character, of God until they saw Jesus and heard Him speak of the Father. In Jesus they had God living in their midst." I have given unto them the words which thou gavest me." He not only revealed God's character, but His commands. These "words" He received from His Father, passed on to His disciples, and they believed.

Second, "I pray for them." He is not praying for the world, but for "them." "I am glorified in them." The Father had been glorified in His Son, now the Son is to be glorified in His disciples. Is Christ being glorified in us? What are some of the petitions for "them"?

(1) "Keep through thine own name those whom thou hast given me." Our security rest not upon our goodness or faithfulness but upon the power of God to keep us from falling. "I have kept them": not a single one was lost but Judas, who was never a true disciple, but "the son of perdition."

(2) "That they may be one as we are." There is a bond that binds real Christians together: it does not consist in some outward union, but an inner tie of love and likeness to our Lord. It is a spiritual unity, like the union of the Trinity itself.

(3) "That they might have my joy fulfilled in themselves." God is forever seeking man's happiness; Jesus came that our joy might be full. There is nothing gloomy about salvation. It is sin that brings sorrow. The coming of the Savior is a signal for "joy to the world."

(4) "Keep them from the evil" (evil one). Jesus knew that the disciples would be hated by the world and constantly attacked by the devil. He prays that victory might be theirs.

(5) "Sanctify them through thy truth." Sanctification is a work of God's Spirit, but the Spirit used the Word and other means of sanctification. We are made clean and holy by the Word of truth. This is the will of God, even our sanctification:





"He restoreth my Soul." Ps. 23:3

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Relief and Reconstruction in Europe (Including P.O.W. Aid)	40%
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International Missionary Council (Orphaned Missions)	5%
American Bible Society (Bibles for war ravaged lands)	5%
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**REV. E. C. SCOTT, Treasurer, War Relief Appeal**

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**1947-1948**

OF THE

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we are to be wholly surrendered, set apart, consecrated to the service of God: we are more and more to "die unto sin and live unto righteousness"; we are to be renewed in the whole man after the image of God.

Third, two very striking statements about the disciples: (1) "In the world—not of the world." Church history would have been far different if these words of Christ had been remembered by His followers. We are to be neither hermits or worldlings. We must live "in the world," but we must "come out and be separate." (2) "As thou hast sent me into the world, even so have I sent them into the world." Part of His work they could not do—His work as Priest and Redeemer—but part they could do. The Father sent the Son as "The Great Missionary." They were to be His missionaries, carrying the Gospel message into all the world.

**III. The Great High Priest and His Other Disciples:** "For them also which shall believe on me through their word."

We are glad that He did not leave us out of His Prayer.

"That they all may be one." "The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head." The divisions of the church into different denominations does not destroy the "oneness" of the church any more than different divisions, armies, regiments, or commands, destroys the "oneness" of our armed forces. There are some who say, "we are all divided"; the truth is found in the Hymn: "We are not divided; all one body, we." All true Christians are "one" with all other true Christians: we may belong to separate regiments in the army of the Lord.

"That the world may believe that thou hast sent me." We must be united in our fight against the enemy, and in our Message to a lost world. Some times nominal Christians have caused the world to mock and scoff and say, "Look how these Christians hate and devour one another." Real Christians give the lie to this accusation and the world is forced to say, as it said about early Christians, "Look how these Christians love each other! Are we nominal Christians, or real ones?"

"The glory which thou gavest me I have given them." It is indeed a glorious privilege to be a child of God through faith in Jesus Christ.

"That they—be with me where I am." We do "immediately pass into glory." To depart and be with Christ is far better. Stephen saw His Lord standing at the right hand of God waiting for him. Our bodies, too, will be raised. "At the resurrection, believers, being raised up in glory," etc.

"That the love wherewith thou hast loved me may be in them, and I in them." A glorious conclusion to a glorious prayer!

### Lesson For March 30: Jesus Lays Down His Life

Scripture: John 18:19; 21:15. Devotional Reading: Isaiah 53:1-11a.

The fifty-third chapter of Isaiah is always a most fitting introduction to the study of the death

of Christ, for it shows clearly its substitutionary nature. We see there that He was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed; that the Lord has laid upon Him the iniquity of us all. When we compare this picture given by the prophet so many years before He came with the facts as related by the Gospel writers, and the explanation of Paul, the great theologian, there can be no doubt as to what His death means to lost sinners.

The supreme importance of that death, with His resurrection, is easily seen when we notice the amount of space taken up by the events of "The Passion Week." His death is the climax. All else leads up to His death and resurrection. His birth, His ministry, His words and works are all important, of course, but they lay the foundations for this most glorious ending of the story.

The Gospel of John begins and closes with this in view. "Behold the Lamb of God" are the words of John the Baptist as he introduces Christ to His disciples. It closes, as the others do, with the account of His death and resurrection. Of its twenty-one chapters, ten are taken up with events connected with the last week—the Passion Week and the glorious day that followed.

The Gospel of John differs from the Synoptic Gospels and includes material which was left out of them. We will try to look at the cross from its view-point.

**Jesus' Power to protect Himself:** 18:1-9. "They went backward and fell to the ground." Luther's comment is good: "John did not want this to be left unsaid in order that by means of the actual act he might indicate with certainty who this person is: so that no one is to think that this is only a common man but a person who with seven letters, (in the Greek) hurls them all back upon the ground, both the cohort and the servants of the high priest, including also Judas, the traitor. This was a peculiar and divine power which Jesus intended to display, not only in order to frighten the Jews, but also to strengthen the disciples." (See Lenski's fine 'Interpretation of John', pages 1181 - 1185).

"Let these be going their way!" (Vs. 8). "The scene is remarkable indeed! Jesus faces these armed men, a host of them, and their proud commanders, and He issues His orders to them, 'Let these be going their way!' And Jesus is obeyed. Luther writes: 'Christ can strike down His enemies and defend His disciples with one word and did this when He was weak and willed to suffer; what may and can He do now that He is exalted to the right hand of God? And what will He do at the last day'?"

The death of Jesus was entirely voluntary. "The cup which My Father has given Me, shall I not drink it?" This battle had been won in Gethsemane.

**He dies for the people:** Verses 14. John takes pains to repeat this statement which was given in 11:50. Caiaphas was a bad man and a corrupt priest, but he spoke more truly than he realized. Balaam was another case.

**John's Witness to the crucifixion:** "That other disciple." (See 18:15, 16; 19:26,27,35).



John records his part in arranging for Peter to obtain entrance to the judgment hall. Why should Peter be so afraid when John was also there?

John mentions himself again in the touching scene where Jesus commits His mother to his care and vouches for the truthfulness of the fact that they pierced the side of Jesus and blood and water came forth, and that "no bone of Him shall be broken."

**Pilate and Jesus:** 18:28 - 19:22. John gives a great deal of space to the trial of Jesus before Pilate. What a picture this is: Jesus before Pilate. What about the time when Pilate stands before Jesus?

1. Pilate's anxiety to get Jesus "off his hands." First, he tried to get the Jews to judge Him according to their law. This they were not willing for, as they wanted Him put to death, and the power of life and death had been taken from them by the Romans. Then, his oft-repeated words: "I find in him no crime at all." He also tried to get them to call for Jesus as the one to be released, but they clamored for Barabbas. He tried to work upon their sympathies as he brought Him forth and said: "Behold the man"; "Behold your king."

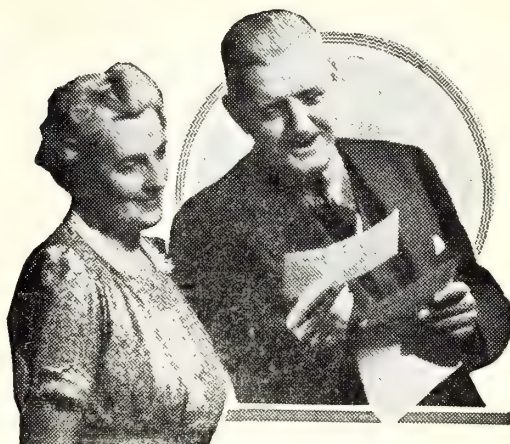
2. His fear of Jesus. He was afraid; he was the more afraid. There was something about this prisoner so different from any one he had ever faced, that he quailed before Him.

3. His fear of the crowd. As they continued to demand His death, Pilate weakened in his determination, and the crowd had its way.

What a picture of a "judge"! Afraid of his prisoner, afraid of the mob, afraid of Caesar. No wonder the name "Pilate" is a synonym of cowardice.

4. Pilate's weakness and stubbornness. Like so many weak men who feel the pricks of conscience, Pilate could be stubborn when he chose. To the request of the rulers that he change the wording above the cross, he replied, "What I have written, I have written." What a pity he could not have said after his repeated verdict, 'I find in Him no crime at all,' I have said He is innocent; I will release Him'!"

**Jesus' Care for His Mother:** 19:25-27. This beautiful incident of Scripture, especially with its somber background. Let us quote again from Lenski: "He forgets, he omits nothing. It was, of course, God's own providence that provided this opportunity for Jesus to attend to this last filial duty and thus to fulfill to the uttermost the Fifth Commandment.—Amid severe suffering another person might have his whole mind turned in on himself; not so Jesus. Another, enduring great agony, might overlook an opportunity such as God presented to Jesus and too late think of how he might have used it; not so Jesus. Not with a desire for pity because of his own suffering does this son turn to his mother but in filial, sonlike care for her in her lonely state and suffering. Even now as he dies she is in his heart. Nothing more tender and touching is found in the Gospel story than this love of Jesus for His mother. Usually Mother love is rated as the purest and strongest of human love. The love of Jesus for His mother



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exceeds even all mother love. It is not true that John's Gospel describes Jesus only as the Son of God; it is full of the humanity of Jesus as well, a humanity that draws our hearts with its truth and its tenderness."

**"Lest they should be defiled":** 18:28 and 19:33. How scrupulously careful these Jews were to be ceremonially clean, while their hearts were black and foul with hatred, envy, and murder! We, too, may be very strict about some minute observances and unaware of the defilement of our souls. We, too, may be "whited sepulchers" and unclean platters.

**Minute fulfillment of prophecies:** 19:24,36,37. Two of these are from the 22 Psalm, which is one of the great Messianic Psalms; the other was spoken in connection with the Passover observance, and is appropriate here, for Christ, our Passover is sacrificed for us. It is also in Psalms 34:20. (See Numbers 9:12; Exodus 12:46).

**The Courage and Kindness of Joseph and Nicodemus.** This scene changes our opinion of these two men, both of whom were "secret disciples." Here they show a boldness and love which deserves our commendation. Sometimes those who seem weak and cowardly prove themselves heroes.

## Young People's Department

Edited By Rev. W. G. Foster

### March 23: Sense - Not Sensation

#### Introduction

Paul wrote that in the last days men would be "lovers of self—lovers of pleasure, more than lovers of God." (2 Timothy 3:1-4) As we look out upon the land of America that God has so richly blessed and see how much of our national income is spent for amusement and luxuries and how little is spent for God's work, when we see how the average person has to have some kind of pleasure and amusement, we feel that truly men are lovers of self and pleasure than lovers of God.

Since this is true many Christians react from it all and seek to do away with all amusement and pleasure. This also is wrong. Pleasure is that feeling of joy and gratification that gives a sense of well being to life, and all of us want it and ought to have it.

But we need to remember that whatsoever we sow, that we also reap. If we sow to the flesh, we of the flesh reap corruption. We must all have pleasure, but we must have it in such ways as will build us up in strength and joy and not tear us down physically and emotionally. The Bible classifies pleasures. Let's look at a general outline of how God classifies them.

#### SCRIPTURE LESSON

1. Sensual Pleasure That Damns Us. Rom. 1:29-32; 2 Thess. 2:12; 2 Peter 2:13.
2. Selfish Pleasure that Destroys Others. James 5:1-5.
3. Senseless Pleasure That Denies Our Lord. Not as 1 Tim. 5:6 but as Hebrews 11:25.
4. Spiritual Pleasure That Delights God and Man. Psalm 37:4; 40:8; 119:16.

Every man who is not a fool wants to avoid sensual pleasure that damns, every man who is decent wants to avoid sensual pleasure and selfish pleasure that destroys others, but the Christian not only wants to avoid these two kinds of wrong pleasure but he also wants to avoid any senseless pleasure that would bring shame to the name of the Lord, weaken the faith of a fellow-Christian, or keep some sinner from finding Christ. But if all we do is avoid these pleasures all we have is a void

in our hearts and lives that makes us restless and irritable. We must go on and learn how we can have that spiritual fellowship that comes when we delight ourselves in the Lord and receive the desires of our hearts. That is real pleasure, with no hangovers, no regrets, and no substitutes.

#### Suggestions

Use the Biblical Outline to study the question of pleasure and classify the pleasures of the group under some of the headings. It might be good to close with a talk by some spiritual Christian on the steps by which we can come to delight ourselves in the Lord.

### March 30: Now - Not Tomorrow

#### Introduction

The biggest mistake that we young people make is to mistake time for eternity. In eternity we shall have all the days of the endless ages to come. In time all we have is today—yesterday is gone forever and not one of us has any assurance that we shall have a tomorrow. What we do we must do today. Yet most of us live as if we had all the tomorrows to come in which to do the things we know ought to be done today.

Since all we have is today, tomorrow will be only what we make of today. In the Scriptures God is always emphasizing the urgency of doing now what He is calling for you to do. Let us look at some of God's exhortations for today.

#### SCRIPTURE LESSON

1. Now Is the Day to Hear the Lord: Hebrews 3:7-8.
2. Now is the Day of Salvation: Corinthians 6:2.
3. Now is the Day of Surrender: Romans 12:1-2.
4. Now is the Day of Assurance: Matthew 6:31-34.
5. Now is the Day of Service: John 9:4.

#### Suggestions

It might be helpful to have your group list first the most important things in the world, then figure up how they spend the time that is given them in a week. It will surprise us to see how little time we give to the things we claim to believe most important of all. Let different ones read the passages of Scripture in the lesson after this check up.



# Woman's Work

Edited By Mrs. R. T. Faucette

## Church Woman's Calendar

March 1947

March 9: Every Member Canvass (Prepare to do your part that day).

Circle Program Topic: Facing the Future.

Annual Meeting of the Woman's Auxiliary.

Program Topic: What Is My Part in What's Ahead for the Church?

## "Ye Which Are Spiritual"

By Kathryn Danforth

Augusta, Ga.

In a recent Sunday School lesson quarterly the following illustration was used in connection with the Christian home: A little boy, to the amazement of his father, a good church member, asked: "Daddy, have I ever seen a Christian?"

The unbelieving, skeptical world is asking this every day of the church members they see. Are they really Christians? What's the difference? They worry and fret as others do when things go wrong. They get angry and are unforgiving. They talk about each other in a critical manner. They are envious, jealous, seekers after places of prominence. Many of them do questionable things the same as non-church members. What is the matter? Does not Christ make a difference in a life? If being a Christian means possessing Christ, then why is not Christ seen in the life? Is there not provision in Him to overcome the temptations of the world, the flesh, and the Devil? Oh, how little difference there is sometimes between our lives, who profess to know Him, and the lives of others!

A knowledge of the Word of God reveals something different: We see in the lives of the early followers of Christ the Christian life exemplified; and the apostle Paul testified to what it meant to him, "I live; yet not I, but Christ liveth in me."

From modern history such stories reach us as the native in Africa saying, "We are not sure we can describe Jesus Christ, but we think He must be like David Livingston."

Of Hudson Taylor one can only say, "A life miraculous!" For a life lived on such a plane is undoubtedly lived by **Divine power**.

But God is no respecter of persons. Not for Livingstons and Hudson Taylors alone has God provided grace sufficient for every need and for real Christian living day by day. It takes every member of His body (every believer) to show forth completely the loveliness of Christ. We need Him—there's no doubt of this ("Without me ye can do nothing") but, oh, the blessedness of this thought—He also needs us, as branches of the Vine, to produce fruit—the fruit that is a life like Christ's. The most humble saint can know and rejoice in this!

To any who may be longing for life more spiritual—to all such hungry souls—I would say, Such a

life is for you and me though we be least among all the saints. Read again daily the great passages in the Word of God that refer to Christian living: John 16; the 23rd Psalm; I Corinthians 13 (a life colored by love); the Sermon on the Mount, which only spiritual Christians can live; the 6th, 7th and 8th chapters of Romans; Ephesians 5:1-18; Gal. 5:16-26; the entire book of Philippians which is life triumphant under the severest tests—behind prison bars, in the face of every sort of opposition, and yet an epistle of joy! Read these and take hope.

Look into the Word as into a mirror, and if you see in this mirror a reflection of yourself that does not resemble Christ, be not too discouraged, you have stepped up on the first rung of the ladder of a successful Christian life. You have recognized your need and utter insufficiency to be anything like God's standard of a spiritual Christian. Then read on until you hunger and thirst after righteousness, for to such is the promise of fullness. And then, in faith, trust Him who lives in you to do through you and to be in you what you cannot do and be yourself. "You are complete in Him." Trust Him to meet your every need, as you rest in all He is. Believe and rely on His promise, "My grace is sufficient for thee; for my strength is made perfect in weakness." Take your eyes off self and keep them on Jesus.

"To look at self is to despair;  
To look at Christ is glory."

Jesus gave the secret: "He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." John 15:5.

To abide in Christ means "to have no known sin unjudged and unconfessed, no interest into which He is not brought, no life which He cannot share."

It may be costly to be among the spiritual. But when our Lord asks us to break with SIN, it is never to rob us of joy but in order that His joy might remain in us, and that our joy might be full. John 15:11.

May God make us fruitful—spiritual—for His glory (John 15:8). And, if by His grace we do enter into such a life, let us ever remember "fruitful branches bend low."

## 1947 Birthday Objective

By Mrs. C. S. Harrington

Chairman Of Assembly's Committee  
On Woman's Work

It is the privilege of the women of the Presbyterian Church, U. S., to make a Birthday Offering each year, a gift that is threefold in purpose and in effect. As we bring our gifts, we have that happy personal experience of celebrating, with gratitude and thanksgiving, our own Auxiliary Birthday. Our giving also affords us the opportunity to pay loving tribute to Mrs. Winsborough, whose true Christian compassion and clear vision set be-

fore us, even in that early day, a veritable "open door" for gracious, limitless service—a compelling goal—as it were, that each year is new, commensurate with and stimulating to our natural growth, our rich new opportunities, and the ever-widening scope of our responsibilities. This gift that is made to celebrate that which is our own, and to hold bright and steady before us a valued custom that has truly become a cherished and beloved tradition, is needed and worthy and loving, but as we think of our gifts in the past we know that there was a great third factor that gave impetus and power and blessing to those outpourings of money. We gave to definite people, to meet definite needs, to accomplish definite Christian purposes. And so it is that we approach that Auxiliary "high light" of love and service, the Birthday Party of 1947, with reason and cause and dedicated purpose.

That May, 1947 will be the 25th anniversary of our celebration of the Auxiliary Birthday (we began this custom on the tenth birthday of our organization) is certainly cause for rejoicing and a valid and stirring reason for a generous and fitting offering. Keenly do we recognize our increasing debt to Mrs. Winsborough and know that our generosity should be telling expression of our appreciation and loyalty. And, as we prepare to make the Birthday Offering on this 25th anniversary, already do we visualize what our love and hopes and prayers, changed into "the coin of the realm," can do in the disaster-ridden, dissension-torn, war-swept Orient. For will we not be sending something of ourselves to restore and heal and strengthen; yea, to make new and fresh and vital? Will not we who through generations have had the Christian faith and its great attendant blessings, but be sharing that which is good and right and beneficent? Thereby can we minister in His Name,"—as good stewards of the manifold grace of God."

Happy 25th Birthday Celebration to us? Yes, we can make it so. We can make it a significant and beautiful milestone into the future that can be ours, a future that can be blessed and hallowed and fruitful because we allow Christ's love and compassion to lead us into trust and faith and true peace.

May He, Whose Name we bear, find joy in our Stewardship, because we have been true!

## 1947 Birthday Objective

"Entering The Orient On A Worthwhile Adventure"  
By Mrs. J. Percy Terrell

Chairman Of Woman's Advisory  
Committee

Plans are now under way for another Birthday Anniversary Party. This happy occasion—certainly the largest birthday party ever held—is attended by thousands of Church women all over the Assembly—women concerned about the welfare of others.

It is a time when all prejudice, malice, selfishness and indifference are laid aside, and we come on this auspicious occasion to celebrate the birthday of a great organization—an organization made up of women whose hearts are on fire with the carrying forward of the work of the Kingdom.

The interest is Assembly-wide. Every Auxiliary in the Assembly sent in an offering last year; consequently, the result was the largest amount ever given—\$125,484.66. Shall we maintain this

precedent, yes, perhaps even surpass it? This can be done if we give in accordance as the Lord has prospered us.

We will travel to the Orient with our Birthday Offering this year and begin to rehabilitate that which we have already done. It is significant that the objective again has a threefold appeal, China, Japan, Korea.

Because of the fact that China has a population of over 400,000,000, her needs are greater. Our responsibility alone is for 18,000,000; consequently 50 per cent of the offering is designated for China. All of the nine projects which were endorsed and submitted by the Survey Committee are worthy of our attention:

1. Model Home in each of four stations.
2. Translation, printing and promoting of phonetic work.
3. Children's ward in Kashing Hospital.
4. Rebuilding and equipping Woman's Bible School at Kiangyin.
5. Bible Teachers' Training School, Nanking.
6. Evangelistic work for women and girls—Yencheng and Taichow field.
7. Scholarship for Christian girls.
8. Kindergarten in Soochow.
9. Rehabilitation and equipping Bible schools in Kashing and Tsingkiangpu.

We now enter Japan where we are responsible for 3,840,000 people. Japan will receive 25 percent of the Birthday Gift. Although Japan has made no stipulated askings, the need for a substantial Rehabilitation Fund is none the less important. It was the privilege of those attending the Third Biennial Assembly of the United Council of Church Women at Grand Rapids to meet the Rev. Mrs. Tamaki Uemura, a charming, consecrated person, an ordained minister in the Church of Christ in Japan, and President of the Y. W. C. A. there. She was the first and only Japanese civilian to be granted a visa out of Japan, at which time she attended the National Council of Woman's Organizations of the Presbyterian Church, USA. In speaking to the assembly at Grand Rapids, she said, "For without the principles of Jesus Christ and His loving presence among them, advance would be just formal and not vital. Japan and the world are in need of a true democracy with the life of Christ as the foundation." Helping to rehabilitate our work in Japan will be a step nearer the fulfilling of this need.

Twenty-five percent of the Gift will go for work among the 3,598,000 souls for whom we are responsible in Korea. These four projects have been submitted by the Survey Committee:

1. Repairs and equipment—Speer Girls' School, Kwangju.
2. Preparation and publication of literature on care and training of children and development of the Christian home.
3. Repairs and equipment of Bible class buildings in several stations: (1) Neel School, Kwangju; (2) Ada Hamilton Clark School in Chungju.
4. Endowment of Chair of Bible, Speer Girls' School.



We find that total askings for China and Korea alone reach approximately \$200,000. Material relief is a crying need in the Orient. Rehabilitation of our work is no new obligation but there is a new urgency in the appeal. Consecrated money will bring about a better understanding of Christian peoples around the world. Sharing our bounty with them will help to bring them the Good News.

What greater challenge could we have than this?

## BIBLE QUIZ

The answer to each of these begins with the letter "Z":

(1) Grandfather of the fellow who stole "a goodly Babylonish garment." (2) Principal officer, and the king's friend, in I Kings 4. (3) Said, "Half my goods I give to the poor." (4) One whose son was named for him, at first, but he insisted that it be changed. (Luke 1). (5) Made to be priest, in I Chron. 29. (6) What Jehu wanted to show to Jehonadab. (7) Prophet who, with Haggai, aroused the Jews to rebuild the Temple. (Ezra 6). (8) City. (9) Where Elon, the judge, was from. (10) 760 of his children came to Jerusalem with Zerubbabel. (Neh. 7).

Answers: (1) Zabd. (2) Zabd. (3) Zacheus. (4) Zaccarius. (5) Zadok. (6) Zeal. (7) Zech. (8) Zidon. (9) Zebulon. (10) Zaccari.

## Let's Look At Magazines

By W. Roy Breg

(Mr. Breg is the Executive Secretary of Allied Youth, Inc., Washington, D. C.)

"Never underestimate the power of a woman." That has long been a slogan of a successful publisher—first in the thinking and policy-making of the staff of his house, then for five years the center of a popular magazine's campaign for advertising.

You see, advertisers read advertising as well as writing and placing it. Business leaders across the nation and the advertising specialists they employ constantly study the varying pull of what the advertising agencies call *media*. The media of advertising are the publications, radio facilities, and even billboards, through which the advertising message gets to the people—and the 3,150 circulated copies of the *Worland (Wyo.) News* have a place in the selection of media, along with the big names of the newsstand and their millions in circulation.

"Never underestimate the power of a woman" was *The Ladies' Home Journal's* way of reminding American business that a large proportion of decisions to buy will be made by the woman of the family. The fact was punched home with clever two-panel cartoons—like the famous one showing husband and wife reading travel circulars, he reveling in the mountain scenes and pictures of trout-fishing, she smiling in anticipation of an August afternoon at the seashore. The second panel shows the couple—at the seashore.

When the October *Journal* came to its readers, the "house slogan" was suddenly proclaimed as a part of the highly colored cover design. Scrollwork fashioned by the artist displayed the words so familiar in "the trade" though not to the general



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public: "Never underestimate the power of a woman."

The magazine behind that cover included 264 pages. It contained more advertising in dollars volume than any previous issue of a magazine (*Advertising Age*, September 23) And not a single liquor ad!

*Fortune* had a big October issue, too. The paper is thicker and richer than *The Journal's*, and the pages number 272. The "Men of Distinction" ad and others, some in colors, helped with the advertising income. But if the ad-makers' trade paper is right about the figures, *Fortune* didn't turn in the month's advertising income that the alcohol-free *Journal* did!

There is all the more significance then in the short letter that the women's magazine printed in this big and prosperous "Power-of-a-Woman" issue. Heading and all, just as it came from the Philadelphia presses, the quoted letter ran like this: THERE AREN'T ANY!

Omaha, Neb.

Dear Sirs:

I wish to commend you in behalf of a group of Methodist women. I find no liquor ads in your magazine.

Very sincerely,  
Mrs. Floyd Farnar.

I'd say that The Journal knows why it is trusted to bring its editorial presentations and advertising messages, both in abundance, to a large segment of American women.

And the advertisers who pay large sums for a place in this show-window-in-print seem to me well aware of the distinction and prominence they derive in surroundings that do not smack of liquor-selling. (Just how good a place would a cocktail lounge be, do you think, for trying to interest women in home furnishings, silverware, percale sheets, Heinz ketchup, and the other worthy merchandise The Journal advertisers are offering?)

Curtis Publishing Company stockholders have been told more than once at annual meetings that The Journal, Saturday Evening Post, and other publications of this concern could "pile up bigger profits" by opening the pages to whisky and beer advertising. The suggestions came from holders of a few shares of stock, who sought a vote in such a meeting on this important phase of the management's policy. The idea was voted down, heavily and conclusively, because the many owners of Curtis shares are smart—like The Journal staff and many Journal advertisers. Correctly estimating not only the power in women's choice of reading matter and merchandise but the good taste of millions of American women—and men—the folks responsible for Curtis publications have stayed right on the beam, and pages remain alcohol-free.

There are numerous other publications that have made the policy of "no liquor advertising" help pay dividends. I am inclined to believe that many of those responsible for them would have held to that policy even when and if it did not pay. The refreshing fact is that the alcohol-free periodical is a going and profitable enterprise in the United States today.

The alcohol-free dining room, the hotel without a bar, the social group without hangovers, the business house that doesn't "throw" cocktail parties—all these are doing right well, in my observation.

Drinking isn't the key to success and profits after all. The Journal offers fresh proof of that.

"Never underestimate the power of a women"—or a man to have a good time, be smart, buy wisely and well, maintain a home of whose quality and standards one can be proud—and all with little or no patronage of the type of products that The Journal doesn't invite into its numerous and widely read pages!

I think more than one publisher must have been asking himself this fall, "Even when the alcohol advertisers thronged around me, begging for space, why didn't I see more clearly that many people don't like such advertising and might regard my publication less highly because I'm helping the sale of liquor?"

## DISILLUSIONED?

By Rev. W. Ernest Wilson

Home Missionary, Holston Presbytery, Micaville, N. C.

*(The Editor has known Mr. Wilson for several years. We know of no finer piece of home mission work than that which has been done by Mr. Wilson and his good wife in Holston Presbytery. His life has been as thoroughly dedicated to home mission work as that of any foreign missionary to his field. —H.B.D.)*

Those childhood impressions which gladden the outlook of the would-be adult as he wends his way to meet the world are precious to every age and youth. As youth proudly steps out to meet the greater world and solve all its entangling problems in the light of the experiences of the small youthful world in which he has been living, there is the calm confidence that the same principles exist in the big wide world as have been taught him in his home, his church and his community. How we do wish this were true at times, for many things work out more smoothly.

My parents and my community taught me many things which I expected to be true the wide world over. Among these, I remembered well, was a true respect for the Lord's Day. Above all things else when Sunday came, the most important place for everybody was in God's house of worship and, except for providential hinderance, each place must be filled without fail. But when I went to college how my heart did ache to see so many vacant seats which would have been filled by my own classmates and friends who, when church time came, had to go down town for a "snack" to eat which they had failed to get when the slumber of their morning rolled past the breakfast bell. Disillusioned? Yes,

I must have been, for the two worlds proved not the same in principle.

Several years later when I went out to preach I missed an elder, a deacon, and another teacher too, all of whom had given an inspiration the Sunday before. When I inquired, one had gone to make a visit at some distant point, another had invited a friend to go with him to the lake, and the third had not been able to come to church because business kept him out too late. Disillusioned? Yes, I am sure, for all the Christian people do not believe in worship that costs a sacrifice.

But there is another impression which as yet I am not sure about. In that smaller world the minister was a real saint by whose hand the Lord had led him out to sit in heavenly places, a man with scriptural knowledge, spiritual love and understanding, and full of faith. He was a preacher simply because God had called him to the task of ministering to the spiritual needs of a sinsick world. Even though frail and sinful in himself, he had a message which was needed by rich and poor alike. He was doing his particular job because there he found the greatest challenge to be of service to his Lord. His chief desire was to "seek first the



Kingdom of God and His righteousness" and he trusted the Lord to take care of his needs.

Since the middle of my senior year in the seminary this impression has been challenged time and time again until I have begun to really wonder if it is just an idealistic childhood dream or a reality unattained.

Two summers of preaching and teaching were behind me and those the most joyous in all my life. As I thought and prayed about the future, God's leading seemed to be toward home mission work. Then there came, during the lecture week, ministers from all parts of our church, each presenting the field in which he was most interested in placing a man. There came the presentation of one field which definitely interested me, in pioneer home mission work several churches and hundreds of people yet unreached for Christ. In this presentation came the first real challenge to my cherished ideal, for I wanted to go where the Lord could best use me for His glory. A darkened cloud hovered over my mental vision when the minister apologetically spoke of the salary of that field and then added, "Of course we wouldn't expect you to stay in a place like that more than a year or two. Then you could move on to something better." This awful thought came to me as I listened to that minister whom I knew and loved: "Is this the attitude that the ministry has toward reaching souls where there isn't a big salary?" Many a time have I found myself reviewing that experience and wondering if I have been disillusioned.

Since that time other shadows have been cast over my ideal as informal groups of ministers have spoken lightly of a vacant field with a real challenge for service, simply because the salary is not up to what it might be.

And again, as I have seen ministers whose responsibility it is to promote Home Missions and dispense the money for its use, fail to see the virgin church as a child untrained who needs above all things the friendly love, respect, and encouragement of a parent who would impart a vision and induce the child to act upon it. Of course it is much easier to pay its bills as far as the money goes, dictate the policies, then be disappointed. But the child learns faster and does more if it has the responsibility of doing for itself what it can under the trained leadership of a fatherly adviser.

But the outstanding challenge which has come to my smaller world's impression is that exhibited on the part of ministers themselves as they make appeals for the services of a fellow pastor in mission fields over which they have some jurisdiction. In recent months, not to any credit of my own but largely due to the shortage of ministers, there have come to my desk near to a score of letters presenting opportunities in church fields in several different states. With the exception of less than a half-dozen, the major emphasis in these letters was either a church building, a manse, or a salary. Almost none gave any estimate of the number of unsaved to be reached and less than half gave any intimation that there was need for spiritual growth or rebirth. Surely there must have been more concern for spiritual things in the hearts of these individuals than appeared in the letters. Nevertheless, I could only interpret as they wrote.

To me there is sufficient Scriptural grounds for my childhood impression to make me believe that

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**Montreat, N. C.**

the ministry is a high and holy calling which should be kept above the baser things of life that clip our spiritual wings. We hear from God's word: "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." And "If any man will come after me, let him deny himself and take up his cross and follow me." And yet again, "seek ye first the Kingdom of God and His righteousness and all things shall be added unto you."

Am I really disillusioned?

# General Church News

## NOTICE TO SESSIONS

The Bureau of the Census of the United States Government is conducting a Census of Religious Bodies for 1946. Mr. J. C. Capt, Director, has requested that our churches give full cooperation in making this Census as accurate and complete as possible.

The Sessions of our churches are requested to study carefully the forms which are being sent to them and return them promptly. While our statistical reports make no distinction between sex or age in the membership this Religious Census does and we should make every effort to make our reports conform to the classification which will be used in the Census. It should not be very difficult for a Committee from each Session to classify the membership according to sex and age. The division according to age is made at age 13.

The data secured from this Census will be published in book form by the Government. The entire expense has been provided for by an appropriation of Congress and it is to the interest of our Church that meticulous care be exercised by every Session in order that our Church may be correctly and accurately presented to the many people who will refer to this Census.

E. C. Scott, Stated Clerk.

## A Report On Evangelism For 1945-1946

By Rev. Sam. H. Zealy

Washington, N. C.

Recently I was appointed chairman of Evangelism in Albemarle Presbytery. It was my joy to be elected to this office and to follow one who has done a grand piece of work, the Reverend Harold J. Dudley, D.D.

I began my work by looking into the General Assembly's Minutes to 1945 General Assembly, for professions of faith at the ratio of one to every ten members.

Herein are the results showing the first five presbyteries on percentage basis:

Texas Synod, Texas-Mexican Presbytery: Professions, 241; Membership, 2,623; Percentage, 92.

Snedicor Synod, Central Alabama Presbytery: Professions, 58; Membership, 638; Percentage, 91.

North Carolina Synod, Albemarle Presbytery: Professions, 442; Membership, 5,702; Percentage, 78.

Missouri Synod, Lafayette Presbytery: Professions, 191; Membership, 2,560; Percentage, 75.

Oklahoma Synod, Mangum Presbytery: Professions, 121; Membership, 1,805; Percentage, 70.

I was pleased to note that Albemarle Presbytery was among that group being more than twice the size of any listed; and these won to Christ aggregate

more than any two of the first five presbyteries combined.

Yet, the significant thing to me is when we study those people who make up these Presbyterians, we are further astonished by it.

Take the first mentioned, The Texas Mexican Presbytery, here is a presbytery that is predominantly Mexicans. Here we are dealing with a foreign speaking people.

The next Presbytery that commands second place is one of the Negro Presbyteries. 'Tis true that it is a very small Presbytery with less than one thousand members, but its percentage of increases is only two points from leading our entire church.

The third on the list is Albemarle Presbytery from the Synod of North Carolina. This is the largest Presbytery in geographical area in the synod. The largest city in the Presbytery does not exceed 30,000 people. This is definitely a rural Presbytery. There are areas in this Presbytery where 80 percent of the people are unchurched. Three-fourths of the churches in the Presbytery are receiving Home Mission support.

Lafayette Presbytery in Missouri follows: This is in the area where a large percentage of the people are farmers and cattle raisers. The land is very fertile. Most of the farms are owned by the farmers themselves.

Then Mangum Presbytery of Oklahoma is to a large degree Indian population.

Three of these Presbyteries are for the most part populated by minority groups in our church. The other two Presbyteries are a rural or small town area. This looks like another "first" for the Home Mission Work of our Church.

May we redouble our work to attain that goal of one profession of faith for every ten members on our active membership roll.

## First Presbyterian Church Jackson, Miss.

Under the able leadership of our Pastor, Dr. R. Girard Lowe, the First Presbyterian Church of Jackson, Miss., has just completed in the calendar year 1946 one of the most successful years in its long history. The official forces of the church have been greatly strengthened by the election, ordination, and installation of eight additional Elders, namely: Jefferson Davis, Paul Emmons, J. T. Caldwell, Jr., W. Calvin Wells, Jr., E. R. Owen, L. H. Fulner, G. H. Ford, and J. D. Newsome. There have also been elected, ordained, and installed fifteen additional Deacons, namely: Sidney Atkinson, Wendell Black, A. C. Brinson, Robert C. Cannada, E. W. Cook, W. D. Gardner, S. C. Irby, J. E. Johnson, Earle M. Jones, J. B. Kincaid, W. B. McCarty, Jr., E. B. McGehee, Mack Smythe, M. Brister Ware, and Erskine W. Wells.

Religious Education Week was observed from September 29th to October 6th, beginning with Promotion Day at the 11:00 o'clock service Sun-



day morning,, September 29th, when the officers and teachers of the Sunday School were installed.

Visitation Day was observed, and every home in the church was visited on the afternoon of September 29th.

There was a Workers' Conference and Parents' Night on the evening of October 2nd, with splendid talks made by four parents, namely: Mrs. C. R. Bradley, Mrs. Orrin Swayze, Mr. H. S. Williford, and Mr. Jefferson Davis.

Rally Day was observed on Sunday, October 6th, with a very large attendance.

A college party was given by the church for the Presbyterian students of Millsaps College and Belhaven College, with Rev. Harry Goodykoontz, Chairman of Student Work for the Assembly, present.

A very splendid School of Home Missions was held with the following speakers: October 9th, Miss Lois Garrison, of the Chinese Mission in New Orleans; October 16th, Rev. R. D. Bedinger, Chairman of Home Missions for Central Mississippi Presbytery; October 23rd, Rev. O. M. Anderson, Rolling Fork, Miss.; and November 1st, Rev. Claude Pritchard, Executive Secretary of Home Missions. The church had been requested to raise \$2,500.00 to complete the amount allotted to it for the Emergency Home Mission Fund. More than that amount has been paid in, and the church has been informed that the Central Mississippi Presbytery has raised the entire amount allotted to it for this fund.

The present enrolled membership of the church is 1,924, and the number of accessions to our church during the year, both by profession of faith and by letter, is 127.

### First Presbyterian Church Sunday School

Galveston, Texas

#### Policy And Program Of Activities For The Calendar Year Of 1947 General

1. A Bible teaching and Bible study session of the Sunday School with proper worship each Sunday in the year. A general assembly one Sunday in each month featured by brief evangelistic message by special speaker. Similar general assembly each Sunday during March leading up to Easter. Organization of a catechism class for March in preparation for Church membership.

#### Membership And Attendance

2. Full co-operation with the other Sunday Schools in the City for the undertaking of a religious census through the Public Schools, following up promptly all prospects for our Sunday School in an endeavor to enlist them as members of our Sunday School.

3. Co-operation in organization of City and County School Association.

4. An increase in attendance of 15 percent over the attendance of 1946.

5. Personal contact with all of our members, maintaining a real friendship with each pupil, and with the children their parents also.

# Put your money to work

Through the Annuity Gift Plan of the Presbyterian Foundation, members of our Church are enabled to make a gift of any amount, from \$100.00 up, to be divided eventually between two or more causes or agencies of our Church as the donor may direct. On such a gift, a fixed annuity will be guaranteed and paid by the Foundation.

In this way, the Christian giver can put his money to work in his own behalf and at the same time give it for eventual use by the causes he wants to aid. For full information, write:

### THE PRESBYTERIAN FOUNDATION

Commercial National Bank Building

Charlotte . . . North Carolina

### Emphasize The Foundation On

## "Foundation Day"

Sunday, March 16, 1947

### Teaching And Evangelism

6. A positive, thorough and orthodox teaching of the Word of God, putting the emphasis where it was placed by the founders of our Presbyterian Church—on the authority and inspiration of the Scriptures as the very Word of God, on the Deity of Jesus Christ and His Virgin birth, on His vicarious death and physical resurrection, the fall of man and the necessity of the new birth.

7. A definite presentation of Jesus Christ as personal Savior and Lord to every member of the Sunday School, with a special effort to reach all of the unsaved.

8. The addition to the Church of 52 persons from the Sunday School, an average of one per Sunday.

### Special Items

9. Monthly or bi-monthly, as it may be desirable, social activities by classes and departments. Such activities quarterly for the entire Sunday School.

10. Full co-operation with the Sunday School building committee, both for preparation of plans and obtaining the necessary funds, with the purpose of providing new Sunday School building at the earliest date possible.

### Bible Verse For The Year

11. Romans 8:37: "Nay, in all these things we are more than conquerors through him that loved us."

### Rev. W. Moore Scott, D.D.

On January 13, 1947, this good man and faithful minister of the Word, after a brief but sharp illness, passed to his reward.

Dr. Scott was the son of John Thomas and Mary Elizabeth Cormack Scott, born in Lonoke County, Arkansas, Sylvania community, January 15, 1870; was graduated with the degree of A.B. from Arkansas College, Class of 1894. After two years at teaching, he entered Southwestern, then at Clarksville, Tenn., and in 1898 received the degree of B.D. He served brief pastorates at Smyrna, Nashville, Cottage Church, Memphis, Alabama Street, then his longest and most fruitful pastorate at Savannah First, 1908-19.

It was from this pastorate that he was called to become Superintendent of Home Missions, Stewardship and Evangelism for the Synod of Arkansas. Without question, this has proven to be the greatest and most fruitful work in a well-rounded and most effective career.

Although entitled to retirement earlier, he only procured release from the arduous duties of this office two years ago; after twenty-six years of unremitting toil.

He is survived by the wife, who was Imogene Wilson of Clarksville, Tenn., and their only child, Col. Warren M. Scott, a flight surgeon now at Chanute Field, Illinois. —H. L. Paisley.

### Special Gospel Services At Washington, Ga.

From January 12-19 the Rev. Donald C. Graham, former army chaplain and minister of the Orthodox Presbyterian Church, conducted special gospel services at the Washington Presbyterian Church. Despite a week of continual rain the church was filled every service. On Friday evening he presented a Musical Sermon, a panoramic presentation of the Life of Christ in sermon and song, singing selections from Handel's "Messiah," Stainer's "Crucifixion," and a number of favorite songs and gospel hymns. The city as well as the church profited greatly by these services. On January 26 four Communion members were received. On February 2 the offering for Foreign Missions amounted to \$90.00.

**Ficklen, Ga.** — A Communicant's Class of six young people taught by the pastor, the Rev. Edward Cooper is preparing for membership in the church in March. This class is the outgrowth of a series of services conducted by the pastor from December 1-8.

### MOBILE PRESBYTERY

Mobile Presbytery met in Winter session, Jan. 21, at the Central Church, Mobile, Ala. Rev. John B. Spragens, Moderator, presiding. The theme of "Stewardship" was presented in three addresses:

"The Necessity of Stewardship." Dr. James H. Galey.

"Our Every Member Canvas." Dr. Ansley C. Moore.

"Our Congregation's Per Capita Basis Of Giving." Rev. Athol Cloud.

In the absence of Rev. W. M. Belk, Rev. E. D. Curtis was named as acting Permanent Clerk. The report of the Stewardship Committee presented by Rev. Charles Sheldon, of Monroeville, was adopted. Mr. Charles Butler was received as a candidate for the ministry from Atlanta Presbytery. Mr. Butler is serving the Foley field and expects to continue his work there after graduation from Columbia Seminary this May.

Nine ministers were present, eleven elders and eight deacons. The Stated Spring meeting is held at the Monroeville Church, April 15. Elder T. Morton McMillan is Moderator in Nomination for this meeting.

R. Clyde Douglas, Stated Clerk.

### Mrs. H. Kerr Taylor Attends Meeting In Brazil

The Committee on Co-operation in Latin America, Dr. Rudolfo Anders, Executive Secretary, has called a special Conference on Religious Education Curriculum and Literature to be held in Rio de Janeiro, February 6-20, to which Conference representatives from all of the denominations having missions in Brazil, together with a large and representative number of Brazilian leaders and writers of Sunday School lesson materials, as well as representatives from the missions in Brazil have been invited. In addition representatives from the Committee on Co-operation in Latin America, the World Sunday School Association, and other interdenominational groups are expected to attend.

Mrs. H. Kerr Taylor, the wife of the Educational Secretary of Foreign Missions, who served in Brazil as a missionary and is therefore familiar with the curriculum and the language of Brazil, will represent the Executive Committee of Foreign Missions of the Presbyterian Church, U.S. She left Miami for Brazil by air on January 28, and will spend some days in conference with members of our three missions in Brazil before the Conference opens in Rio. Mrs. Taylor expects to leave Rio de Janeiro for the States about February 25.

### Learn To Give

Learn to give, and thou shalt bind  
Countless treasures to thy breast;  
Learn to love, and thou shalt find  
Only those who love are blest.

Learn to give, and thou shalt know  
They the poorest are who hoard;  
Learn to love, thy love shall flow  
Deeper for the wealth outpoured.

Learn to give, and learn to love;  
Only thus thy life can be  
Foretaste of the life above,  
Tinged with immortality.

Give, for God to thee hath given;  
Love, for He by love is known;  
Child of God, and heir of heaven,  
Let thy parentage be shown.

—Selected.



# Montreat From A Lawyer's Standpoint

By Charles G. Rose, Sr.

Fayetteville, N. C.

The several overtures from the Synods and Presbyteries to the 1947 General Assembly, appearing from time to time in the church papers, give evidence of the deep and abiding interest of the membership of our church in Montreat. This interest is one of the most valuable assets of Montreat, and should be preserved and fostered.

Similar overtures were received by the 1940 General Assembly, at Chattanooga, Tenn., and that Assembly appointed an Ad Interim Committee, composed of Rev. B. K. Tenney, D.D., Chairman, Mr. Charles T. Boyd, of Greensboro, N. C., and the writer. Two members of this Committee are elders and North Carolina Lawyers, in active practice. The Assembly charged this Committee with the duties of making a comprehensive study of the ownership, the legal status, and the control of the Mountain Retreat Association and Montreat College, and the equity of the church and others therein.

Pursuant to the instructions of the General Assembly, the Committee held several meetings, obtained all available information, and, after making a careful study of the corporate structure of the Mountain Retreat Association, its history, powers, property and functions, made a full and detailed report to the 1941 General Assembly. This report was referred to and considered by the appropriate Standing Committee of the Assembly, and was, at that session, adopted by the Assembly. See the full report appearing on pages 113-153 of the Minutes of 1941 General Assembly.

While it may be desirable to some who are interested in Montreat to make "the control of Montreat less remote and more effective," (as suggested by the overture from the Synod of Kentucky), we should use sound judgment and face the facts when confronted with actual conditions, and not with theories or mere desires.

The Montreat property (exclusive of the residence lots), including the hotels, auditorium, buildings used by the college, water, lights and sewerage facilities, and other buildings and improvements located within the Montreat Grounds, are owned and controlled by the Montreat Association, a North Carolina Corporation. About 75 per cent of the common stock in this corporation was donated by the former owners of the stock to certain "Trustees," who have held the same under a "Declaration of Trust," as appears in the Corporate Charter. (See pages 126-128 of the Minutes of the 1941 General Assembly). This "Declaration of Trust" was not only signed by the original donors of the Trust, but, by legislative enactment by the General Assembly of North Carolina, (Private Laws of North Carolina 1917, Chapter 107), was made an integral part of the Corporate Charter.

The Charter, as amended several times, copy of which appears in the report of the Committee, is unique and quite unusual; and a corporation possessing such powers and privileges, on account of

an amendment to the Constitution of North Carolina, could not now be chartered under the General Corporation Laws of this State. The corporation is organized for religious, educational and charitable purposes, and also possesses certain powers of taxation, police regulations, and other functions of a municipal corporation. The stockholders, as individuals, have no property rights in the assets of the corporation.

For these and other reasons, the corporate structure of the Mountain Retreat Association should not be tampered with, except for the most cogent and compelling reasons, and no such reasons now appear.

The Trustees of the stock in the corporation hold the title to the stock under the terms of the "Declaration of Trust," a document which is likewise unique and unusual. Any lawyer with experience in the practice, who has had any dealings with trusts or trust agreements, with full knowledge of the facts, as to the "Declaration of Trust," would advise against making any efforts to change, modify or amend any of the terms of the trust agreement unless these reasons were also most urgent and imperative. No such reasons have so far appeared.

There may be some friends of Montreat who desire to make some change in what has been called the "remote" control of its program and policies by the General Assembly and the Synods of the Southern Presbyterian Church, but it is my considered judgment that the *status quo* of the corporate structure of the Mountain Retreat Association—the owner of all of the property,—and of the "Declaration of Trust," under which the stock in the corporation is held, should be kept intact, just as they now exist. The control is not as remote as it might appear to be, and is no more so than many business corporations, which have a large number of stockholders. The ultimate beneficiary of the Trust, the Southern Presbyterian Church, through the General Assembly and the Synods, nominates the Trustees of the stock. The Board of Trustees, in electing the successors of those whose terms have expired, "must elect all of their number from the nominees of the Southern Synods and General Assembly." (See Article II, A-Section 7 of the Charter, page 129, 1941 Minutes). These Trustees elect the officers of the corporation, including the Directors, the President, and the Secretary and Treasurer; and these officers "shall be elected only from the members of the corporation." (Charter-Article III, Section 1, page 130).

It would be exceedingly difficult, and possibly very dangerous, to make any effort to tamper with these foundation stones of Montreat. As indicated in the report of the Committee, (see Page 117 of the 1941 Minutes), the complete control of Montreat, its property, its policies, and its program, are vested in and can be exercised by the Trustees of the stock. The General Assembly and the Synods



can and should nominate the Trustees whose views are favorable to the desires and wishes of these judicatories of our church, and definite instructions could be given to these Trustees, by the Church Courts, as to the program and policies. Under such procedure, the expressed policies and desires of the Church can be made effective in the management of the program and property of Montreat when the latent powers are exercised by these Courts of our church.

It may require a reasonable time to get definite results, but, as stated in the report on page 117, the Trustees of the stock **"really have the ultimate control of the association, and there is no reason why this control should not be exercised."**

It would be inadvisable to tinker with the foundations and framework of Montreat, the corporate structure of the corporation, or with the "Declaration of Trust," when the desired results can be obtained through channels now available, which may appear to be circuitous, and, to some, a little "remote." Further suggestions could be made as to means and methods by which the control of the Church Courts could and should become "more effective," and not thereby open a "Pandora's Box" of troubles, and cause further and more serious complications, which might result in shaking the very foundations of the whole structure.

"If the foundations be destroyed"—then many questions will arise to further complicate and perplex.

## A Good Minister Of Jesus Christ

By Rev. R. E. Hough, D.D.\*

Every honest, earnest minister desires to be and do his best in every respect. He wants to be, in the highest sense of the word, a successful minister. And to this end he is constantly looking for helpful suggestions as to how he may attain this goal.

Reading recently the memorial to one of our ministers who served long and well certain elements were noted in that life which seem to contain much of the secret of such a ministry, and are here set down in the hope that they may be helpful to those beginning, or are about to begin, their life work as ministers.

It was noted, first, that this able minister's success rooted back to the home in which he was reared. As a child his "religious education" was of vital concern to his godly parents. They saw to it that "he was early trained to observe the Sabbath." In the forenoon he attended the Sunday School and preaching services of his church, walking three and one-half miles each way to do so. In the afternoon he attended another Sunday School, thus giving practically the entire day to worship and the study of the Scripture.

As to whether those early days in the Church at the time were irksome to this vigorous, growing boy is not stated, but it is related in the memorial that "he retained up to the last days, as a fragrant breath from his life's springtime," the memories of those early days, and never ceased to thank God for having given him such a heritage.

He was an intelligent and tireless servant in the vineyard of the Lord, according to the memorial.

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Always conscious of his divine commission, he went about his work with dignity and devotion, realizing always that it required haste and diligence. He spared not himself either in his pulpit or pastoral work. He loved the Word of God, and delighted to preach it. Wherever need required his presence, he went in the consciousness he was a servant of Jesus Christ, and Him only must he serve. No marvel it is said of him to this day that not only his congregation, but the public at large "considered him a safe spiritual counsellor."

Of him it was likewise pointed out that he always sought to nourish first his own spiritual life, knowing that he could do little for others until his own inner life was well fed and vigorous in the things of Christ. Hence, his chief concern was not the latest pronouncements of men on the issues of the day, though he stood abreast of the times, but rather what saith the Lord to the children of men at all times. So it is written of him that what gave him "influence and force of character, was the fact that his mind was stored with knowledge of inspired truth, and his heart with experimental religion."

For well nigh fifty years the mortal remains of this faithful undershepherd rest in the cemetery near the church he served so long and so well, but the influence and fragrance of his rich, full life continue to this day.

If the church is to have such ministers today, the home must make its contribution by bringing up children in the nurture and admonition of the Lord. We do not say that it is impossible to become a good minister without the benefit of a godly home, but the odds are greatly against it. And what all ministers need to realize is that it is one thing to be busy doing "good," and quite another matter "doing good works which God hath before ordained that we should walk in them." And certainly no one will question for a moment that it is imperative we seek to store our mind with the knowledge of God's Word, and exercise our heart in the blessed experience of fellowship with Christ. By so living any minister will be successful in that he will be well-pleasing to Christ, no matter what the world may think to the contrary.

\*Jackson, Miss.



## BOOK REVIEWS

**Tarbell's Teachers' Guide For 1947.** By Martha Tarbell, Ph.D. Published by Fleming H. Revell Company, New York, N. Y. Price \$2.25. Sunday School teachers will find this 1947 edition as helpful as former issues. It is a valuable guide for teacher and pupil.

**Sumrall's Short Stories.** By Lester F. Sumrall. Published by Zondervan Publishing Company, Grand Rapids, Mich. Price, \$1.25.

**Goon Walford Fights Back.** By Bernard Palmer. Published by the Van Kampen Press, 542 South Dearborn, Chicago, Ill. Price, \$2.50.

**Buds And Blossom.** Missionary Stories for Children. By Marian Bishop Bower. Published by the Zondervan Publishing Company, Grand Rapids, Michigan. Price, \$1.00.

**Mr. Longneck.** By J. C. Brumfield. Story Sermons for Boys and Girls. Published by Zondervan Publishing Company, Grand Rapids, Michigan Price, \$ .75.

**Concentration Camp Hero.** By Harry Albus. Published by Zondervan Publishing Company, Grand Rapids, Michigan. Price \$1.00.

**The Story of Martin Neimoller For Young People.** By Harry Albus. Published by Zondervan Pub. Company, Grand Rapids, Michigan. Price \$1.00.

**Little Feather Goes Hunting.** By Bernard Palmer. Published by Zondervan Publishing Company, Grand Rapids, Michigan. Price \$1.00. For boys and girls.

**Tom Huntner.** By Ken Anderson. Published by Zondervan Publishing Co., Grand Rapids, Mich. Price, 75 cents.

**Kay And Ken In Wild Horse Canyon.** By Basil Miller. Published by Zondervan Publishing Co., Grand Rapids, Michigan. Price 75 cents. An Indian story for girls and boys.

**Winky—Mountain Detective.** By Ken Anderson. Published by Zondervan Publishing Company, Grand Rapids, Michigan, Price 75 cents.

**Tug's Secret Mission.** By Dan. E. L. Patch. Published by Zondervan Publishing Company, Grand Rapids, Mich. Price 75 cents. A good mystery story.

**Our Home.** By J. M. Weidenschilling. Published by Concordia Publishing House, St. Louis, Missouri. Price, 35 cents. A guidance to persons of all age groups on matters pertaining to the home. Very practical.

**The Wail of A Drug Addict.** By Evangelist D. C. Van Slyke. Published by Eerdman's Publishing Company, Grand Rapids, Michigan. Price, \$1.25. A book especially designed for addicts to drink or drugs. It is a thrilling example of the marvelous grace of the living Christ.

**When Christ Takes Over.** By Dr. Simon Blocker. Published by Eerdman's Publishing Company, Grand Rapids, Michigan. Price, \$1.25. Glimpses of a life wholly taken over by Christ. Two pictures are presented; What happens when Christ is rejected, and what takes place when He is owned King of a life.

**News From North of The Nile.** By Paul Harris, Jr. Published by the Association Press, 347 Madison Avenue, New York, N. Y. Price, \$1.50. Here the Bible is presented as though it were current news. Its purpose is to incite young people to do more Bible reading. Suggestive, but must be read with discrimination.

**Leadership For Christ.** By Harold L. Lundquist. Published by the Moody Press, 153 Institute Place, Chicago 10, Ill. Price \$1.25. A discussion based on the work of Peter and John as to the Biblical requirements for leadership and Christian service.

**Strength From Above.** Published by the Concordia Publishing House, St. Louis, Missouri. Price, 15 cents. A booklet on comfort.

**The Ministry of Mercy.** By I. Van Dellen. Published by Baker's Book Store, Grand Rapids 6, Michigan. Price, 35 cents. A splendid discourse on the work of the deacon. Emphasis is laid upon the fact that the Church must fulfill its mission of mercy unto those of the household of faith.

**The Devotional Life of Christian Leaders.** By Clarence W. Cranford. Northern Baptist Training Series. Judson Press, Room 407, 1701-03 Chestnut, Philadelphia, Pa. Price, 35 cents. Designed to develop fellowship with God.

**Stewardship in The New Testament Church.** By Holmes Ralston. Published by John Knox Press, Richmond, Virginia, Price (paper) \$1.00. A study in the teachings of St. Paul concerning Christian stewardship. A stimulating little volume that could be used profitably by men's, women's and Young People's groups.

**Dobbie, Defender of Malta.** By S. Maxwell Coder. Published by the Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.50. A biography of a great man that magnifies a wonder working God. A great testimony born out of remarkable experiences.

**Fullness of God.** By John H. Cable. Published by the Moody Press, 153 Institute Place, Chicago, Ill. Price, \$1.50. The theme of this book is, "Christ—Who is the Hope of glory." An exegetical study from the Greek. Both expository and devotional.

**Your Home Today And Tomorrow.** By Mrs. S. H. Askew. Published by the John Knox Press, Richmond, Virginia. Price, 60 cents. A choice series of Bible studies by one of the best known Bible teachers in our Church. A great appeal is made here for every home to seek the presence and power of Christ to meet home situations, and purify home atmosphere.

**Our Father.** By Alexander Maclaren. Published by William B. Eerdman's Publishing Company, Grand Rapids, Mich. Price \$1.00. A devotional study of the Lord's Prayer. This volume represents one of the best series of expositions from the pen of the great expositor.

**Psalms For Sighs.** By Alexander Maclaren. Published by Eerdman's Publishing Co., Grand Rapids, Michigan. Price \$1.00. Six expository messages from the Psalms. Excellent devotional reading.

**Evangelism In Sermon And Song.** By E. O. Sellars. Published by the Moody Press, 153 Institute Place, Chicago, Ill. Price \$1.25. First hand information on evangelistic methods gleaned from the author's Association with world renowned evangelists and gospel singers. A contribution to evangelistic literature.

## Model Study Of Mission Problems In Six Countries

*"Now Is The Time"*

BY C. DARBY FULTON

Nashville, Tenn.

John Knox Press — 188 Pages

Reviewed By

WALTER R. COURTENAY

Pastor First Presbyterian Church

Nashville . Tennessee

Dr. Fulton is more than the Executive Secretary of Foreign Missions for the Presbyterian Church, U. S. He is a world citizen and a world Christian. He was born in Japan, the son of missionary parents; has lived in every part of the world, and has made the world his parish. Few men understand the problems of the world better and few men are as eager to find a practical and ethical solution. He is no dreamer living in the rarified air of a theoretical world. Like Jesus, his one desire is to make God real and loving unto all and to harness the power of heaven and earth for the healing of human hearts and the lifting of human hopes.

Dr. Fulton's new book, *"Now Is The Time,"* is a study of the religious and social problems of six foreign lands—Brazil, Mexico, China, Japan, Korea and Africa. Because Dr. Fulton is a leader in the Presbyterian Church, U. S., his book concerns the lands wherein his Church is active.

As a model of what a book on foreign missions should be, this volume is supreme. As an example of good English at its best, this book would have few superiors.

It is more than a missionary book, and anyone who desires to know more about the situations and needs of these lands will find much valuable information and inspiration in this splendid book.

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### GREAT TEACHERS

Edited by Houston Peterson. Published by Rutgers University Press, New Brunswick, N. J. Price \$3.50.

Have you ever quoted the statement that a liberal education is "Mark Hopkins on one end of a log and a student on the other?" If you have, do not do it any more. We are informed in *"Great Teachers"* that this is the most misquoted statement in the annals of educational gossip. Such a statement we are told is a misleading one as it would lead one to infer that Mark Hopkins "was a backwoods teacher of surveying or the sole occupant of the old red school house instead of being a professor of philosophy at Williams College for over fifty years and President for thirty-six." It is stated that this remark grew out of a statement by President Garfield who is reported to have said in his discussion of the value of a true teacher: "Give me a log hut with only a simple bench, Mark Hopkins at one end and I on the other and you may have all the buildings, apparatus, and libraries without him."

The editor of this volume gives us a panorama of outstanding teachers and permits their students to portray them in twenty-two chapters embodied in this book. Many of the names of these teachers are familiar to us such as Mark Hopkins referred to in the above paragraph, Woodrow Wilson, the Princeton schoolmaster, Agassiz, the eminent naturalist, William James, the beloved psychologist, and Sigmund Freud, the interpreter of "dreams. Some of this group will not be as familiar but they are all pregnant with human interest. We are permitted to behold these teachers in action in the home, the classroom, the seminar, the laboratory, the clinic, and the lecture hall. The editor disregarded the temptation to make a master list of the greatest in every field of education and confined his selection "to some of the outstanding personalities who will interest almost every literate layman and kindle the mind of almost any honest teacher."

As we study this group of prominent educators we are sharply reminded that the teacher has power to enlighten and strengthen or poison and mutilate. Henry Adams has put it: "A parent gives life but as parent gives no more. A murderer takes life but his deed stops there; a teacher affects eternity; he can never tell where his influence stops." This statement also reminds us of the powerful little drama called *"The Hour Glass,"* by William Butler Yeats. The teacher has before him great opportunities for either soul culture or soul murder. These twenty-two essays are monumental evidences of this sober fact.

—John R. Richardson.



### THE FAITHFUL WORD

By John Hess McComb, D.D. Published by Fleming H. Revell Company, New York, N. Y. Price \$1.25.

John Bunyan once declared: "I preach that which I smartingly believe." John Hess McComb has evidently carved this statement of Bunyan upon his heart. He has presented to the public in this volume thirteen dynamic sermons based on the unsearchable riches of Christ. The positive note is struck in each message. Much personal experience has gone into the warp and woof of these messages. Some were written immediately following his wife's death. The entire book is a personal confession of his faith in Christ. It grips both the heart and the mind, and the reader is moved forward in a greater devotion to Christ through the healthy convictions expressed here in declaring the whole counsel of God.

In one of Gilbert K. Chesterton's books he wittily remarked: "Merely having an open mind is nothing. The object of opening the mind as of opening the mouth, is to shut it again on something solid." The pastor of Broadway Presbyterian Church of New York has opened his mind before the Scriptures and shut it again on something solid.

John Ruskin believed that the greatest thing the human soul ever does in this world is to see something and tell what it was in a plain way. Dr. McComb has seen the truth, the saving truth, the life-giving truth, and this little book is a record of what he has seen. —John R. Richardson.

### THE BEGINNING TEACHER

By A. C. Stellinghorn. Published by Concordia Publishing House, St. Louis, Mo. Price 20c.

This is a small volume with a great deal of practical value for the beginning teacher, whether employed in the public or, as this book is designed for, the parochial school. This book is divided into two parts: school government and the actual instruction of the pupils. The section on instruction has a good group of paragraphs on questioning the pupil. This is a good little book of basic principles which should find a place in every teacher's library.

—E. McKinley Weaver.

## Experiences In Personal Soul Winning

By Rev. Graham Gilmer, D.D.

Lynchburg, Va.

Increasingly there is borne in upon us the conviction that we cannot save souls. All we can do is in prayer to deliver the message from the Word, and leave it to the Holy Spirit to apply it in the life of the unsaved. How He does surprise us in His working!

I had an experience in my student days which startled me. During the summer months I was preaching in several small churches on the high plateau of the Blue Ridge Mountains in the southwestern part of Virginia. During the week I was delivering Bibles for the American Bible Society. Where the people could pay for them I received the money for the Society. Where they could not pay I was instructed to give them the Word.

One hot July afternoon I rode up on horse-back to a very poor mountain hut. I was on the lower side of the cabin and the mountain rose up abruptly in that direction. As no one answered my call, I was about to ride on, when an old man stuck his head out of a hole in the cabin wall above me. I was startled by his appearance. His whiskers were long and unkempt, and before I got near him I could see that he was very dirty. Hitching my horse, I walked around to the upper side of the cabin. The old man met me in front of the door. I did not go in, but together we sat on the platform in front of the cabin. I saw much more dirt now and my heart went out to my host in pity. He was totally blind and alone. I found out but little of his history but I could see that he was a very needy soul.

There under the open sky I read him from the Book. What passage? I do not now remember. It must have been one of the many invitations that urge the sinner to come to Christ just as he is. Then we prayed together and I told him goodbye. As I rode down Deep Water Creek, little did I know of the rejoicing that was going on in heaven. I did not tell any one of this incident, for I did not think there was anything to tell.

A year later I was supplying a church in Memphis. One day a letter came from my Father which astonished me beyond measure. He was holding a meeting in that same Southwest Virginia community.

After telling me of the meeting he wrote something like this: "A short time ago there died in this community a man who had accepted Christ as his Savior and who had united with the church. He had been a very wicked old man and was totally blind. He lived in a little mountain cabin with his grandchildren."

"One day last July they left him alone while they went to a neighbor's. When they returned they found their grandfather very much excited. He said, 'Children, a boy came by here this afternoon and read me from the Bible and prayed with me. The neighbors said that ever after that the old man's life was changed and soon he united with the Presbyterian Church. Then my Father wrote, 'My son, that 'boy' was you.' and then he quoted: "So shall my Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

If I could I would not take a million dollars for that experience. Before long I expect to see the old blind man again, but then he will no longer be blind nor will he be dirty and wicked.

### "But Of Power"

"Thy strength, O God, added to our weakness,  
Makes us strong, indeed.  
Strong enough to serve Thee well,  
Strong enough to do Thy will—  
Yes, strong enough for Thee.  
Only Thou knowest how weak we are;  
Thou, who knowest all things;  
Only Thou knowest the depth of our unworthiness,  
Yet Thou dost reach forth Thine hand  
To touch us with divine power;  
Giving to us richly of Thy grace for each day.  
Thou dost strengthen us with Thy strength  
That we may use it in Thy name  
Wherever Thou dost lead us."

—Deedie-May Austin.



## Union Or Disunion?

By Rev. H. Tucker Graham, D.D.

Red Springs, N. C.

I have just read a frank review of the last meeting of the Northern Assembly from the pen of one of its ablest ministers. Five (5) acts of the 1946 Assembly are such as should postpone even the suggestion of Union for at least a generation. For, "How can two walk together except they be agreed?"

I. It restored Auburn Seminary to full standing in the Church. It now breathes "The odor of sanctity." Yet Auburn is the fountain head of the "Affirmation," and is reported to be "for all practical purposes a part of Union Seminary of New York City." Will the parent Institution also be restored to the fatherly care of the Assembly?

II. The Assembly "approved without question" the appointment of an "Auburn Signer" as professor in the San Francisco Seminary.

III. The Assembly approved the appointment of another professor in this Seminary whose recent volume has been, by competent authority, pronounced "an attack on Christianity."

IV. The Assembly approved the request of its Foreign Mission Board for the appointment of "Dr. Henry Sloane Coffin as Cook Lecturer under the auspices of the Board to interpret Christianity to India, China, and Japan." Dr. Coffin is reputed to be a scholarly gentleman. Yet, if his writings justly reflect his views, what he knows about "Christianity rightly so called" could be written on his thumb-nail.

V. The Assembly sent down an overture to the Presbyteries authorizing the Ordination of Women to the Ministry. Already they have authorized the ordination of women as ruling elders, ignoring the Apostolic requirement that an Elder shall be "the husband of one wife." Now they are prepared to go the limit. Do we wish "skirts" in our pulpits? May God in his mercy forbid.

But it is said by advocates of Union we have modernists in our own ministry. In view of the law contained in our Book of Church Order this is a very grave reflection upon the honor of some undesignated individuals. But grant, for the sake of argument, that this is true, we certainly would not improve the situation, and "cleanse the temple," by taking over a large group of open and defiant Modernists. If you have a barrel of apples in which there are a few that are slightly specked, you will not improve the quality of your fruit by pouring in a bushel of heavily infected apples. Surely such a union would not promote unity, but would breed controversy, unless we sealed our lips against grievous unsoundness in the Faith of the Scriptures.

Moreover, the proposed union would not be a union of equals on a 50-50 basis, but a complete surrender of persons, property, and convictions to an overwhelming majority. The proposed plan would further increase this disproportionate representation in the General Assembly. The South Carolina Synod, of which the writer happens to be a member, would have its representation in the Assembly reduced from 36 to a scant 16. Other synods would be reduced in like proportion. We would be outnumbered in the highest court of the Church by from 3 to 6 from the Northern body to one from the Southern. What such a majority can do, and

may do, is illustrated in the recent Machen case. They do not offer us equal representation in the highest court as is done in the U. S. Senate where little Delaware has an equal voice with populous New York. We are simply hopelessly outnumbered and outvoted, and for all practical purposes had just as well stay at home.

There is another phase of the question that troubles me greatly. Our Church cradled amid defeat and material wreckage, has gradually grown into a well-to-do body of people. We have accumulated a vast property in Churches, Manses, and Institutions valued at many hundreds of millions and representing very heavy sacrifice on the part of many. Much, though quite certainly not all of this, in case of Union would pass into the ultimate control of strangers who had no part in its accumulation. In addition to real estate and other holdings, our Executive Committees have accumulated perhaps as much as ten millions in permanent endowments. Right now the Church is being importuned to erect a costly and greatly needed Historical Building and a New Hotel at Montreat, in addition to its already heavy outlay at that central location. These all are Trust Funds redolent of "blood and sweat and tears." Have we the moral right to turn these heavy investments over to others? Legally we can do so, but would not such transfer be a perversion of a solemn moral trust? Probably ninety per cent of these funds would never have been given to anybody but the Southern Presbyterian Church, and for its exclusive use and control. **Can we rightly turn over these funds to others?** For remember that in case of union we lose all controlling voice in the handling of these matters. A majority of more than 3 to 1 spells absolute control. We will be like the ostrich with its head in the sand if we refuse to frankly face this result. We can speak but it will be "the voice of one crying in the wilderness."

But as there "will always be an England behind the White Cliffs of Dover," so will there always be a Southern Presbyterian Church. Hence it is crystal clear that those who are promoting union are unconsciously fostering disunion as well as much bitterness and heart-rending.

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## Thoughts From Isaiah

### (Chapter II)

In this chapter the Lord speaks about The Last Days.

Many men have spoken about the last days—what is to be the future of this world. Some have been gloomy pessimists like H. G. Wells, who see nothing but ruin and destruction ahead. Some have been rosy optimists who think that in every way, by the process of evolution, the world is getting better and better. Some are realists, who claim that they see things as they are, but who have but their own opinions and ideas.

Why not let God paint the picture? He alone knows, and He has spoken over and over again, by His prophets, by His Son, and by the apostles.

The constant refrain in this chapter is: "The Lord alone shall be exalted in that day." In Verse 2 it is stated in different form: "The mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills: and all nations shall flow into it."

When "The Lord alone shall be exalted," there are several things, "mountains" and "hills," which must be overthrown.

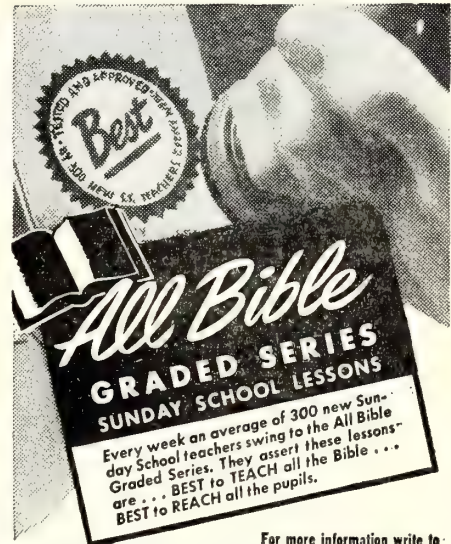
1. **War must cease:** "Neither shall they learn war any more" (Verse 4b)..

The nations have always been "learning war:" it is the devil's university. In that school men have been trained to murder and destroy: the "best brains" of the world have concentrated their minds on finding and fully developing all the implements of warfare, until today we have weapons of destruction which stagger the imagination and make us tremble for the future of mankind. Some day, "in that day," the doors of this terrible university will be closed forever.

Think of what a wonderful blessing this will be. Think of the reign of the "Prince of Peace," when the god of this world, the prince of darkness and bloodshed shall be cast down! War has been the curse of the world, the burden of the world, the source of "blood and sweat, and tears."

2. **The Pride of man** must be humbled: "Lofty looks" (Verses 11-17).

This world is as full of pride as it is of war: the two often go together. There is the pride of Position: men in high places: kings, emperors, world conquerors, who imagine that they are the "bosses" of the earth, and forget that the Lord is Sovereign. The Pride of Possession: men of wealth who think that what they have is their own, and overlook the fact that they are but stewards and servants of the Most High. The Pride of learning: the wise men



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of the world who are ignorant of the ABCs of real wisdom—who have none of what James so aptly calls, "the meekness of wisdom." The Pride of Achievement: men who say like Nebuchadnezzar, "Look what I have done"; men who will have to be humbled even as he was. The Pride of Self-Righteousness: men like the Pharisees of Jesus' day, who have to be stripped of their hypocrisy.

Yes, all these "lofty looks" of man shall be humbled, and the haughtiness of men shall be bowed down," in that day.

3. **"And the idols he shall utterly abolish"** (Verses 18-20-26-29).

The world is as full of idols as of war and pride. There are the idols of heathen lands in all their hideousness and folly. There are the idols of more refined and cultured nations, like the Egyptians, Greeks, and Romans. There are the idols of the so-called Christian lands—idols of heart and mind and imagination, money, business, self, pleasures. It is no wonder that John says: "Little children keep yourselves from idols." All the idols of the world shall be cast "to the moles and to the bats:" men will see the utter folly of idolatry.

4. **The Earth shall be terribly shaken in that day.** (Verses 19-20, See Chapter 24).

This earth has been shaken more than once because of its sin. The Flood was a breaking up of the foundations of the deep. Tremendous conflicts have raged, and convulsions of nature occurred. World War I and World War II have shaken it

again; but we know that these are but preliminary warnings. God is going to shake it more terribly than ever. (See Hebrews 12:26-29).

This world will have to be shaken until all war shall cease, until all the pride of man is gone, until all its idols are overthrown. Are we ready for that day to come? Are we prepared for this time when the earth shall be turned "up-side down" "utterly broken down," "clean dissolved," "reel to and fro like a drunkard?" (See Chapter 24; 8, 19, and 20).

There shall be a "new heavens and a new earth" wherein dwelleth righteousness." The things which cannot be shaken shall remain: The Lord alone shall be exalted in that day; His Throne, His Word, His Church, His Man; for he that believeth shall never be moved, shaken, ashamed. Are we saved and safe, ready for that Day to come? —J.K.P.

### This Gruel For Sunday Schools

The "Christian Century" (December 25, 1936), calls attention to the fact that religious education, for our Protestant Churches, is largely controlled by the International Council of Religious Education, and to the further fact that this Council is handicapped in this field by denominational independence of action in central and essential matters. "In spite of a fifteen year decline in attendance at the Sunday Schools of the Protestant churches, the efforts of the I.C.R.E. to stop and reverse this trend has been consistently checkmated by competing denominational programs." But if the writer in the Christian Century had been in intimate touch with the ordinary run of teachers in many of our schools, he would know that their lack of sympathy with the International Council arises from their feeling that the Council had so "modernized" and thinned down the evangelical content of Scripture that there is little left to teach but ethics, sweetness and light. From personal contact I know that this is true of many Presbyterian teachers, who prefer their own denominational "helps" even while they feel that they, too, are sometimes a bit thin.

Rev. David DeForest Burrell, D.D.  
In *The Presbyterian*.

## THE NEGRO

By Rev. B. C. Patterson, D.D.

Staunton, Va.

The whites and the negroes will find a happy ground of association only in God. In a day when sinister forces promote hate between the races it will not be out of place to recall several incidents that feature Christian good will. In the cemetery in Lexington, Va., where there are monuments to this world's great the most significant, today, are two that show real affection between the whites and blacks.

The first is a very small stone at the left of the gate as one enters. The old care-taker used to ask visitors if they were from the North. If so he would say: "Well gentlemen here is your first dose," and show them the little stone with its one sentence "Erected to his master by his slave." Names added. Then the caretaker leading them along a little

further he would say: "Here gentlemen is your second dose" and show them a large slab in the Waddell family plot. It is a memorial to a negro woman who "was a member of the family for three generations." A negro loved in life and honored in memory.

Again. An aged elder in the Tinkling Spring Church and one held in the highest esteem recently told the men's class what it was that made him finally take a stand for God. He said that as a youth he was always in the field with the men, and liked to show his haughty manliness by taking God's name in vain. He noticed that whenever he did so an old negro who worked with them would turn around and take off his hat and say: "God don't remember that." He watched the old man to see whether or not he was genuine. He saw that even after a hard days work he was not cross or captious, but went to his cabin home singing of heaven. "That made me think and willing to follow the exhortation of my parents." Truly "there is neither bond nor free for ye are all one IN CHRIST."

### Meeting Of Concord Presbytery

Concord Presbytery was held at Hickory, N. C., on January 14, 1947.

The Moderator's sermon was preached by the Retiring Moderator, Rev. James R. Phipps. His subject was "The Glorious Gospel," and his text was II Cor. 4:4.

There were present forty-three Ministers and fifty Elders.

Rev. Sidney A. Gates was elected Moderator and Rev. S. M. Houck Temporary Clerk.

The Presbytery approved the recommendation of the Committee on Assembly's Minutes that an Advisory Committee on Divorce and Remarriage be elected. Presbytery overtured the General Assembly for a clarification of the Church law on divorce and remarriage.

The examination for licensure of Ben. F. Livingstone was accepted in lieu of an examination for ordination. The calls from the Old Fort Field were placed in his hands and accepted by him. The following Commission was appointed to ordain and install Mr. Livingstone on January 26, and receive him into Concord Presbytery; Dr. C. W. McMurray, Dr. A. A. McLean, Rev. Robert Turner, Rev. B. B. Shankel, Elder B. F. Pollard and Elder D. M. McIntosh, M.D.

Clarence A. Lingle, a member of the Second Presbyterian Church of Salisbury, was received as a Candidate for the Ministry. Candidate Charles McGee was granted a letter of dismission to the Presbytery of Atlanta.

J. Ray Dickens was nominated for Moderator at the next meeting. The place of the next meeting was left in the hands of the Moderator and Stated Clerk.

The following were elected Commissioners to the General Assembly:

#### Principals

Ministers: N. R. McGeachy, J. H. McKinnon, J. B. Clower, and C. O. Eanes. Elders: R. S. Edmiston, J. G. Houston, H. S. Balch, and L. Young White.



### Alternates

Ministers: G. W. Wilcox, C. C. Hamilton, T. B. Ruff, and B. B. Shankel. Elders: J. W. McDonald, Robert Fleming, J. A. Dobson, and Ed. F. Owens.

Discussions of negative actions of the Commission on the Minister and his Work and of the Federal Council were put on the Docket for the Spring meeting. Presbytery's budget for 1947-48 was adopted as follows.

General Assembly Causes.....	\$ 56,267.00
Synod Causes.....	\$ 36,894.00
Presbytery Causes.....	\$ 49,287.00

Presbytery adjourned to meet April 15, 1947.

—Robert S. Arrowood, Stated Clerk.

### Beer-Drinking Costs More Than Five Years In Prison

"I'm going down to the corner for a few beers," Arthur Pacific told his son, Frank one night in January, 1940. He returned to his home in Paterson, N. J., Sept. 19, 1946, six years and nine months later, five of those years spent in Italian and German concentration camps.

Mr. Pacific, relating his experiences, said he had met a few friends in the tavern that night, and after a few drinks they decided to visit New York. In New York they had a few more drinks and when he recovered consciousness he was in the hold of an Italian ship making its way through the Strait of Gibraltar.

When the ship docked at Naples, he told his plight to Italian authorities and promptly was clamped into prison on a charge of espionage. Later he was sent to Germany, where he passed most of the war years in the Belsen and Buchenwald concentration camps, until his experience as a watchmaker won him employment in a German optical factory. He remained there until last June, when his son won his release through the efforts of Representative Gordon Canfield, New Jersey.

Mr. Pacific, 53 years old and a naturalized American citizen of Italian birth, concluded:

"I'll never take another drink in my life."

Spiritually too, it is a trick of the enemy of souls to make his dupes groggy with false doctrine, take them captive at his will; and if they are not delivered before death overtakes them, the prison-house of a lost eternity will be their doom.

The Lord Jesus said: "Ye shall know the truth, and the truth shall make you free." (John 8:32) Again he said: "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36).

He delights to "proclaim liberty to the captives" of Satan. He can do it righteously, for He was "delivered for our offences, and was raised again for our justification." (Romans 4:25).

All who look to Him by faith can say:

"My chains are snapped,  
The bonds of sin are broken,  
And I am free!  
O let the triumphs  
Of His grace be spoken  
Who died for me!"

—Now.

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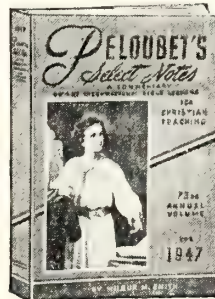
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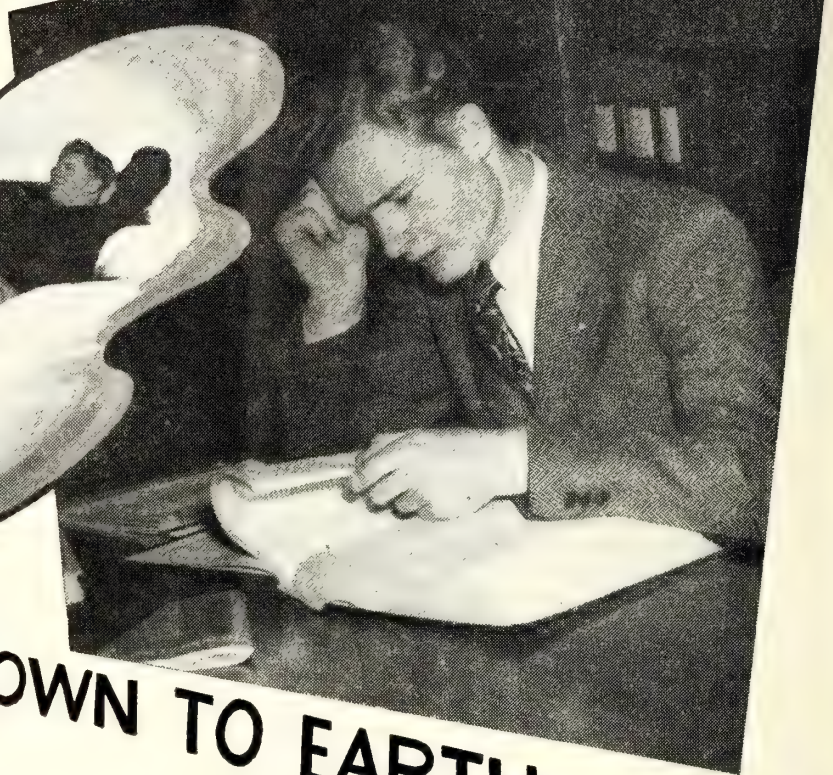
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# THE SOUTHERN PRESBYTERIAN JOURNAL

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all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under Postoffice No. 1879."

Volume V — Number 22

MARCH 15, 1947

Miss Mary L. Thornton  
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Subscription \$1.50

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## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States.*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

Rev. Henry B. Dendy, D.D., Editor — Weaverville, N. C.

Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIAL

### Notice Of Advance In Subscription Price

Before we began publication of "The Southern Presbyterian Journal," in May, 1942, we promised our readers a sixteen-page monthly magazine at the subscription price of One Dollar per year. However, when we started publication, we began with a 24-page paper, and, on many occasions, gave 28 and 32 pages, with an occasional 20-page issue. In September, 1945, we began publishing twice a month, thus giving our readers twice the number of issues, and again proposing to publish 16-page issues at the subscription price of One Dollar per year. However, the September 1, 1945, issue was the only 16-page issue published under this new arrangement. The reason for this is that we have had such a wealth of good material on hand at all times that we have felt that we should print as much of it as we could possibly get in. For this reason, all issues after the September 1, 1945, issue, have been more than 16 pages, most of them have been 24, 28 and 32 pages. We are still embarrassed by not being able to publish the large amount of splendid material that comes in to us regularly. Of course, we do not have to tell you that the subscription price has never met the cost of publication. The difference has been met by the donations that have come in from those who are definitely interested in The Journal's ministry. We praise God for the way He has met our every financial need through these interested friends. However, due to increased cost of paper, printing, and other items that go into the make-up of The Journal, we think it best to raise the subscription price immediately to \$1.50 per year. All past due renewals sent in before April 1 will be accepted

at \$1.00 per year. On and after April 1, the subscription rate is \$1.50 per year. We will accept new and renewal subscriptions, received in our office before April 1, at the rate of \$1.00 per year. However, you must act quickly to take advantage of this special offer.

### 'New Life In The Seminaries'

The above is the title of an editorial in the "Christian Century" of February 19th, an editorial both enlightening and disquieting.

We found it enlightening because it is a frank statement by a liberal, of the inadequacy and futility of liberal theology in its practical application to the need of humanity. We found it refreshing because it honestly told the extreme to which radical theological training has gone, so that they "developed an actual distaste for the more fundamental disciplines, such as theology and church history. Even biblical study lost its attraction or was shrunk to a study of the life of Jesus and His teachings. Other studies were introduced into the curriculum which were more attractive because they seemed more contemporaneous and therefore more practical. Classes in religious education, religious drama, pastoral counseling, the techniques of church administration, and the art of radio speaking tend to displace the more rigorous discipline of theological education. Theology itself was overshadowed by the philosophy of religion and the psychology of religion. Throughout the whole curriculum the word 'religion' became a substitute for and interchangeable with 'Christianity.'"

Evangelicals have long known that the above situation existed and have deplored it, not only because of the travesty of such training for, and in the name of Christian leadership, but also because of the tragic effect the graduates of these seminaries have on the Church, as they have entered their ministry lacking both the faith and the training necessary for their task. But, evangelicals have found it a thankless task to speak out against such training and have been roundly berated for raising the issue.



But, despite this frank admission of the bankruptcy of radical theological training, we do not find the writer turning back to the sure foundation of evangelical Christianity, the authority of the Word of God. True, there is a frank admission that "modern man is lost, and lost in a sense more profound than in any epoch since the beginning of the Christian era," but this momentous discovery has come from the unassailable facts of modern world chaos as displayed in our newspapers day by day, and not from the plain statement of the Bible, "The heart is deceitful above all things, and desperately wicked: who can know it"? Evangelical theology has believed this, taught it and preached it, and has done more; it has unceasingly proclaimed that the one and only cure for sin is the blood of Jesus Christ, which cleanseth from all unrighteousness. Until this basic fact of Christianity is admitted, taught and preached, we do not have the Gospel.

Instead of turning away from human philosophy and intellectualism to the clearly stated precepts of the Bible we find liberalism off again in full cry on another trail with a mirage at the end.

The new goal is ecumenicity—a united Church. To this end the "Interseminary Movement" has been organized and at the present time four books are being circulated among all seminaries and are the basis for discussion and teaching among the students. Next June, at Miami University, Oxford, Ohio, it is expected to bring together 1,000 seminary students from 125 theological seminaries to consider the "crisis in which a divided Protestantism now stands in relation to the secular culture of our time."

The "grip of sectarianism" and "petty denominationalism" will be decried and one great Church in which unity and numbers are stressed will be held up as the ideal to which these seminary students shall work.

But for its tragic results, one would pass over such plans as but another of the many vagaries of human philosophy not controlled by the teaching of the Holy Spirit.

If the "ecumenical theology" contemplated the union and the unity of men and churches of like precious faith, then we agree with such a 'theology' with all our hearts. But, the Christian faith is a faith in a Person and in a Book and these two cannot be separated. Every attempt of man to do so has ended in futility.

As desirable as ecumenicity may be, we believe the history of the Christian Church proves without controversy that the things which make a Church strong and which make it effective in its work in the world is what it believes, preaches and lives. These foundation doctrines of Christianity are fixed, not by the decree of man but by the Word of God itself.

In conclusion, we find this "ecumenical theology" offered as a solution for the "inadequacy and ineptness of the Protestant ministry." If the writer had used the term "modernistic Protestant ministry" he would have been correct in his designation. But, despite the weakness and shortcomings of the evangelical ministry, the fact remains that it is they today who continue to hold aloft the torch of salvation to a lost and sinning world—a salvation which is centered in the One of Whom it was said, "And thou shalt call his name

JESUS: for it is he that shall save his people from their sins."

This new life movement in the Seminaries may bring about new emphases but unless it finds its plans and work on the authority of the Word of God it will not bring new LIFE to men who are lost and need the Savior.

It is stated that "these books are now circulating in every theological school in North America." Further, "These eminent theologians are thus calling their students and seminaries home from the far country where they have been wandering for more than a generation." Just how this method of infiltration is handled by the authorities of our own Seminaries will have far-reaching effect on the life of our Church in the next generation. It is a question as to which comes first, doctrinal integrity or ecumenicity.

It is our observation that the strongest advocates of "ecumenical theology" do not find room in their ecumenical fold for those who feel led by the Spirit to "earnestly contend for the faith which was once delivered unto the saints." Herein lies food for thought! —L.N.B.

## Redeeming The Time

The writer was making a pastoral call on a very sick man who is far enough along in years to be a grandfather. He had not been connected with a local church, having "left his letter" years ago in another community. Terribly ill, he had requested a visit from the minister.

Plainly his life had got out of focus. He admitted that frankly. He was pathetically eager to feel the presence of his Lord again. New contact was established with Him who is "faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9).

Then the man made a significant observation. Said he: "I wish now that I had given more attention to my Bible and Bible study." Pain and the near possibility of death corrected his views of the important and the unimportant.

The observation recalled a remark made by an elderly lady to her pastor: "If I had my life to live over again, I would spend more time in prayer."

Why can't we learn from the experience of others? We feel that five minutes of prayer a day and an occasional reading of a Bible verse is all we can spare of time and attention for the means of grace.

It would be safe to say in the case of almost every Christian today that he does not take time enough for his **private** devotional exercises. Most of us could profitably lecture ourselves frequently to this effect: "Today I need above all an hour with God before His Word and on my knees; nothing I can do today is of greater importance."

It is very unlikely that any Christian at the close of life will regret the time he spent with God alone. Surely we are buying back the moments that are so easily filled with vain and trivial **busyness** when we devote ourselves to the holy art of communion with God.

—Cary N. Weisiger, III.

# An Open Letter

To The Officers And Members Of The Presbyterian Church In The United States

By Randolph B. Lee — Patrick, S. C.

Dear Fellow Presbyterians:

I sincerely hope, in this letter, to call your attention to certain vitally important matters now pending before our Church; and by so doing to open your eyes to the pitfalls which lie before you, and our beloved Church.

Last fall I made a careful study of the printed form of the, "Proposed Plan of Re-Union between the Presbyterian Church in the United States and the Presbyterian Church in the United States of America," and then reduced to writing my comments on this Plan. This article was published in the Southern Presbyterian Journal of Weaverville, N. C. during December of 1946.

Since that time it is my understanding, that the many attacks on this plan, written by many able leaders in our Church, have caused the Committee to meet in Atlanta, Georgia, and to completely change the printed plan in an effort to remove some of its objectionable features. The New Plan, as revised, will not be made public until the meeting of General Assembly in May, 1947. For that reason I am not going to discuss in this letter, the mechanics of any plan. But rather, this broad, plain question. **"Are We Ready To Liquidate The Southern Presbyterian Church?"**

By the use of the word **"liquidate,"** I want to bluntly point out to you, that any form of Organic Union between the Presbyterian Church (U.S.) and the Presbyterian Church (U.S.A.), a Church having five times the membership of our Church, can mean only one thing: the **absolute and complete** destruction of our beloved Church.

Let us look at this question from a reasonable standpoint. If you combine two churches, two business firms, or two states of equal size, the resulting combination will reflect many characteristics of each, and neither will be able to wholly absorb the other. Either member of the union can be sure of enough strength in the new body to guarantee that the **plan under which the union was affected, cannot be radically changed without their consent.**

Can you believe that the above will be true if our Church completes an organic union with an Ecclesiastical Body five times as large. Do we not face this blunt fact? No matter what fair promises may be made to us in order to persuade us to vote for this union, it is reasonable to believe that after union is completed **we will not have enough strength in the proposed New Church, to keep the majority from throwing those fair promises away, and from writing in any changes they wish.**

There are certain conditions under which a small church can feel perfectly safe in approaching an organic union with another church many times its size.

Now ask yourself this question. Do such conditions exist in regard to this proposed Re-Union? Well let us see.

**(1) Do we see eye to eye in questions of important Doctrines, and in the interpretation and application thereof?**

Let us answer this question this way. After reading the infamous "Auburn Affirmation" and after realizing that this thoroughly Anti-Christian document was signed only twenty-three years ago by more than 1293 ordained Ministers of the Northern Presbyterian Church; and worst of all, after realizing that the said 23 years have been allowed to pass quietly without any condemnatory action having been taken by any General Assembly of that Church; and further that many signers of that document have been elevated to high office, even the highest office in the gift of that Church; after all this we are forced to the conclusion that we do not agree on important doctrines of the Church.

**(2) Are the interests, problems and the way of thinking of our people similar to those of the Northern Church?**

Let me answer this question by citing the following facts, which will speak eloquently to the members of our Southern Church.

The U.S.A. General Assembly of 1944, affirmed its hope, "That in due time all Synods and Presbyteries throughout the Church will become **racially inclusive.**"

Also, a U.S.A. Presbyterian publication, "The Church Times," for July 21, 1945, records and advocates, "The Vermont Experiment." Under this plan Committees of the Synods of Illinois and the National Headquarters in Philadelphia, **sent 45 negro children to visit in the white Presbyterian homes of five small Illinois Communities. There they were entertained for two weeks, just as if they were the out-of-town relatives of the white hosts.**

The Apostle tells us that God has appointed the bounds of each race's habitation, consequently it is not the business of the Church to push a program that seems to have as its end the **amalgamation of the races.**

No! I feel sure that I can say very positively, that our Southern Presbyterians have different interests and problems, and belong to an entirely different school of thought from that enjoyed by our brethren of the Northern Church.

**(3) What does history show, as to the past conduct of the Northern Presbyterian Church towards smaller Churches absorbed by them in past Organic Unions?**

Let us look at the Union between the Cumberland Presbyterian Church and the Northern Presbyterian Church, completed shortly after the turn of the Century.

(Continued on Page 21)



# The Book Of Numbers

By Edward J. Young, Ph.D.

*This is the sixth in the series of articles on Old Testament Introduction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa.*

The fourth book of the Pentateuch was called by the Hebrews **In the Wilderness**. The designation **Numbers** comes from the Greek translation known as the Septuagint, and peculiarly fitting, since the book twice mentions the census of the Hebrews (chapters 1-3 and 26). It continues the account of the journey which was begun in the book of Exodus, starting with events which took place on the first day of the second month of the second year of the exodus, and continuing until the eleventh month of the fortieth year. The intervening thirty-eight years are only briefly treated, the stress being laid upon the commencement and end of this period. This is probably because of the fact that the generation which lived at this time was a condemned one, and Moses speaks of it only in so far as it has importance for the proper understanding of the history of redemption. The book of Numbers consists of historical narrative, and this is interspersed with legal sections.

## Analysis Of Numbers

For purposes of study the following analysis will prove of help. The book of Numbers lends itself to a three-fold division.

### I. Preparation for the Departure from Mount Sinai. 1:1 - 10:10.

(a) The census of the people and the duties of the Levites. 1:1 - 4:49.

(b) Special ceremonial regulations. 5:1 - 6:27.

(c) The solemn dedication of the tabernacle, the consecration of the Levites, and the celebration of the Passover as final preparations for the departure. 7:1 - 9:14.

(d) The preparation of the signals for the march. 9:15 - 10:10.

### II. The Journey from Mount Sinai to the Plains of Moab. 10:11 - 22:1.

(a) The departure from Mount Sinai; incidents of the journey to Kadesh-barnea; spies sent into the land; the people condemned to wander forty years in the wilderness because of its rebellious refusal to enter the land of Canaan. 10:11 - 14:45.

(b) The thirty-eight years of wandering and incidents related thereto 15:1 - 19:22.

(c) The journey from Kadesh to Moab; the death of Miriam and Aaron; the brazen serpent; the victory over Sihon and Og. 20:1 - 22:1.

### III. The Events in the Plains of Moab. 22:2-36:13.

(a) The account of Balaam and the worship of Baal-peor. 22:2 - 25:18.

(b) Sunday laws; the second census; Joshua to be the successor of Moses. 26:1 - 31:54.

(c) The allotment of the territory east of Jordan and a review of the entire journey from Egypt. 32:1 - 33:49.

(d) Various laws; the distribution of the territory west of the Jordan. 33:50 - 36:13.

## Moses and the Prophets

In the book of Numbers we find presented the Divine teaching concerning the proper status of true prophets in ancient Israel (Numbers 12:1-8). Because of jealousy Miriam and Aaron complained against their younger brother Moses. They were envious of his ability to prophesy and found a pretext for the expression of their envy in the fact that Moses had married a Cushite woman.

As a result of this jealous complaint upon their part the Lord makes known to them the position in which the true prophets stand to Moses. Moses is declared to be the servant of the Lord, and faithful in all His house. Moses, therefore, was the greatest figure of the Old Testament dispensation. As a result of this unique position he enjoyed a particular mode of communication with God. To him God spoke face to face and clearly, and permitted him to see the "form of the Lord." Only Moses stood in such a relationship to the Lord, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." (Deuteronomy 34:10). It is when we remember that Moses occupied such an exalted position in the Old Testament economy, that we can understand how grievous was the sin of Miriam and Aaron in complaining against him.

The prophets of the Old Testament were not the equals of Moses. Rather, they were under him. To them God did not speak directly and plainly as He did to Moses. To the prophets He spoke in dreams and visions and in dark, enigmatic words. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." (Numbers 12:6).

The importance of this revelation can hardly be overestimated. The Old Testament dispensation, the era of Moses, was a period of type and preparation. It stood for a witness pointing forward to the dispensation of anti-type and fulfillment (cf. Hebrews 3:6). The prophets, therefore, being under Moses, were men of the Old Testament dispensation whose words and work pointed forward as types to the Messianic age. Since the revelations vouchsafed to them were couched oftentimes in dark and veiled language, we may rightly expect to find obscurity and ambiguity in their language. And this is often the case. We need the full light of the New Testament revelation in order properly to



understand the prophecies of the Old Testament. For the correct understanding of the nature of prophecy there is hardly a passage that is more important and basic than this twelfth chapter of Numbers.

### The Numbers Of The Israelites

It is to be expected that the book of Numbers would come under the censure of negative criticism, and such is actually the case. In the first place it is objected that the census taken at Sinai (e. g. Numbers 2:32) and that taken at Moab (Numbers 26:51) are too nearly equal. In answer to this objection it should be replied that this fact in reality constitutes an evidence of genuineness. For, had the book of Numbers been the work of a fabricator, he would either have made the figures exactly equal, or else would have sought to make the divergence greater, in order to account for a supposed increase in the population. It should also be noted that, although in the two censuses there are many variations (cf. e. g. Naphtali, 2:30 with 26:50) yet the totals are remarkably close, and this fact is an incidental evidence of truthfulness.

It has been objected that if the number of fighting men was about 600,000 (see 2:32), then the total population would be about 2,500,000. When the Israelites entered Egypt there were only 70 souls. The length of stay in Egypt, it is said, was not sufficient for such a tremendous increase in the population. However, this objection is not valid, particularly when it is noted that the Bible lays its emphasis upon the rapid increase of the people.

It was also quite possible for this vast multitude, whatever its exact size may have been in addition to the 600,000 soldiers, to have begun its march in one day. No doubt, preparations for the march had been under way for some time, and it must be remembered that Pharaoh set out after the Israelites with 600 "chosen" chariots together with all the Egyptian chariots (Exodus 14:7 - 9). The great size of the pursuing army makes it evident that the Israelites had grown to be a large people.

The objection has also been raised that not only would there not have been room at Mt. Sinai for this great multitude but that the wilderness could never have provided sufficient sustenance. If, however, the mount of the Law is to be identified with the traditional mount in the Sinai peninsula (i.e. either Jebel Musa or Jebel Ras es-Safsaf) then the objection is without force. Before the Mount Ras es-Safsaf there is a great plain known as Er-Rahah. The present writer has crossed this plain and believes it to be some four miles in length. It could support a great number of people.

Now, it is perfectly true that the peninsula of Sinai, as we know it today, could not furnish the necessary food to support two million people. But the Bible makes it clear that the Israelites were nourished in a supernatural way. The production of the manna was miraculous. It was God who provided for His people that which the wilderness in itself probably could not provide. He who would deny this miraculous provision must first disprove the reality of the supernatural, and this cannot be done. There are difficulties to be found in the numbers of the people, but the more closely and carefully one studies the statements of the book of Numbers, the more convinced does he become that he is dealing with true and trustworthy history.

### Balaam The Prophet

One section (22:2 - 25:18) of the book calls for particular comment. It has to do with that mysterious character, Balaam the son of Beor. Balaam was not an Israelite but a heathen soothsayer from Mesopotamia upon whom the Spirit of God had come. The Spirit compelled Balaam, a man who would prophesy for gain, to utter words of truth concerning Israel and the coming Messiah (Numbers 24:17). He is a prophet, therefore, not because he occupied the office of prophet in Israel, but because the Spirit of prophecy took possession of him upon this occasion.

The section treating of Balaam bears internal evidence of being very old. There is no sufficient reason for denying its authorship to Moses.

### The Mosaic Authorship Of Numbers

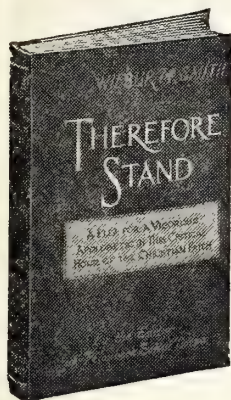
In Numbers 33 we have a remarkable list of the camping places of the Israelites, and Moses is claimed as its author (note verse 2). This list proves to be a strong difficulty in the path of analysis into documents, for it does not fit well into any of the so-called documents. It was evidently compiled by one who knew the journeyings of Israel in detail. It is so completely in harmony with the entire narrative of the exodus and the wilderness wanderings that it creates a strong presumption in favor of the fact that the author of this list was also the author of the entire narrative of the journeyings of the Israelites.

It is true that there are some difficulties in attributing the authorship of Numbers to Moses. These difficulties, however, appear almost trifling when compared with the vastly greater difficulties which emerge upon the assumption of some other theory of authorship. The book contains laws which are evidently intended for people who are dwelling in camps (e. g. 10:35, 36; 19:3, 7); it shows an acquaintance with Egypt (e. g. the mention of the articles of food in 11:5). Moses appears throughout as the principal character, and the words of large portions of the book are said to have been spoken to Moses by the Lord (e. g. 1:1; 2:1; 6:1, etc.). The preponderance of evidence, therefore, points to Moses as the human author of the book. The book of Numbers was written by Moses, and was not compiled from different documents, written by various authors who lived at different times. It is authentic and it is trustworthy. To it, therefore, we may turn with the assurance that we are reading the words which the Lord spoke unto Moses.

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**The Legal Superstructure  
Of Christian Doctrine**

By Rev. Prof. J. Allen Cabaniss, Ph.D.  
University of Mississippi

In order to express in some manner the ineffable relationship of man to his Maker, Holy Scripture resorts to a number of figures. God often compared with a shepherd and mankind with sheep, albeit lost and wandering (Ps. 23; Ezek. 34; Luke 15:4-7; John 10:1-16). Frequently the picture is that of the civil state, wherein the Eternal is the ruler and man is the subject or citizen (Ps. 47; 99; Isa. 43:15; John 18:36f; Rev. 19:16). Occasionally the writer conceives of the relationship as that of a ship of which God is the captain and we are either the passengers or the crew (Heb. 2:10; I Pet. 3:20 f). A very appealing note occurs repeatedly in the symbol of the family: in this God appears variously as father or as husband and humanity as children or as spouse, all too often wayward sons and faithless wife (Isa. 54:5; Jer. 3:9; Heb. 12:6f; Rev. 21:9).

But the most significant, the most recurrent, the most adequate metaphor is that of a court of law. In this way many legal concepts underly all

Scriptural theology and thus become relatively more important for an understanding of the Christian religion than any other, whether pastoral, political, military, or societary. This indeed provides the framework for Biblical teaching. To say this, however, is in no way to depreciate the value and usefulness of the other ideas when correctly apprehended and properly guarded.

I. The Bible abounds in the language of a law court, of which the description of God as judge springs almost immediately to mind, although this is far from the only illustration (Heb. 12:23). There is reference to the pleading of the case (Ps. 35:1; 43:1), and to the trial (e.g., Matt. 6:13). There is reference to the court (Matt. 25:31f) and to the presentation of perjured witness (Ex. 10:16; Ps. 35:1.) Testimony is offered (Isa. 59:12) and counsellors are summoned (Isa. 1:26). An attorney for the defense (advocate) is appointed by the court (John 14:16, 26; 16:7; I John 2:1, 2). The sentence or penalty is pronounced (Jer. 4:12),



then remitted or suspended (Ps. 85:2). The law book and the unwritten law are both invoked in the case (Rom. 2:12-15; Luke 16:27-31). And at long last the criminal is legally declared not guilty (Rom. 3:20-26; 8:23; Tit. 3:7).

But mere agreement of the language of the Bible with that of a law court is by no means all. Many of the richest passages have meaning only when the underlying legal framework is realized. For example, our Lord's parable of the insistent widow (Luke 18:2-7) makes a negative comparison of the sovereign court of the juster Judge of heaven with the venality of a certain dilatory "justice of the peace." Revelation 20:11-15 sets forth a dramatic scene of the final act of the last great assize, the solemn passing of the irrevocable sentence: the great white throne (or bench) emblematic of majesty and awe, the impressive entry of the Judge, the opening of the court, the reading of the verdict as each cringing defendant files into his place before the bar. Psalm 26 is a defendant's plea of not guilty, an appeal to the judge to investigate his character and habits to substantiate his claims of innocence. The man in the case even offers to submit to a judicial ordeal to vindicate himself (Ps. 26:6). In Psalm 35 the defendant asks the court to appoint a defense attorney and intimates that he has been "framed" by his enemies (Ps. 35:11). In Psalm 43 he appeals to the court both to investigate and defend him. Psalm 119 is a long pedestrian expression of an academic lawyer's delight in the minutiae of the law. Job 1:6-12 and 2:1-6 are verses which describe a preliminary investigation before a certain case comes to trial. The prosecution asks the court's permission to use certain methods to obtain a conviction.

It is permissible also to see in the entire epistle to the Romans an appeal by a defense attorney urging the defendant to plead guilty and throw himself on the mercy of the court (Ch. 1,2). As a motive to induce the defendant to this action, the writer describes in strong language both the power of the law (Ch. 5-7) and the graciousness of the court (ch. 8). On the basis of acknowledged guilt legally removed by the decree of pardon, he then pleads with his client to justify the suspended sentence by his mode of personal life (ch. 12), his civil or political life (ch. 13), his social life (ch. 14), and his racial and class life (ch. 15.)

In our Lord's famous parable of the judgment (Matt. 25:31-46), we have once more a scene of the Divine economy in terms of an earthly law court. The Son of man as King and Judge enters with His retinue and is solemnly seated on the throne of glory as the session is begun. All mankind is summoned to account. By the standards of ulterior motives each person is placed on one side or the other. This is followed by the dread execution of the declared sentence.

II. So much then for language and metaphor. Enough has been said to indicate how integral a part of the truth is the essential Scriptural thought concerning the relationship between God and man in terms of a court of law. It is necessary now to analyze this fact and distinguish its component features in order to comprehend the nature of Biblical theology.

First, we have the Judge (Heb. 12:23; Dan. 7:9f.; Rev. 20:4). This is Almighty God Himself. Of this fact there is no doubt nor is there any

hesitancy concerning it in Holy Writ. In fact it is so emphatically asserted that the Psalmist dares to intimate that earthly judges hold their places, in a manner of speaking, as vice-gerents of the Eternal (Ps. 82), that earthly courts are real, though pale, reflections of the Divine justice.

By and large the defendant is sinful man, but so also are the rebel angels (Jude 6). The charge is sin, rebellion, treason, disloyalty, violation of the precepts of the Almighty by thought, word, deed, or omission (Jas. 2:10; 4:17; I John 3:4). All men have contravened the law of God, so all stand guilty before the bar of heaven. (Matt. 25:32; Rom. 14:10; II Cor. 5:10).

The chief prosecution is Satan, the Adversary (Job 1:9-11; 2:4f.). Deprived of his primatial splendor, he seeks to ensnare man and discredit him in the face of the Supreme Judge; yet with all his enmity to the court he still acts as its instrument. (I Kings 11:15,23; I Pet. 5:8). He is personally interested in the trial and will go to most extreme measures to secure a conviction.

The defense is also a court appointee for the reason that the defendant has no real defense. There are no extenuating circumstances (Rom. 1:20); there are no additional merits which might tilt the balance of justice and outweigh his guilt (Rom. 3:12; Luke 17:10); he has no resources other than those already in the hands of the Divine Judge (I Chron. 29:14). The court therefore has appointed an adequate defense, indeed a two-fold advocacy in the Persons of the Eternal Son and the Holy Spirit. Both are designated by the title Paraclete, that is, attorney (John 14:16, 26; 15:26; 16:7). Their "division of labor" may be thus roughly assessed: the Redeemer is to be the public pleader of the case at the bar of God the Father (I John 2:1; Heb. 7:25); the Holy Spirit is to serve the less spectacular function of quietly pleading with the human heart to accept the appointed defense (Luke 12:12; Acts 5:32), confess its guilt (Rom. 15:13, 16), and appeal to the mercy of the court (Rom. 5:5).

The witnesses summoned by the court to give evidence are numerous. Creation itself, earth and heaven, takes the stand against man (Job 20:27; Deut. 4:26; 30:19; 31:28). Defendants testify against each other (Isa. 6:5; Amos 5:1). And God the Judge, the Source of all knowledge, also presents facts in the case (Ps. 50:7; Deut. 8:19). Many of the criminals admit their evil (I John 1:9; Ps. 32:5). The testimony is overwhelming (Gal. 3:10-12).

Both the defense and the prosecution rest (Ezek. 7:1-6). The Judge summarizes (e. g., Isa. 1; Malachi entire). None can plead ignorance of the law, for all have known it (Rom. 1:20). The case is ready to go to the jury. But it is important to note that there is no jury nor any need of one, for the decision is a foregone conclusion. The verdict is, "Guilty as charged" (Rom. 3:23).

Before we turn to the sentence it will be well to indicate the law book by which the case is tried and determined. There are in fact two such books or rather two codifications of the one supernatural law: nature and the Bible (Rom. 2:14f.; Ps. 19:1; II Tim. 3:15-17). Both are revelations of the will of God. Even in civil law we say, "No one can doubt that the will of the prince has the force of law." Hence we doubt not also that the will of the



Sovereign Creator of all things is the law of God. This will or law was first made known in nature (including human nature), then supplemented and interpreted by the special expression of it, namely, the Holy Scriptures (Rom. 2:14f.; Ps. 19:1; II Tim. 3:15-17). All men have access to the testimony of the natural revelation, particularly that of conscience (Rom. 1:20). And an ever increasing number have the Word made available to them. No one may therefore pretend ignorance: the violation of the law of God is always and everywhere wilful rebellion (Rom. 2:14f.; 3:9f.; 8:8).

In the treatment of the case so far only one trial has been protracted. In reality there is a series of three trials described in the Bible: first, the trial under the covenant of works (see the Hebrew of Hos. 6:7); second, that under the covenant of grace (Rom. 6:14); and, third, the last grand assize (Matt. 25:31-33). There are therefore three sentences also, separate but not unrelated. The sentence in the first case was death (Gen. 2:17). The second trial was in the nature of an appeal by the attorney for the defense (Heb. 12:24). The sentence, however, is still death, but executive clemency has been extended and a chosen number formally pardoned (Rom. 9:15, 18). The sentence at the third trial will come after the manner of a "declaratory judgment," a full, public vindication of the majesty of God and the awfulness of the criminal's offense (Rev. 20:11-15). It will be the fullness, the consummation, the execution of the previous sentence of life everlasting or eternal death, from which there will and can be no appeal (Rev. 22:11).

It will be noted immediately that this Scriptural trial cannot be absolutely paralleled by action in an American court, or for that matter by a case in any one human court ever known on earth, whether civil, martial, or ecclesiastical. It is true that there are many similarities, important ones, but not complete identification. The "mixed" character of this Divine court will have already been made clear. The scene itself appears in the dual meaning of the word court, sometimes as a court of justice (Matt. 25:32), at other times as the throne room of a monarch (Rom. 20:11). The Judge sits as law-giver (Jas. 4:12), king (Ps. 89:18), the offended authority (Ex. 34:14), even as jury (Zech. 10:6). The first attorney for the defense comes not only in that capacity, but also as the penal substitute who endured the fullness of the executed sentence (II Cor. 5:21) and also as the guardian or protector of the defendant duly appointed by the court (John 17:6, 12). Other defendants even take the stand as witnesses and thus share in the prosecution (Amos 5:1). As for jury we have intimated that there is none, yet occasionally one can feel vaguely as though the case were being presented to one. At times therefore it seems there is a jury composed of the conscience (II Cor. 5:11), the Holy Spirit (Eph. 4:30), the created world (Isa. 1:2), the angels (II Thess. 1:7), and even God Himself (Zech. 10:6).

There have been four theories as to the competency of a court to try a case. First, there is the view that a suspect should be tried by the offended power (*forum laesae maiestatis*). Second, there is the belief that he should be tried only by the authority which has original legal jurisdiction over him (*forum ligeanteae*). Third, some hold that he may be tried by the power that apprehends

him (*forum reprehensionis*). And, lastly, some hold that he should be tried by the power of the place where the crime was committed (*forum delicti commissi*). In the case of the Divine trial which we are considering, the court shares characteristics of all four: the scene is God's world (Ps. 24:1); it is God Who seizes and holds the rebel men and angels (II Pet. 2:4; Matt. 13:29f., 41); it is to God that primary lawful allegiance is owed (Rev. 11:15, 17); and God is clearly the "offended majesty" (Ps. 2:2). However, the Divine court is most definitely and clearly a combination of the *forum laesae maiestatis* and the *forum ligeanteae* (Rom. 11:36).

III. With the preceding facts in mind it is difficult to understand any depreciation of the legal substructure of Christian theology. These Scriptural facts become highly significant when we seek to comprehend the Christian system.

In the Old Testament the dominant personality is Moses, the law-giver or rather the one who transmits and sets down the law of God. His imprint is discernable not only in the Mosaic Pentateuch but throughout the Psalms and prophets, as elsewhere. The priests of Israel persistently maintained the ritual requirements of the law; the prophets constantly summoned men back "to the law and to the testimony" (Isa. 8:20) as to the touchstone of morality and religion; and the poets magnified for all time the majesty of the law. The law (Torah) became to the Jewish, as to the later Christian, mind the "full, perfect, and sufficient" embodiment of the will of God (Heb. 4:12).

In the New Testament the eminent personality of St. Paul overshadows the other mortals who walk through its pages. And he is par excellence the apostle of the law, in spite of his opposition to the confining strictures of the Jewish ceremonial precepts. He rightly distinguishes between reliance upon the law as a means of meriting the favor of God and obedience to the law as the standard of Christian behavior (Rom. 3:20-28; 7:7-25) or as the instrument which will destroy our pride and bring us penitently to the foot of the cross (Gal. 3:25). Even the epistle to the Galatians, that magnificent charter of Christian liberty, becomes an instrument to bring us under what St. James so aptly calls "the royal law" (Jas. 2:8; Gal. 5:14).

Down through the centuries the followers of our Lord have recognized this legal framework of their religion and have followed in the train of the Biblical legists from the patriarch Moses to the apostle Paul. Tertullian (c. 160—c. 240), the flaming North African advocate turned apologist, devoted his finely trained mind to the vigorous defense of Christianity and thereby moulded the Latin language into a fit vehicle of systematic Christian thought for ever. St. Ambrose (c. 333-397), the "policeman" made bishop, diverted the stream of Roman law, order, and government into the tradition of the Western Church. And even the emperor Justinian (527-565), issuing his never-to-be-forgotten Code of Civil Law, re-promulgated the only legal primary, and unalterable definition of the Christian faith ever made.

Throughout the Middle Ages theologian after theologian arose to maintain the pure faith in its essential legal framework against the tendencies of emotionalists, rationalists, and heretics. And when we come to the Reformation period, we find the same stress among the Protestant leaders. Arch-



bishop Cranmer, drawing up his **Reformation of Ecclesiastical Laws**, intended to be the English Canon Law, modelled it after Justinian's **Code**. John Calvin, trained as a French lawyer, eagerly embraced the structure of Justinian's **Institutes** (a part of the Code) as the general outline of his **Institutes of the Christian Religion**. This acknowledgment of the substratum of legal principle reached its culmination in that most widely accepted of all the Reformed statements of faith, the Second Helvetic Confession, which quoted in full the imperial edict placed by Justinian in the first chapter of the first book of his **Code**.

Thus the legal strain in the Christian religion has been recognized in all ages of the church and Christian theology has accepted Roman law with open arms. One cannot but ask the reason for both these phenomena. The answer springs immediately to the lips: it is solely and simply because the essential and enduring expression of the Christian

religion is in legal concepts. Christian theology can best be comprehended and adequately interpreted only in terms of the Divine court scene described in the preceding paragraphs. This forensic picture is the Christian religion.

### Conclusion

In the present day we are in danger of losing this foundation. Our emotionalists and mystics prefer the warmer figure of the family or the Oriental shepherd and his flock. Our rationalists are attracted by the portrait of the civil state or the ship sailing through troublous waters. Our heretics would abolish all systematic treatments in the feigned interest of "liberty, equality, and fraternity." But orthodox believers will hold the more firmly to the clear-cut Biblical representation of the Divine Judge, the guilty human defendant, and the Divine-human Advocate, Who is also the penal substitute.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For April 6: The Risen

#### Lord And His Disciples

#### (Easter)

Scripture: John 18:38-42; 20-21. Devotional Reading: I Cor. 15:12-19.

In a series of statements beginning with "if" Paul shows us the supreme importance of the Resurrection to the Christian. (See Devotional Reading). "The Resurrection of Christ from the dead is the ONE MOST IMPORTANT item in the whole fund of human knowledge: the grand event of the ages, toward which all previous history moved, and in which all subsequent history finds its meaning." (This and many other quotations in this lesson are taken from "Pocket Bible Handbook," by H. H. Halley).

"Is it a fact? Did He really rise from the dead? If he did not, what became of his body? If enemies stole it, they would have produced it, for they stopped short of nothing to discredit the story, even to the murdering of those who told it. If friends stole it, they would have known they were believing a lie: but men do not become martyrs to what they know to be false."

"Could it not be that the resurrection was a later addition to the story of Christ, invented years later to glorify a dead hero? It is known from historical records outside the Scripture that the sect known as Christians came into existence in the reign of Tiberius, and that the thing that brought them into existence was their belief that Jesus had risen from the dead. The resurrection is not a later addition to the Christian faith, but the very cause and start of it. They rested their faith, not on records, but on what they had seen with their own eyes. The records were the result of their faith, not the cause of it."

May we quote from a few well known men; "Altho a mystery which cannot be dissipated rests on the manner of the resurrection, the fact of the resurrection can no more be brought into doubt than the assassination of Caesar"; Edersheim, "The resurrection of Christ may unhesitatingly be pronounced the best established fact in history;" Ewald, "Nothing is more historically certain than that Jesus rose from the dead and appeared again to his followers;" John A. Broadus, "If we do not know that Jesus of Nazareth rose from the dead, we do not know anything historical whatever."

"Dead and Buried." John 19:38-42. Before there can be a resurrection there must be the fact of death. Read the account of that death as given by John in the verses just preceding, and no doubt can remain as to His actual death. The soldiers saw that He was already dead, but to make sure, "one of the soldiers pierced His side with a spear, at once there came out blood and water." This was not only done to fulfill prophecy that no bone should be broken, and that they should look on him whom they had pierced, but was additional proof of his death.

Then we have His burial described for us in verses 38-42, and Matthew tells of the putting of the stone, the sealing of the tomb, and the placing of the guard. Exhausted as Jesus was, it would have been impossible for Him, "in a swoon" to roll away the stone and come forth. The reality of His death and burial is beyond doubt to any honest mind which examines the evidence.

**Some events of the Resurrection Morning.** Chapter 20. John only gives part of what took place. (For a fine summary of all these events, see Halley's Handbook, Page 343).

In verses 1-2 he tells of Mary Magdalene coming to the tomb and seeing that the stone was rolled away. Other women were with her. She runs to





"He restoreth my Soul." Ps. 23:3

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tell Peter and the other disciples. Peter and John run to the sepulchre. John, stooping down, saw the linen clothes lying; Peter arriving a little later, goes into the sepulchre and sees the linen clothes, and also the napkin wrapped together in a place by itself. John then goes in, "and he saw and believed." He seems to be the first to believe.

Jesus now appears to Mary, after the disciples had gone away to their own home. She supposes at first that he is the gardener, recognizes Him when He calls her name. "Touch me not" is His command to her, but later on the others "took hold of his feet and worshipped Him," and that evening he said to his disciples, "handle me and see that it is I myself."

In Verses 19-25 we have His appearance to the disciples, Thomas being absent. Notice that His body is the same, although changed; it has the marks in His hands, feet, and side.

"Hath He marks to lead me to Him,

If He be my Guide?

In His feet and hands are wound-prints,

And His side."

One week later He appears again to the disciples, Thomas being present, and "Doubting Thomas" is thoroughly convinced. "No modern critic could possibly be more scientific than Thomas."

Verses 30-31 tell the purpose of the book.

One of the most convincing proofs of the fact of the resurrection is the slowness of the disciples themselves to believe the glorious truth. We give a short summary of this evidence. (See more fully, Halley, Page 409).

They were certainly not expecting it, although Jesus had repeatedly foretold that He would rise—they did not realize what "rising from the dead" meant. When the women went to the tomb, it was not to see if He was risen—that was far from their thoughts—but to anoint a dead body.

John seems to be the only one who believed at the sight of the empty sepulchre. (20:8).

Mary Magdalene thought only that someone had removed the body.

The report of the women seemed "idle tales" to the disciples.

When the two from Emmaus told of His appearance to them, "neither believed they them."

They did not believe Peter, after he reported: it all seemed incredible to them.

When He appeared to the Ten they thought He was a "Ghost," or "Spirit," and He had to ask them to handle Him, and ate before them.

We are familiar with Thomas' unbelief.

They all came to believe it in spite of themselves. "This renders untenable any possibility that the story was born of an excited and expectant imagination. There is no conceivable way to account for the origin of the story except that it was an actual fact."

**Peter and the Risen Christ.** Chapter 21. He now appears to seven of the disciples "at the sea of Tiberias," but He deals with Peter in a

special way. This was to be expected. Peter was the leader of the twelve; he had denied his Lord three times. It was necessary that there should be some heart-searching experience for this man if he was to again be their leader and spokesman.

We have space to but touch on two or three things: read, ponder, and apply to our own hearts this most familiar conversation between the Great Shepherd and this under shepherd who was to feed His sheep and lambs.

May we note these simple lessons:

Three times Peter had denied his Lord; three times comes the question, "lovest thou Me"?

The Savior adapts His word for love to Peter's lower word, and Peter is grieved. Is it because the Master uses this word, or because of the thrice repeated question?

"More than these." Some have thought that Jesus was speaking of his fishing business. We feel that He is reminding Peter of his boast that even if all the other disciples left Him, he would remain loyal. He seemed to think then that his love for Christ was stronger than the love of the others.

"Love" and "Feed." Notice these two words. Love comes first. We cannot feed the sheep until we love the Shepherd. Love lies at the basis of service for our Savior. Shall we not ask our hearts the same question that Jesus asked Peter, "Lovest thou Me"?

### Lesson For April 13: The Kingdom Established

Scripture: I Samuel 9-19; 28; 31. Devotional Reading: Psalms 33:12-22.

Let us remember these two verses from our Devotional Reading as we study our lesson today: Ps. 33:12, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance," and 33:16, "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength." The Young People-Adult Topic is, "Bases of National Greatness." These verses suggest a True Base and a False Base. We are afraid that most nations are resting on the False Base. On which base is our nation resting: on God or on men?

In Saul, Israel's first king, we have an example to be avoided, a warning to be heeded. He is one of several men in the Bible who began well, but ended as tragic failures. In contrast to Saul we see David emerging as the king after God's own heart.

**Samuel meets Saul.** Chapter 9. Samuel, one of the greatest and best of God's servants, teacher, prophet and king-maker, deeply hurt and grieved over the request of Israel for a king, nevertheless carries out God's instructions as to the selection, anointing, and crowning of the new ruler of His people.

9:2 describes the man Saul: "a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people" — "every inch a king," as far as



physical perfection can make one a king. We are told the interesting, but strange story of the meeting of these two men—the aged Samuel, the “Seer,” and the “goodly” young man, Saul. “So Saul did eat with Samuel that day.”

**Samuel Anoints Saul.** Chapter 10. “Then Samuel took a vial of oil, and poured it upon his head, and said: ‘Is it not because the Lord hath anointed thee to be captain over his inheritance.’” Then follows some predictions which were soon fulfilled, and also this promise: “And the Spirit of the Lord shall come upon thee—and thou shalt be turned into another man.” “God gave him another heart” (Vs. 9) He was a changed man: he prophesied, so that the people said in surprise, “Is Saul also among the prophets?” This changed heart seems to have been an endowment of kingly qualities, thus fitting him for his office, rather than a changed nature, for we soon find some very ugly traits of character showing themselves.

“Behold, he hath hid himself among the stuff”—here is one good quality in the new king—humility.

“And Samuel called the people together unto the Lord to Mizpah,” and there, after reminding them of their sin in rejecting God as their King, he proceeds to select Saul and set him before them as their king, “and all the people shouted, and said, God save the king.” He told them the manner of the kingdom and wrote it in a book—a sort of constitution for the new kingdom—and sent the people away.

The acceptance of Saul was not unanimous: “a band of men whose hearts God had touched,” went with him: “the children of Belial said, ‘How shall this man save us?’”

**Saul's Victory Over the Ammonites.** Chapter 11. An opportunity soon came for Saul to show “the children of Belial.” Nahash, the Ammonite, came up and encamped against Jabesh-Gilead. Messengers came to Saul and the Spirit of the Lord came upon him, and gathering an army he slew the Ammonites and rescued Jabesh-Gilead. The people in their enthusiasm wanted to slay the men who had objected to Saul, but he magnanimously replied, “There shall not a man be put to death today: for today the Lord hath wrought salvation in Israel.” He is starting out well: courage and leadership, coupled with a forgiving spirit toward his enemies within Israel, and a recognition of the Lord as the real Savior of the nation. What a king Saul would have made if he had continued as he began!

**Samuel's Address to Israel.** Chapter 12. This chapter is a sort of interlude, before the history of Saul is continued. Samuel speaks to Israel, clearing himself of all charges of dishonesty or corruption, showing them that it was God who had saved them from their enemies, and reminding them again of their sin in rejecting such a God and demanding a king. The Lord sent thunder and rain in the harvest time to signify the greatness of their sin. Having stirred them in this way to repentance and fear, he comforts and encourages them. He closes his address with these touching and solemn words: “Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall

do wickedly, ye shall be consumed, both ye and your king.”

**Saul Begins his Downward Course.** Chapter 13. It seemed a rather small sin, but it showed an impatient, hasty, headstrong, presumptuous spirit in the new king. It called forth a severe rebuke from Samuel. “Thou hast done foolishly: thou hast not kept the commandment of the Lord—thy kingdom shall not continue.” Saul's excuse reveals his heart: “Because I saw—the people were scattered—thou camest not—the Philistines gathered themselves.” Saul walked by sight, not by faith. How different was the attitude of Jonathan in the next chapter! (The writer will always remember how Dr. Theron H. Rice brought out this in our class in the Seminary).

**Jonathan's Venture of Faith.** Chapter 14. Jonathan was one of the noblest men in the Bible—a big-hearted, generous man, a “lovely character,” full of faith and courage. He and his armor-bearer venture forth on faith—“for there is no restraint to the Lord to save by many or by few—it may be that the Lord will work for us.” The Lord did work for them; a great victory followed. Saul almost spoiled the victory by his rash and unnecessary vow. The people took matters in their own hands and saved Jonathan who had unwittingly eaten some honey. (Read this).

**Saul's Great Act of Disobedience.** Chapter 15. Saul is sent forth as God's executioner to utterly destroy the Amalekites. When nations fill up their cup of iniquity, God, the Judge and Sovereign of all the earth, has to destroy them. When we read of the terrible corruption in these “Seven Condemned Nations” we wonder that God waited as long as He did. In this chapter we have the well-known words: “Behold, to obey is better than sacrifice, and to hearken than the fat of rams.” These are words to remember always when we worship God. The sentence is pronounced: “Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.”

**Another King Chosen.** Chapter 16. God sends Samuel to Bethlehem to anoint David as king. He is chosen from among his brethren, the youngest of them all. The Spirit of the Lord came upon David. He departed from Saul. From that time an evil spirit takes possession of Saul. David comes to the court where he plays upon his harp and the evil spirit temporarily leaves the king. Music has great power over the souls of men.

**David and Goliath.** Chapter 17. This is one of the favorite chapters for children, and we older folk who are but “grown-up children.” Notice the jealousy of David's brothers. It reminds us of Joseph and his brethren. Envy and jealousy play a big part in history. Saul driven mad by it: David's brothers angered, especially Eliab.

**Love and Envy.** Chapters 18-19. We are not surprised that David loved Jonathan: how could he help it? But the love of Jonathan for David is indeed wonderful—so unselfish, so overwhelming. Even the spirit of envy which could not quench such love.

Saul is eaten up by envy which turned to anger and murder. He tries again and again to kill David and he has to flee.

**The Awful End of Saul.** Chapters 28 and 31. Saul, such a promising man, ends life a witch-seeker and suicide. What a warning for us!



# Young People's Department

Edited By Rev. W. G. Foster

## Vesper Topics For April

With this series of topics for April we are beginning a new church year, and times of beginning are always times for fresh resolve to make our young people's society the best in the world. The following has been offered by some one as a good recipe for making an A-1 young people's society. It may seem a little odd at first, but think it over, ask yourself if your group has all the necessary ingredients, and see what you can do about supplying what is lacking. I believe that if you try to supply what is lacking in your group, according to this recipe, you will find that as you supply what is lacking many of your problems are being automatically solved. Here it is:

Four cups daily Bible readers, four cups daily prayers, two cups of enthusiasm, two cups of ambition, one cup of desire, two cups of Tithers, one hour weekly meeting for preparation, one pound of energy, one teaspoon each of inspiration and perspiration.

Good young people's groups and meetings just don't happen, they need all of these factors. Who will supply them in your group if you don't?

### April 6: The Living Christ Asks

#### "Whom Shall I Send?"

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way;  
He has no tongues but our tongues  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

All during the days to come we ought to keep linked in our minds two verses from the Word of God. In John's Gospel we have the record of how Jesus said to His disciples: "Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will He do, because I go to the Father." (John 14:12). And link with this the opening words of the Book of the Acts. Luke says: "In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach." (Acts 1:13). Linking these two verses together we see this marvelous, challenging truth: Those of us who believe on the Lord Jesus Christ do not go out to serve alone in our own strength, but rather we go out to let the risen, living Christ work through us those same things that He did while here on earth preaching, teaching and healing. We have become His hands, His feet, His body, as it were, for service. While here Christ served only in the local area of Palestine, but now through all believers He is working throughout all the world.

This is our opportunity—to be the instrument with which God makes Himself and His purposes known and active in the world. But God won't

force Himself on us, we must yield ourselves to Him in surrender, and we need to remember that if we hold back ourselves for selfish pleasure and personal interests we suffer loss, but the plan of God goes on.

As we face this topic this week we need to see this truth in the Word of God, and it is no more clearly set forth anywhere in the Bible than it is in the Book of Esther, a book that does not even mention the name of God. Our Scripture Lesson must be taken from Esther.

## SCRIPTURE LESSON

(Esther 4:12-19)

Some one should tell the story of Esther up to Chapter 4, Verse 12, then the passage should be read and studied. The following outline will help:

1. **A People Under Condemnation.** The Jews in the land were under the verdict of condemnation from the king and there was nothing that they could do for themselves. In the world today we see so much suffering, sorrow and injustice because men are under the condemnation of sin and can not help themselves. Sin in the human heart is the root and all our troubles are the fault. We do not need to merely prune the branches that give fruit, but we need to do away with the root.

2. **A Person With Opportunity.** Esther in the court of the king had an opportunity to do something to help out her people. What she could do was not according to the natural law of the land, nor could she see how it might turn out. But she had an opportunity to help. We who have the Lord Jesus Christ have an opportunity to help a condemned race by means of the Gospel of the Lord Jesus Christ. Believing on a Saviour crucified in the long ago does not seem to matter much according to a world bound by natural law, but that Gospel is still the power of God to those who believe. If we really have the true Gospel we are a people with an opportunity to help.

3. **A Principle That Always Works. 4:13-14. (a) The certainty of judgment.** Mordecai sent word in to Esther that she could not escape by keeping quiet, for if she missed her opportunity she and her house would suffer loss. If we have the Gospel and muff our opportunity to share it with others we are certain of suffering loss for our failure. (b) **The certainty of divine purpose.** Mordecai also reminded Esther that if she kept quiet, deliverance would come from somebody else. God has no hands now but those that are yielded to Him in love, but if you or I withhold our love and service that does not mean the purpose of God will be defeated. No man can stay the hand of God. (c) **The certainty of responsibility.** We have an opportunity. If we neglect it we shall suffer loss and the purpose of God shall go on without us. But our attitude should be one of urgent expectancy. "Who knows but what God has brought us to the kingdom for just such a time as this. Christ would send us, that is what we are here for, and no more glorious, thrilling, adventurous thing can come into our lives than to be yielded instruments



in the hand of God for service to this needy day and age.

### Suggestions

The leader of this program should plan it in such a way that the young people will feel strongly two things: the personal presence of the living Christ, and His appealing personally to them for surrender and service. The needs of the world are many and the program of the Church is varied in the opportunities presented for service. But the real appeal that moves to full service is an assurance of the presence of the living Christ and the sense of His personal commission and call.

### April 13: Here Am I - Send Me

Some one has written the following verse:

God has His best gifts for the few  
Who dare to stand the test.  
His second choice He has for those  
Who will not have His best.

I am sure that the first two lines of this little verse are true. God has His best for all those who will surrender their all and follow wherever He leads. But I wonder about the next two. If we refuse to receive His best do we not refuse Him altogether? Can we say to God: "I will not do this for you," but "I will do that." If I tell my little girl to go into the living room and get my hat for me as I am leaving for the office and she says, "No, Daddy, I won't go get your hat but I'd just love to go get you a glass of water in the kitchen," has she obeyed me?

God has given His only begotten Son, the Lord Jesus Christ, to die for us, and when we receive Christ we are no longer our own, we have been bought with a price; therefore we should surrender ourselves—body and spirit—wholly to the Lord Jesus Christ to do what He says and go where He says. If we don't consider His wishes and merely serve through the Church according to the course of least resistance are we really serving Him? We need to say: "Here am I, Lord, send me." But we don't do that because it takes more than merely saying that. We must say it out of the same kind of experience in which Isaiah said it long ago.

### SCRIPTURE LESSON

(Isaiah 6:1-6)

**1. A Humbling Conviction.** Verse 1a. Uzziah had reigned 52 years in a strong and fruitful reign, but he disobeyed the Lord and died a leper. We must realize that all the glory of the flesh is not enduring but withers with the grass, and that only those who do the will of God abide.

**2. A Glorious Vision.** Verses 1b-4. When we see the sinfulness and weakness of man we must follow that with a vision of the holiness and power of God. Until we have seen God in all His beauty and power we are afraid to trust Him because the splendor of men seems more real and enduring.

**3. A Sincere Confession.** Verse 5. When we see the weakness of man in the light of the holiness of God we must all confess our own sin and failures, and the failures of the men of our world.

**4. A Great Salvation.** Verses 6-7. When we have come to the end of self and confess our sin

we are ready to truly receive the Saviour. When we do we have a great salvation. Three of the elements are here seen:

(a) **The sin is forgiven.** Verse 7 R. V. The word means covered. His sin was covered by the blood of the sacrifices that pointed forward to the Lamb of God, the Lord Jesus Christ, who has forever put away sin by the sacrifice of Himself for us.

(b) **Thine iniquity is taken away.** Verse 7. Sin's guilt is not only forgiven, but the cause of sin is dealt a death blow. The righteousness of God is bestowed upon us and we are complete in Christ.

(c) **This hath touched thy lips.** Verse 7. The guilt of sin removed, the righteousness of God bestowed, and then the endowment with power, sealed for service by the Holy Spirit. (Eph. 1:13).

**5. A Definite Commission.** Verse 8. After God has shown us the weakness and sinfulness of man, made known His own power and glory, moved us to confession of sin and saving faith, then God asks the question which was our topic last week and we should answer with the words of Isaiah, which form our topic this week.

### Suggestions

This program should be presented and the passage studied in a clear and uncompromising way. God does not call young people who have never been born again into world service for Christ, nor does He call young people simply because they happen to be in the church. To the unsaved God simply sends forth the call to believe on the Lord Jesus Christ. But when a young person has truly had an experience of humbling conviction about sin, seen a vision of God in Christ, confessed his sin and trusted the Lord Jesus Christ for pardon, purity and power, then God is calling such a one in the words of our topic and stands ready to give a definite commission. The best way to be sure that young people will not be in the church ten years from now is to try to apply to the unsaved the exhortations that God gives to the saved.

### Listen Boys - And Girls Too!

Here in the Deep South is a rapidly growing city and that means that the Sunday School rooms and also the church auditorium of the old First Church are too crowded. Yes, this is the "Bible Belt" and all the denominations seem to have a good church attendance.

The lot has been purchased and a fund started for this First Presbyterian Church to build a larger plant. From time to time the Pastor urges the Sunday School boys and girls to have a share in giving to this worthy cause. Wish you could have seen the smile on the Pastor's face as he announced recently that a ten-year-old boy had given a War Bond to the Building Fund. He had saved every nickel, dime and quarter he had earned for taking care of his baby brother and not one cent did he keep for himself.

In another church we visited there was in each Sunday School classroom a large white cardboard on which was drawn the outline of a church building. Each time a pupil gives a nickel to the building fund a brick (stamp) is added. Of course these boys and girls are enjoying seeing the (financial) walls of their church gradually rising. At present

this church group is worshipping in a residence, but their lot is already purchased, and they hope soon to begin the erection of their new church. Just at present, building materials are both too scarce and too expensive.

The statement has been made that statistics show this to be the most rapidly growing city in the South. Wonder if you can locate it?

Now I've saved the best to tell you last. This ten-year-old boy first gave the money he had earned to the Lord and since then he has accepted Christ as his personal Saviour. Have you? This is the most important decision you'll ever make in your whole life, for it determines your eternal destiny.

—Mary Reid Hamilton.

## Is There An Everlasting Hell?

By Rev. J. E. Flow, D.D.  
Jewell Valley, Va.

Some say yes, and some say no, but what does God say in his revealed will in the Bible? Shall we believe God. It may not always be easy to believe but it is always safe.

"He that believeth on the Son of God hath the witness in himself, but he that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record that God hath given unto us eternal life and this life is in His Son: He that hath the Son hath life and he that hath not the Son hath not life." I should think it would be a very serious thing to make God a liar. What does Jesus the Son of God say about Hell? "And if thine eye offend thee pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where the worm dieth not and the fire is not quenched." (Mark 9:47-48.)

In the Judgment scene, in Matthew the 25th Chapter, he says unto those on his right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and to those on the left he said, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels, and these shall go away into everlasting punishment, but the righteous unto life eternal."

The Apostle Paul, an inspired man, wrote in II Thessalonians 1:7-9, "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he shall come to be glorified in his saints and to be admired in all them that believe." Take these words, "everlasting fire," "everlasting punishment," "everlasting destruction," "hell fire, where the worm dieth not and the fire is not quenched." The same Greek words that tell us that God is everlasting tell us heaven and hell are everlasting. Jesus and Paul, and John also, had much to say about "eternal life." Are we going to believe what they say about eternal life and not believe what they say about eternal punishment? Are we going to believe what they say about heaven and refuse to believe what they say about hell? Are we going to make God a liar by not believing the record that God gave His Son?

Would it not be much better and safer to "repent of sin and believe the gospel, and to urge others to repent and believe than to deny the plain teachings of God's word, and to encourage sinners to live on in sin until death ends their day of

mercy and brings on their day of doom?

Let me ask some questions. Is it right for God at any time to punish any sinner for his sin? The Bible is full of instances where he has punished them. Was it right or just for him to punish any sinner at any time? If it be right for him to punish any one at any time, it is also right for him to punish every sinner every time he sins. Then it is right and just to punish a sinner as long as he continues to sin. If the sinner never ceases to sin either in time or eternity, it will always be right and just for God to punish him. If the sinner will not stop sinning what complaint has he if God continues to punish him?

A man lives a sinful life—he starts a chain of evil influence that goes down the centuries ruining generations of people that are not yet born. Who can say what his sin deserves? Only a God of infinite wisdom, who sees the end from the beginning, can measure the evil influence of a single sinner's life, and he alone can judge what sin deserves. He, and He alone, is competent to assess the reward of the righteous or determine the punishment of the wicked.

God has provided a way to escape from sin and hell. Jesus Christ, the Son of God, suffered the agonies of hell on the cross of Calvary in the sinner's place. Salvation is freely offered to all who will accept it by faith in Jesus Christ. Eternal life can be had for the asking. Whosoever will may come and take of the water of life freely. Whosoever shall call on the name of the Lord shall be saved. But if the sinner will not ask, will not come, will not call on the name of the Lord, and will not accept the Savior offered him, then whose fault is it but his own, if God lets him have his own way.

"How shall we escape if we neglect so great a salvation?"—Hebrews 2:3. There is no escape, and there ought not to be any escape for those who despise the riches of his goodness and forbearance, and long suffering, when the goodness of God is meant to lead them to repentance.—Read Romans 2:1-11.

"The Bible would speak its word for the World Family as well as for our individual homes, Jesus said that all who heard the Word of God and kept it were His relatives. What makes us brothers is not the nation to which we are proud to belong, the color of our skin, or the language of our tongue. It is our relation to God that proclaims us members of the same family, whatever our race or creed. As we work toward this true brotherhood of man, we are making it possible for the Bible to speak today."

—Charles M. Laymon.



# Woman's Work

Edited By Mrs. R. T. Faucette

## MEMORIAL SERVICES

Memorial services held by the Mexico Mission for Mrs. Sammie Askew Myers, on January 26, 1947, in Coyoacan, D. F., Mexico.

(1) Hymn No. 453, "When Morning Gilds The Sky," one of Mrs. Myers' favorite hymns; (2) Prayer, by Dr. H. L. Ross; (3) Scripture Reading, John 14:1-6 - Rev. 21:1-7 - 22:1-5, by Dr. J. O. Shelby, and a brief message; (4) The Resolutions of the Mission were read by Miss Lettie Beaty.

### Resolutions In Regard To Mrs. Z. V. Myers

Whereas, God in His providence, has seen fit to take to Himself, on January 16, 1947, our beloved fellow missionary, Mrs. Sammie Askew Myers, wife of Mr. Z. V. Myers, mother of Z. V. Myers, Jr., and Mrs. Katherine Myers Bassett, and sister of Mrs. R. C. Morrow, after years of faithful service as a member of the Mexican Mission; and,

Whereas, we were witnesses of her labors in various fields of service, namely, the production of literature for religious education, the training of young people, the improvement of church music, the organization of the women of the Mexican Church, and her keeping the home church informed about the work of the mission field; and,

Whereas, she came into mission work, not under the usual appointment and did not have the usual opportunities for studying Spanish, but, nevertheless, mastered the language and became proficient in teaching in it, and this in spite of physical handicaps that would have overwhelmed a lesser spirit; and,

Whereas, in spite of her brilliant mind and sound judgment, she always exhibited humility and consecration, and by her appreciation of her fellow missionaries inspired them to accomplish what they otherwise would not have done; now, therefore, be it resolved:

1. That we record our gratitude to our Heavenly Father for having allowed us the privilege of her friendship during these years that she served in our Mission, and that we reconsecrate ourselves to the unfinished task to which she gave her life—the making of the Lord Jesus known to the Mexican people;

2. That we express deep sympathy to the bereaved family and relatives, wishing for them the ministrations of the Comforter and the consolation of the Christian's hope, now the hope of being reunited with her gives us a deeper meaning to that hope; and,

3. That the great vacancy in our Mission be made known to the young people of our Church so that they may appreciate the urgent need for missionaries to give themselves to the work of evangelizing Mexico, and that those of the Lord's choosing may offer themselves for the work; and,

4. That these resolutions be spread on the minutes of our Mission Meeting, and a copy be sent

to the Myers family and to Mrs. R. C. Morrow.

5. Miss Alice McClelland sang Hymn No. 418 as a special solo.

6. Mrs. H. L. Ross read a memorial to Mrs. Myers.

### Memorial To Mrs. Sammie Askew Myers

In trying to put into words a little tribute to our dear friend and fellow worker, Mrs. Sammie Askew Myers, I feel inarticulate before the memories I have of her life and service in our midst. But I know that each of you who had the privilege of living near her and being blessed with her quick understanding and deep love will be supplementing with your own eloquent memories of my own inadequate words.

Mr. Ross and I first knew Mrs. Myers in the Askew home, in Atlanta, Ga., in 1913, shortly before her marriage, a beautiful young woman naturally immersed in her trousseau and plans for a new home. I was impressed by the fact that at such a time, when most girls are too self-absorbed to think of others, she was full of wide interest in us as missionaries and sympathetic understanding of our experiences and aspirations.

Mr. and Mrs. Myers, with their two children, Vance and Katherine, came to Zitacuaro, Mexico, in 1926, at first as short-term workers to help Mr. and Mrs. Morrow in the Graybill Memorial School. They were shortly called into full-time service, not only by the Mission but by their own deep conviction of Mexico's great spiritual need. Those of us who knew Mrs. Myers, will remember her painful heart-searching in times of crises and at this moment of important decision I recall how she turned all her powers of introspection upon the thoughts and intents of her heart.

It was during such times that we became prayer partners, and I found these experiences a means of deepening my own prayer life. Her physical suffering and consequent loss of sleep plunged her at times into discouragement and it was often my privilege to see her get the light and joy her beloved Master had in store for her. She had varied gifts: she as an expert teacher, and for two years, 1924 to 1926, just when I needed it most, she took over the teaching of our three oldest children, Hervey, Mary Wilson, and Isabel. While not pretending any extensive knowledge of music, she made herself very useful in teaching solfeggio and group singing to the Manga de Clavo school boys. I have a very vivid memory of her propped up in bed in one of her prostrating attacks of asthma, planning a course of study or writing a Christmas service for use in the Mexican Church. She loved the Manga de Clavo School boys and did many things to brighten their lives. Most of all, her concern was for their spiritual growth and she prayed much for them.

After twelve years of service in Mexico, Mr. and Mrs. Myers were transferred to Kingsville, Tex., by the advice of the doctors in an effort to better her serious physical condition. There they helped

in Tex-Mex and Mrs. Myers continued her work among Mexican women and her activities in promoting Spanish literature for the Mexican youth.

Mrs. Myers was a very devoted wife and mother and we see the fruits of her wise counsel and fervent intercession in the lives of her children. She was an unexcelled friend, faithful in her love and abundant service to those whom she was bound by ties of friendship.

She was always a wise member of the Mission, especially in our annual meetings, constructive in suggestions and farseeing in her policies. Personally I miss her sorely; so often when perplexing questions arose she would say to me: "Let us go to our room and pray; we are in confusion and only God can give us light."

On January 16, while in Richmond, Va., death came to her very suddenly. Just one sweet, clear call from her dear Lord was all that was needed to sever body and spirit and in one moment she was face to face with Him whom she loved supremely. Her hand dropped lifeless from the tasks which absorbed her here and she entered into the activities of Heaven, freed forever from partial accomplishment and heart-breaking disappointments. There she will never again pass long nights of pain, for there is no night there; the tears are wiped forever from her eyes and her spirit rejoices in perfect communion with the Master.

I see an expression of God's love in her instant entrance into the larger life. Sam had a dread of death; she was not afraid, but her heart was intensely bound to those she loved and the thought of parting from them was painful to her. Often when she and I were called on to form programs for services, she would say: "Please let us not sing the last verse of this hymn because it speaks of the pain and struggle of death." So I as one who loved and understood her, like to think she did not have to pass through the valley but slipped painlessly into the light and joy of the Heavenly Home and the Blessed Presence. But as we think of her there, we are here with our hands still full of the great task before us. I pray that in this hour of sorrowing for her we may take up her mission of intercession; that we may boldly try God in all times of difficulties for we will find Him infinite in love and power and willingness to bless us. We will miss her beside us in the task but let us not doubt that Christ our Lord is walking even closer to us to strengthen, guide and comfort.

7. Hymn No. 67 was sung by all the Mission.
8. Mr. R. C. Morrow led in prayer.
9. Hymn No. 421, "Asleep In Jesus," was sung by all.

### Foreign Missions Candidate Secretary In Mexico

Rev. R. T. Gillespie, Candidate Secretary of the Executive Committee of Foreign Missions, is in Mexico, studying the work and particularly the personnel needs of our Mexican mission field. He writes from Mexico City:

Our work here extends in two directions from Mexico City. One part follows the highway directly west toward the towns of Zitacuaro and Morelia,

with mission points off in the mountains all along the way. This was the part of the trip I took with Dr. Hervey Ross beginning last Saturday. I spent Sunday in Zitacuaro, where I spoke twice on Sunday. Monday I went out to Jungapeo, one of the villages where we have work, and Tuesday to Morelia. Tuesday night we went down to Uruapan, where we have work, and Tuesday night to the volcano at Paracutin. The volcano was a sight I shall never forget, belching out great volumes of molten rock and smoke. We drove back to Morelia that night, leaving the volcano at 1:00 A.M., and reaching Morelia at 6:00 A.M. We slept most of the day and I spoke at the prayer meeting service of the Morelia Church that night. Yesterday we came back to Mexico City.

Mr. McLendon has already come to take me out on the second leg of my journey. This leg of the trip will cover the other part of our work here in Mexico, which extends directly south of Mexico City. We are to go to Chilpincingo today, a city about 150 or 200 miles south of here. Tomorrow I go by horseback to a little village way up in the mountains, La Reforma, where a Christian Endeavor Convention is being held. I will be there through Sunday. The rest of the week will be spent visiting the towns and villages in that area. We will return to Mexico City next Thursday, and on Friday the missionaries who live here in the city are planning a reception for me, to which they are inviting the Protestant leaders and missionaries of all denominations in this city. They are certainly entertaining me in a wonderful way and I am gaining a real insight into the needs here.

One feature of the trip has been to work out with them a ten-year program as to equipment and personnel needs. I will not have time to go into that here, but it will give us a real basis for our work in the years just ahead.

This is a most interesting country and a most needy one. These people need the Gospel more than anything else I know of. I only hope that our Church will have the vision and the generosity to provide the personnel and the equipment needed to evangelize our portion of the Mexican field.

### Mexican Mission Meeting

The Mexican Mission Meeting was held in Coyoacan, Federal District, opening on the morning of January 23 and closing at noon on February 1. The meetings were held in one of the rooms of the newly purchased house which is to be used as a dormitory-library for the Seminary. Every missionary in the country was present, including the ten children of the young couples.

We were quite saddened on our arrival to hear of the sudden death of Mrs. Z. V. Myers. A simple memorial service was held for her on Sunday afternoon, January 26, with appropriate resolutions and memorial.

Reverend R. T. Gillespie, Candidate Secretary of the Executive Committee, arrived on January 24 to attend our meetings. He led our Devotional Hour each morning and inspired us to fresh zeal by his challenging lessons on the Book of Acts. He prolonged his stay for two weeks after Mission Meeting in order to visit our various mission sta-



tions, that he might tell from first-hand observation of the work being done and the great need for more workers.

Aside from the usual problems and plans for spreading the Gospel in Mexico, we drew up a program for enlarging our Mission during the next ten years; asking for an increase in personnel and equipment. Plans were discussed for opening up

new medical work in the State of Guerrero.

We held Communion Service in the evening of January 28, in the Coyoacan Presbyterian Church, with two Mexican ministers administering. It was my first Communion in a foreign language, and I was impressed by the fact that in such a service there is a unity that bridges the gulf of strange words.

—Octavia Sizer.

## Rejected In Nazareth

By Rev. Alva Hardie  
Former Missionary To Brazil  
Now Honorably Retired

In making the rounds of our vast field in a part of the enormous state of Minas, in South Brazil, my colporteur Egydio and I came to the town of Ibituruna where we spent a day and night and preached the Gospel.

A young man from the town named Nazareth was in Ibituruna and attended our meeting and afterwards asked me when I could go over to his town and preach that sermon to his people who had never heard the "Protestant Gospel." I told him that my itinerary was made out for that trip but that I would try to go the next time we visited that part of our field. He seemed pleased and said: "When you find you can come, write me at Nazareth, and, by the way, my mother runs the hotel there, so just go to her place and tell her I sent you."

Some two months later I wrote him that I would be there on a certain day. The colporteur and I went to Ibituruna on the train and there we hired horses and rode across country the twelve miles to Nazareth.

Arriving there, we inquired about the hotel and were directed to a one-story, tile-roofed, white-washed house of many windows and one door in the center of the little town, on a corner of what was termed the "largo," just a wider space about halfway of a long, straggling street, really a road along which the houses had been built. We rode up in front of the house where there was a huge shade tree and got off our horses, conscious of being watched with interest by a group of people seated along a stone walk, or parapet, that supported the house on the two sides bordering on the street.

When we walked toward the group a stout, elderly woman clad in a two-piece calico dress composed of a very full, long skirt and a loose jacket, buttoned up the front to her neck, and wearing a small, black shawl round her shoulders, arose and with the dignity of a duchess awaited us, and when we had doffed our hats and said "Boa tarde" to all the group in general, she said, "Good afternoon, gentlemen; come in."

With our hats still held in our hands we followed her in and then she turned and said: "I suppose you are traveling aselsmen and want rooms?"

"We want rooms, but we are not 'drummers'."

"Who are you then and what is your business?"

"We are ministers of the Gospel and have come here at your son's invitation, to preach."

"What? Protestants!?"

"Yes, that is what some call us."

"Well, if that's what you are you can't stay in my hotel, so do me the favor to leave at once."

"But, my good woman, your son invited us and told us to come to this hotel."

"My son isn't in town, and besides, he has nothing to do with my hotel, so have the goodness to leave."

"But, don't you take in the traveling-men, and even gamblers and such people, and isn't the hotel for every one who comes?"

"Yes, I take in 'gamblers and such people,' but not Protestants! Why, the 'santo padre' would excommunicate me if I did, so you will do me the favor of leaving immediately!"

It does no good to argue with a fanatical woman, so I said to her, "Can you tell me where the mayor of this town lives?" and she pointed out a brown house about a block away. We said goodbye to her, and walked out the front door and down the stone steps went over to see the mayor and find out if he would use his influence with the lady and tell her she could not refuse the only hotel in the place to two men who had come there at the invitations of one of their citizens.

When I told him the story he said: "No, I can't do anything about it. That's her house and she can do what she likes with it."

I said to him, "Then it is up to you to take care of us for the night, but he excused himself by saying that he had a big family and his house was small, and he could do nothing for us.

As we walked back to where we had left our horses I said to Egydio, "Well, I guess we'll have to spend the night under this tree." Then I remembered Him whose we were and whom we served and I said to my silent and dejected companion, "No, no—God never fails His own—get out your Bibles and Testaments and we'll go from door to door, and surely we'll find some place where we can stay tonight."

There was only one street of any importance in the town and we started at one end of it, Egydio on one side and I on the other, and, stopping at every door as we went along, we offered our books for sale, hoping all the time to find some place to stay that night.

No one wanted to buy books, many giving the excuse "I can't see," meaning "I don't know how to read."

Finally, almost at the end of my row, I came to an open door where I saw an elderly man seated on a bench in the bare front room. I stopped and as I clapped my hands to indicate that I wished to speak to anyone there who could come to the door, I looked in and seeing that there was nothing in the room the thought came to me that this might be the place where we would spend the night, as it was growing late and the situation was desperate.

The man arose and came to the door and I began by saying, "Would you like to buy a Bible, the Word of God?" He said no, he didn't know how to read. I said, "But isn't there some one here who can read?"

"No, there's no one here but my wife, and she can't read."

Then I just stepped inside, and without waiting for an invitation, sat down on the bench and said, "How would you like to hear something read from the book?" and began reading from the fourteenth chapter of John. He listened to the marvelous words of our Lord and when I stopped he said: "It is very beautiful and if I could read I would buy that book."

After talking to him a few minutes I felt like he might be in sympathy with this stranger within his walls, so I asked if anyone slept in that little front room. He looked surprised and said: "No, why?" I then told him of our predicament, that having been ejected from the hotel we would probably have to stay with our horses under the tree until morning unless he would let us spend the night in his front room.

Startled, he said quickly: "Oh, no—I can't do it!"

Then, beginning to argue with him, I asked him if he liked his home town and he replied: "Oh yes, of course." And then I asked him if he thought it would look well for Nazareth and its people if it were known that two men were refused at his hotel and that there wasn't a charitable soul in the place who would open the door to the strangers for one night and they'd stayed under the big tree with their horses until they could leave in the morning.

He thought for a moment, then said: "Well, that does look serious." And getting up, he went in to the back part of the house, and after a while came back and said: "You can stay here if you wish."

I went to the door and signaled to Egydio to come on over. I told him I'd found a place and he could go back and get the horses, which he did, and we brought in the saddles, saddlebags and our raincoats and bundles, after which the tired animals were tethered in a field at the back of the house.

I continued to read to the man about Jesus Christ, His love for fallen mankind and His sacrifice to save and bring us to God. After a while he said: "If you two men were put out of the hotel you probably haven't had supper." And we said: "Oh, that's all right—we'll get back to Ibituruna tomorrow in time for lunch."

He disappeared once more into the other part of the house, then we heard his slippers slipping against his bare heels as he returned and again took his seat on one of the four-legged square stools with rawhide seats that he brought

out some time before while we were unsaddling the horses. The three of us went on talking for a while and then a woman appeared at the inner door and said simply: "It's ready."

To our surprise the man arose and said: "Let's eat."

Although we demurred and protested that we had no desire to cause trouble, we were quite willing to follow him to the little dining room off the kitchen where there was a small table on which were laid plates, spoons and knives, and some dishes of warmed-over rice, beans and meat. We sat down, and **did** it smell good to our famished nostrils at that late hour!

The man picked up a bottle of "achaca" (whiskey made from sugar cane) and said: "This will open up your appetite." And I said: "Wait a minute, we don't need an appetizer, and besides, neither of us ever drinks whiskey, so if you'll excuse us I'd like to ask the blessing now before we begin to eat."

Looking at me as if he thought I'd gone crazy he asked: "What's that?"

"Just keep quiet a minute if you please," and Egydio and I bowed our heads while I thanked God for the food and shelter and asked His blessing upon the kind couple who had given us a place for the night in their home.

When I raised my head I saw the man look at the woman and heard him say to her, "That's what we need," and they did need the blessed influence of the Gospel, for they were living together though not married according to their country's law.

After the supper had been thoroughly enjoyed by us both, we men returned to the front room and continued talking for some time. The woman listened from the back part of the house, as it would have been unseemly for her to come forward and sit in the company of men.

Egydio and I were tired, and sore as well, from the long ride on those rough horses, so I finally broached the subject of rest to our host, telling him that we were sleepy and tired, and if he would excuse us we would spread our saddle blankets on the floor and go to sleep.

The old gentleman arose and said once more, "Wait a bit," and went back to headquarters. Soon he returned and said to me, "Come this way."

He led me to a small back room where there was a bed made up with fresh sheets and a white spread. On the floor beside the bed there was a basin of hot water for my feet, and they did need it after the tramping I'd done that day in the thick red dust! So I bathed my feet and got into that bed and, oh, how thankful I was that I was there instead of lying on the damp saddle-blankets spread on the dirt floor.

There was also a bed for Egydio and we were both happy knowing that God takes care of His own.

We slept ... oh how we **did** sleep! and next morning we got up, caught and saddled our horses, drank the hot and fragrant black coffee our hosts offered us, thanked them, and with the customary Brazilian embrace bade our kind friend "Adeus."



## AN OPEN LETTER

(Continued from Page 4)

"In Scott County, Mississippi, the Northern Church by Court Action, took from the Cumberland Presbyterians, their church buildings and refused to let these Cumberland Presbyterians worship in their own churches, although the Northern Church had no members in this section. **And those buildings have been for years unoccupied and have been rotting down, while the christians who built them were denied the right to worship in them.**"

(4) Is the Northern Presbyterian Church actuated by a sincere desire to combine in one Church all of the Presbyterians in this Country?

Well, if you think so, how do you go about explaining this? For the last decade Commissioners of the Northern Presbyterian Church and the Episcopal Church have been meeting at intervals to work out a proposed plan of union between those two Churches. No one knows what kind of a church will eventually come out of this proposed coalition. But, this you can be sure of; it will not be a church in any way acceptable to our Southern Presbyterians.

As late as 1942 in a meeting of those Commissioners, the Episcopalians were told, **"We do not need to consider the Southern Presbyterians at all."** Does this mean that our Northern Presbyterian Brethren have given up hope of union with us, or, **does it rather mean that in their thoughts, we are so small as not to merit any consideration at all?** And if their thoughts do run that way, does it not mean, that if Re-Union is ever consummated between our Churches that the agreement necessary thereto, will be to them, **"Just another scrap of paper."**

(5) And lastly, is there a preponderant desire for Re-Union among the membership of our Southern Presbyterian Church?

I don't think so! In 1939 a majority of our Presbyteries expressed themselves as opposed to re-union.

As late as the Spring of 1946, **The Presbyterian Outlook** made a poll on the question of Re-Union. The result of this poll, as expressed in the words of **"The Presbyterian,"** U. S. A. conservative weekly, published in Philadelphia, Pa., gives the following:

Flatly opposed to re-union .....	29%
Opposed to union if there was any considerable opposition .....	32%
Favoring union <b>only</b> as soon as practicable .....	39%

**"The Presbyterian"** says: "We have always favored the Union, but have never had any great hope of living to see its consummation."

In conclusion I would like to say: there is no real merit in this proposed Re-Union, at least the most voluble of its proponents have failed signally to point to any advantages which might accrue to our Church.

Our Church is now happy, united and successful in her work. Her glorious history of 86 years of achievement in our Master's service is something that we can point to with pride.

Open your eyes, you Southern Presbyterians, you with your glorious heritage. Get busy and help us defeat this movement, the only possible result of which, will be the absolute destruction of our beloved Southern Presbyterian Church.



## in the Garden of Memory

An ideal way to perpetuate one's Christian influence, or the memory of a loved one, is to establish a permanent fund on the books of the Executive Committee of Foreign Missions.

Interest from such a fund goes annually to the support of Foreign Missions—a perennial contribution in your name or in that of your loved one.

Permanent funds may be started with a small amount and additional deposits made from time to time as convenient.

Your Foreign Mission Committee, its officers and employees, pledge themselves to strive earnestly to meet the responsibility placed in their hands in making your gift accomplish the utmost for His Kingdom around the world.

|||||||

For particulars regarding such gifts and how they are made and used, write:

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# General Church News

## Rev. Eugene L. Daniel Resumes Studies In Preparation For Foreign Mission Service

Rev. Eugene L. Daniel, of Atlanta, Ga., has made a splendid record as Special Representative of the War Relief Committee of the Presbyterian Church, U. S. After a year of service with this Committee, and with a notably successful record behind him, Mr. Daniel has now resumed his studies in preparation for Foreign Mission service.

Coming to the work of the War Relief Committee in April 1946, Mr. Daniel has directed a special campaign for War Relief in our Church, in close association with the Chairman of the Committee, Rev. Vernon S. Broyles, Jr., Th.D., of Atlanta. It has been largely under his direction and in response to the appeals which he has made, that the large offering for War Relief this year, nearly \$300,000, has been obtained. In addition, a large amount of material aid for suffering people throughout the world has been contributed. Mr. Daniel who served as a chaplain in the war and who was awarded the Distinguished Service Cross and Silver Star, came to this work after a rigorous army service in Europe and Africa, and after two years detention as a prisoner-of-war in Germany. He is a graduate of Georgia Tech and Columbia Theological Seminary, and is now resuming his studies in Princeton Theological Seminary prior to accepting service as a missionary of our Church in Korea.

Mr. Daniel carries the respect and the deep appreciation of the Church for the service in this important emergency that he has so well rendered.

Mr. Roy LeCraw, a layman from Atlanta, has succeeded Mr. Daniel in the leadership of this important work.

## Church Music Institute Is Held In Central Church, Atlanta, Ga.

John Milton Kelly, Director of Church Music for the Department of Christian Education of the Presbyterian Church, U.S.A., conducted the Second Annual Church Music Institute at Central Presbyterian Church, Atlanta, Georgia, February 6 to 9, 1947. More than 250 organists, singers, conductors and ministers from 41 churches attended the sessions in choral methods, conducting, choral organization, repertoire, and worship.

The great choir of the Institute—about 200 voices—rehearsed three evenings under Mr. Kelly's direction and then concluded the Institute with a worship service on Sunday afternoon. The following choral music was sung in this service: Gretchaninoff, "Come and Let Us Worship;" Bach, "Now Let Heaven and Earth Adore Thee;" Tkach, "To Thee We Sing;" Marryott, "Blessed Savior;" Thompson, "Show Me Thy Way;" Schilling, "Easter Flowers;" Baird, "Easter Alleluia;" Dickinson, "Great and Glorious." The Dickinson anthem was performed with brass quartet and was the climax of the service. For the prelude Dr. Charles A. Sheldon, Jr., played "Almand" by Michael Festing and the

Bach Chorale Prelude, "I Call To Thee, Lord Jesus Christ." Claribel Clark Taylor played the service and accompanied the Institute Choir. As a postlude she performed the Karg Elert Chorale Prelude, "Now Thank We All Our God."

This entire service was recorded and the records were studied by the choirs following the service. Radio Station WSB broadcast a fifteen minute program of transcriptions of the choral part of the service on February 17.

One of the features of the Institute was the study and interpretation of hymns. Mr. Kelly is an expert in this field and his interpretations of the thought and mood of hymns was a real inspiration. Much time was given to this phase of the musical ministry in the choir classes and five hymns were included in the Sunday worship service. Mr. Kelly interpreted three of these with the capacity congregation and succeeded in obtaining vital and impressive religious expression. The recordings of this congregational singing make an interesting study for they show the improvement made by this type of spiritual interpretation.

Two Junior Choir demonstrations were included in the Institute program. These were regular rehearsals of the Carol Choir of Central Presbyterian Church and the Cherub Choir of the First Baptist Church. A discussion period followed each rehearsal.

Dr. Carl Weinrich, one of America's foremost concert organists, gave a recital at Spelman College on Friday afternoon and played an impromptu recital at Central Church for members of the Institute late Friday evening. It was received with great enthusiasm and appreciation.

The Institute was presented as a contribution to the development of the musical ministry of the Atlanta metropolitan area by Central Presbyterian Church, Rev. Hubert Vance Taylor, Minister of Music; Claribel Clark Taylor, Organist.

## Christian Youth Week Observed At Union High School Union, S. C.

Recently we conducted at the Union High School an experiment that we consider of paramount importance. Rev. Benson Sloan, First Presbyterian Church, Rev. D. A. Clyburn, Grace Methodist Church, and Rev. F. M. Warden, First Baptist Church, conceived the idea of having a week of religious services to be held for one hour each day during the regular school day. The idea was strongly supported by the other ministers of our city and by the school officials. We say that it was an experiment because it was something which had never been tried before in our high school nor in any of the schools in our vicinity.

The services of Mr. W. E. Hardin, Pastor of the Methodist Church of Clemson, were secured for the week. The expenses were borne by the three downtown churches.

Our students were invited, but not required, to attend the services. Study halls were provided for those who preferred to go there. However, we had the pleasure throughout the week of seeing our auditorium packed to capacity and our study halls practically empty.



The services were carried out with all the reverential dignity of a regular church service. The auditorium stage was simply, but beautifully, decorated with flowers and ferns. A choir of specially chosen students led group singing and sang special numbers. Each day the student leader who presided read the scripture lesson, and one of the local ministers led the opening prayer.

Mr. Hardin's messages were forceful, clear cut, and intelligible to the youngest student present. There was an originality in thought that appealed to and impressed the students and faculty alike. For instance, the topic that was chosen for the first day, "The Modern Hypocrite," presented a novel idea. Mr. Hardin pointed out the astounding fact that the modern hypocrite, as opposed to the commonly accepted conception, is not a person who lays claim to virtues which are foreign to him, but a person who denies the virtues which are innately his and pretends to be much worse than he is.

His other topics of the week, "The Danger of Emptiness," "The Fun of Living Right," "Give God a Break," and "The Person I Was Meant to Be" were equally as interesting and original.

Throughout the week Mr. Hardin attempted to eradicate the too commonly prevalent idea that religion is only for those who have a pronounced taste for sackcloth and ashes. He repeatedly emphasized the joyousness of Christian living and portrayed the Christian as the happiest of God's creatures.

Following each address forums were held on three topics chosen by the students, from a group of ten. The forums gave ample opportunity for the student to express his own opinion and to ask questions. From the enthusiasm of student participation it was evident that those three topics were very profitably discussed: "Love, Courtship, and Marriage," "Standards of Right and Wrong," and "How Shall I Invest My Life?", conducted by D. A. Clyburn, F. M. Warden, J. B. Sloan, and Clyde Moody.

We feel that this is by far the most successful and far-reaching innovation that has come into our school year for some time. The response of our students was overwhelmingly gratifying. Their unsolicited opinion piled up argument for making Christian Youth Week an annual event.

To demonstrate their enthusiasm we might cite this incident. No mention had been made of taking an offering of any sort. On the morning of the last day of the week, the president of the student body suggested that students be allowed to make a free-will offering at the end of their first period classes for the purpose of buying a gift for Mr. Hardin. Each teacher allowed the students in her first period class to contribute. The offering amounted to more than fifty dollars, and the students presented to Mr. Hardin a handsome pen and pencil set.

From the favorable reactions of pupils, teachers, and ministers, and the public generally, we are led to the conclusion that Christian Youth Week should become an annual event in our school.

T. C. Jolly,  
Supt. of City Schools,  
Union, S. C.

# Put your money to work

Why not erect a memorial hospital to the memory of some loved one, "not lost but gone before?" Or an outpost chapel in connection with the work of the church of which you are a member? Or some enterprise you are especially interested in?

Then endow this investment for God by leaving in your will an amount to maintain and "carry on," and let the Presbyterian Foundation be your executor. Write for information.

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## BOOK REVIEWS

**Have You Considered Him?** By Wilbur M. Smith. Published by the Moody Press, 153 Institute Place, Chicago, Ill. Price 15 cents. An unusually fine tract dealing with the question, "Whom say ye that I am?"

**Junior Object Sermons.** By Jacob J. Sessler, Ph. D. Published by Fleming H. Revel Company, New York, N. Y. Price, \$1.25. A series of children's story talks. Both subjects and material will grip the attention of children.

**Compel Them To Come In.** By D. C. Hennig. Published by the Concordia Publishing House, St. Louis, Missouri. Price, 10 cents. A little booklet dealing with familiar excuses for the non-attendance of Church. Although written from the Lutheran point of view it will be helpful to any denomination.

**Rejoice In The Lord Alway.** By Rudolph Prange. Published by the Concordia Publishing House, St. Louis, Missouri. Price, 5 cents. Daily devotions with the emphasis on the duty of Christians to rejoice in all things.

**Train Up A Child.** By Arthur L. Miller. Published by the Concordia Publishing House, St. Louis, Mo. Price, 15 cents. Written to foster a unified effort on the part of the home and the Church, and to provide the guidance of Christian child training that many parents are seeking.

**Mission Rescue.** Adventuring for Christ from Tibet to Burma. Published by the Standard Publishing Company, Eighth and Cutter, Cincinnati, Ohio. Price, 35 cents. Pictorial illustrations of adventuring for Christ from Tibet to Burma. An action picture of young missionary heroes.

**So You Are Thinking.** By S. C. Michelfelder. Published by the Warburgh Press, Columbia 15, Ohio. Price, \$1.00. Such important themes as Getting Married, Having A Family, Joining the Church, and Making A Will, are discussed in this little volume. Especially adapted to young people, but helpful to all ages.

**A Prelude To Love And Other Poems.** By Andrias Bard. Published by the Lutheran Literary Board, Burlington, Iowa. Price, \$1.00. Poems dealing with vital themes of life, love, and light.

**Thy Health Shall Spring Forth.** By Russell Dicks. Published by the McMillan Publishing Company, New York, N. Y. Price, \$1.25. Readings in religion and health by one who has specialized in this field. A suitable gift for all who minister to the sick,—physicians, ministers, nurses.

**Where Art Thou?** By the Right Rev. C. Aavery Mason. Published by Morehouse-Gorham Company, 14 East Forty-first, New York, N. Y. Price, \$1.50. Here the laity of the Church is addressed in challenging tones to stop the disintegration of society and to rebuild Christendom on the basis of Jesus Christ, and His Church.

**Beyond This Darkness.** By Roger L. Shinn. Published by the Association Press, 347 Madison Ave., New York 17, N. Y. Price, \$1.00. Seven chapters based on the belief that the Christian religion offers abundant life by building a faith strong enough to be tested in any crisis including death.



## WANTED

A small group of Southern Presbyterians in Blue Mountain, Miss., a college town, wish to erect a church of our faith. We need an overall sum of about \$5,000.00. We will keep the title in our own hands to avoid the suction of mergers. The writer can be inquired of from the President of Southwestern College, Memphis, Tenn., or the local college, as per below, or from the Bank of Blue Mountain.

**REV. J. L. MCKINSTRY**  
Blue Mountain, Miss.

### Contributions Of The Presbyterian Church (U. S.) To The General Assembly's Training School

#### For The Month Of February

1947	1946
\$ 2,279.57	\$ 2,043.48

#### For The Year

1947	1946
\$29,177.40	\$24,670.99

### Drs. Fulton & Elliott Coming Home

Word has just been received in the Foreign Mission Office that Drs. Fulton and Elliott have reservations on the SS "General Gordon," leaving Yokahama, Japan, about March 8, and reaching San Francisco, Calif., about March 22. —H.K.T.

**Revelation.** By M. R. DeHaan, M.D. Published by Zondervan Publishing Company, Grand Rapids, Michigan. Price, \$2.50. Thirty-five simple studies on the major themes in the Book of Revelation. The general outline and structure of the book is studied, but no attempt is made to present an exhaustive verse by verse exposition.

**That You Might Believe.** By Henry M. Morris. Published by Good Books, Inc., 111 N. Wacker Drive, Chicago 6, Ill. Price \$1.50. The author, an instructor in Civil Engineering at Rice Institute in Houston, Texas, discusses here such subjects as Modern Science and The Bible, the Theory of Evolution, the Bible in History, and Fulfilled Prophecy and Internal Evidences.



c 285

# THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian semi-monthly magazine devoted to the  
statement, defense and propagation of the  
Gospel, the faith which was once for  
all delivered unto the saints.*

"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under March 1, 1879."

Volume V — Number 23

APRIL 1, 1947

Subscription \$1.50

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## EDITORIAL

Are We Ready To Liquidate The Southern Presbyterian Church? — Wives  
And Husbands — The Ideal Christian — Limiting God — The Easter Attitude  
Christian Testimony — "For Such A Time As This?" — Life's  
Heaviest Loss — Chips From A Ministers' Retreat

## THE BOOK OF DEUTERONOMY

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## THE TWO ALS

By Rev. Robert F. Gribble, D.D.

## THE MORAL LAW

By Rev. A. R. McQueen, D.D.

## SABBATH SCHOOL LESSONS

(April 20-27)

By Rev. J. Kenton Parker

## YOUNG PEOPLE'S DEPARTMENT

(April 20-27)

Edited By Rev. W. G. Foster

## WOMAN'S WORK

Edited By Mrs. R. T. Faucette

## GENERAL CHURCH NEWS

## THE SOUTHERN PRESBYTERIAN JOURNAL

*The Journal has no official connection with the Presbyterian Church in the United States.*

**PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.**

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## EDITORIAL

### Are We Ready To Liquidate The Southern Presbyterian Church?

Under the above caption we have reprinted the article by Randolph B. Lee, which was published in the March 15, 1947, issue of **The Southern Presbyterian Journal** as,

#### "AN OPEN LETTER

**To The Officers And Members Of The  
Southern Presbyterian Church  
In The United States."**

This reprint is in the form of an attractive folder and is available in quantities for distribution to the Ministers, Officers and Members of the Southern Presbyterian Church. This reprint is sponsored by the Continuing Church Committee. We will gladly send to anyone who will write for them, as many copies as can be profitably used. These will come free and postpaid. Address:

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**WEAVERVILLE, N. C.**

## Wives And Husbands

All married people want a happy home. Many do not have it. Even among Christians the home life sometimes lacks deep and joyous compatibility. Is there a remedy? If such compatibility is not naturally there, can it be acquired? If a Christian

couple find that their personalities do not "click," must they resign themselves to drabness or unhappiness?

Most Americans grow up believing that thrilling romance is necessary to a successful marriage and that they are going to have it. Then sooner or later the disillusionment comes. The human tendency is to find fault with the partner. Yes, he is steady, honest, spiritual and a good provider, but he is not very thrilling. Yes, she is faithful, thrifty, spiritual and a self-sacrificing mother, but she doesn't unlock my thoughts and feelings.

The Bible does not pay much attention to the intricacies and interplay of personality, but it does pay attention to the simple virtues which if practiced make for happiness. The constantly reiterated rule for wives is "to be in subjection" (I Peter 3:1; Ephes. 5:22; Col. 3:18). Some wives need to try to let a whole day pass without making one derogatory criticism of their husbands. Nagging is sin. Its destructive effects may be as serious as those of adultery. A woman is transgressing the limits of nature and grace when she nags her husband. She is presumptuous and bitter. She is out of God's will. She is grieving the Holy Spirit and threatening her home.

On the other hand, the oft-repeated rule for husbands is to be unselfish and considerate. (Cf. I Peter 3:7, "give honor unto the woman"; Ephes. 5:25; Col. 3:19). An absent-minded husband with his thoughts eternally on his work and his amusements or his face always buried in a newspaper or a book or his ears always tuned to the radio, when he is home, is hardly fulfilling the injunctions of God's word. Such indifference will chill the home and cause prayer to be hindered.

"Is anything too hard for the Lord?" Let Christians face their domestic problems frankly, pray about them and seek to cultivate those virtues which inevitably create a calm and loving atmosphere. God wants His children to be happy in their homes and He can do more for us than we are inclined to think. —Cary N. Weisiger, III.

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## The Ideal Christian

It has been truly said that the Holy Spirit, through Paul, gives us a description of the ideal Christian in Phillipians 2:15,16.

**"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life;"**

Certainly the Bible teaches us that we are in the world but not of the world. It is Christ living in us which makes us the light and the salt of the world.

—L.N.B.

## Limiting God

**"Yea, they turned back and tempted God, and limited the Holy One of Israel." Psalm 78:41.**

One of our commonest sins is looking at God in the light of human limitations. In fact, we discredit the supernatural and turn to human means and wisdom and then wonder why we do not see spiritual power and results.

Our Church has officially approved of a movement for revival but little has been accomplished. Is this God's fault?

Isaiah says: **"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."** God will send us a revival but He sends it on His own terms. He tells us further: **"But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."**

Education has its place but the outpouring of God's Holy Spirit is not dependent on any human agency or method. Our greatest sin is certainly our failure to believe God. We have limited Him, we have doubted Him and His Word.

But, His arm is still strong to save, His ear keen to hear. The revival we all so desperately need can and will surely come if we will fulfill His will.

—L. N. B.

## The Easter Attitude

There is an attitude of mind which should be ours not merely at this season but at all times. It is positive. It takes the affirmative view of life. It deliberately cultivates poise and peace. It boldly appropriates the blessings and benefits of redemption in Christ. It realizes that His resurrection is the guarantee of the pardoning of our sins, of the establishment of believers in divine favor and of the equipment of believers for life and service.

In one respect this attitude seems to be like that of Christian Scientists or of the Frenchman, Coue, who preached the doctrine years ago that we should say to ourselves daily, "Day by day in every way I am getting better and better." The similarity between the Easter attitude of the Christian and the attitude of these others lies in the deliberate effort that is made to think positively and healthily.

But there are vitally important differences. The Christian alone has a solid reason for this attitude. As he makes the daily adjustment of repentance from all known sin and renewed faith in the cleansing blood of Christ and the leading of the Holy Spirit, he really will get better and better. But the Christian Scientist and the mere disciple of Coue will probably be engaging in a process of self-deception and getting worse and worse.

Further, the Christian alone will have true success. He will find the joy and peace of God secretly and supernaturally imparted to his soul. He will discover new power to overcome besetting sin. He will be amazed at the reserves of physical, mental and nervous energy he has which are not drained off by worry and unguided effort. He will gradually acquire a sense of buoyancy. His service for God and man will have a new touch of effectiveness.

Our Savior said, "Because I live, ye too shall live." (John 14:19). He means not only in the resurrection but here and now. "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead . . ." (I Peter 1:3).

Cary N. Weisiger, III.

## Christian Testimony

The power of Christian testimony is found in consistency in Christian life.

A Christian, whether minister in the pulpit or member in the pew, is judged by profession of faith as this profession measures up in daily life.

It is true that a Christian may live in the ways of the world and yet be a saved person. But, when a Christian lives a worldly life his or her testimony is gone.

A Christian boy, a freshman in one of our Southern Colleges, recently felt need for Christian companionship and at a church rally for young people he was delighted to hear a student from his College give a fine Christian testimony. Although he had not met this boy, an upper-classman, he determined to meet him and find in him a friendship and fellowship he sorely needed. Before a meeting could be effected, while in one of the college rooms, he heard a student in another compartment, cursing and using vile language. Imagine his distress and bewilderment when he found this to be the same student who had professed a Christian testimony just a few days before.

The Christian who in personal habits, associations and ways of business and amusement has taken the way of Lot is saved, but his witness for the Lord is gone.

The minister also carries a heavy responsibility in this matter, far deeper than he may realize. We believe Paul has given us the answer for all Christians when he says: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or made weak. Happy is he that condemneth not himself in that thing which he alloweth."

—L.N.B.

## "For Such A Time As This?"

(Esther 4:14)

"And who knoweth whether thou art come to the kingdom for such a time as this?"

These words coming in the midst of the fascinating book of Esther were an appeal to this young and beautiful queen—a distressing, heart-breaking challenge—but one which she met heroically. Her answer, "I will go—and if I perish, I perish," has made her one of the best loved and most revered of Jewish women.

Do we have to use our imagination to hear a similar call coming to each Christian today? This is a time to make us rally to our Christ and His church. "Such a time as this"—what other time in history could furnish a stronger appeal or greater challenge to our loyalty, love, and consecration? In what other day could we serve Him better?

It is a time of world corruption and world despair. Spiritual and moral decay have reached gigantic proportions: the infection has gotten to the dangerous stage: only God can heal; but He can use men and women who will surrender to Him, and say, "I will go—if I perish, I perish." If the word that reaches us from most reliable sources is true, then the situation beggars description. Everywhere we turn our eyes there are "wounds and bruises and putrifying sores, neither mollified or bound up with ointment."

It is a time of perplexity and helplessness on the part of God's people—the Church. Weakened within by unbelief and worldliness; divided by dissonance, and apostasy on the part of some; pestered by all manner of sects and "isms," her enemies plot her destruction. In at least two great nations these enemies have been openly blatant and aggressive, while in others, our own included, they work more or less secretly, but no less surely and perseveringly. The Church will never be destroyed; we have the promise of Her Head as to that; help and deliverance will come from some quarter. But who knows whether we—you and I—are come to the kingdom for just such a time? Woe be to us, if we fail Him in this time of critical need.

Shall we meet the challenge as Esther met it?

Meet it with a plea for fasting and prayer and the help of all those who love the Lord and His Kingdom. Should there not go out a call for united, agonizing prayer that God will move in a wondrous way upon the world and upon the hearts of His Children?

Meet it with faith in our God and in His Son, the Savior of the world. This is the victory that overcomes the world, even our faith. Is there anything too hard for God?

Meet it with a courage which grows out of our faith, a courage which makes us willing to die, if need be—the spirit which animated the early church.

Meet it with a consuming love for the Lord and for His Kingdom. Esther loved her people. We sing, "I love thy Kingdom, Lord": do we mean what we sing?

Meet it by doing our part, laying ourselves upon the altar, a **living** sacrifice. God will strengthen our feeble and faltering knees as we approach our task. A time like this is a time to venture all; to surrender all. He never fails us when we trust Him and say, "I will go." May these words of Amy Wilson Carmichael inspire us, in a time like this!

"Give me the love that leads the way,  
The faith that nothing can dismay,  
The hope no disappointments tire,  
The passion that will burn like fire;  
Let me not sink to be a clod:  
Make me thy fuel, Flame of God."

—J.K.P.

## Life's Heaviest Loss

A Christian poetess has employed her imagination in picturing the heaviest loss that is possible to befall a human being. She imagines a pilgrim band sitting upon the white sea sand telling the losses that they had known.

One pilgrim spoke with quivering lip of a fair-freighted ship with all his household sinking to the depth of the sea. Another pilgrim talked of vanished gold. Still another spoke of friends whom he could trust no more. One after another rehearsed their woeful experiences. When their tales were done, one more asked to have the right to give his experience. The permission was granted and this one said:

"Sad losses ye have met, but mine is heavier yet,  
For a believing heart is gone from me."

With the hearing of this confession the pilgrims agreed that of all the losses on land or sea, life's heaviest misfortune is the loss of the believing heart.

This poetic insight is well worth pondering. A notable example of this tragic experience is to be found in "The Life and Letters of Charles Darwin, Including An Autobiographical Chapter," edited by his son, Francis Darwin.

In these three volumes, Darwin's state of mind is set forth so clearly from stage to stage that we can trace his religious declension with accuracy. Just as we can depict the spiritual growth of John Bunyan in "Grace Abounding" and the Christian development of Augustine in his "Confessions," so we may observe the spiritual decline of Darwin from light to darkness as he developed his theories of natural selection.

To begin with, Darwin's character is described as cheerful, good tempered, generous and affectionate. He despised everything that was false or vile and loved the good, the true, and the beautiful. We are also told that during his early life Charles Darwin was religious. He believed in the efficacy of prayer and did not hesitate to state that in times of need he earnestly prayed to God for help. He thought at one time about becoming a minister of the Gospel and studied very carefully "Pearson On The Creed" as well as other theological books. During this time he did not doubt the strict and literal truth of every word in the Bible.

Later Darwin changed his residence to Cambridge. The religious formalism of this university



center had a withering influence upon his soul. For a while he retained his Christian faith. In 1829 he wrote a letter of consolation to his friend, Fox, when he heard of the death of his sister. Among other things he said, "And after so pure and holy a comfort as the Bible affords I am equally assured how useless the sympathy of all friends must appear although it is as heartfelt and sincere as I hope you believe me capable of feeling."

The spiritual decline of Darwin began when he accepted an invitation to join the Beagle Expedition. Here he began his career as a naturalist. He spent five years on this cruise. At first he held to his Christian beliefs though he was heartily laughed at by some of the officers for quoting the Bible as an unanswerable authority on points of morality. The record shows however, that this declension from Christianity took place gradually during these years by his absorption in scientific pursuits. At this period he gave up all thought of entering the ministry and even lost interest in aesthetics. His higher tastes began to atrophy to the extent that he lost his love for poetry, art, and music as well as religion.

It is crystal clear that just as Mr. Darwin worked out his theory of evolution, he gave up his Christian faith. His acceptance of the doctrine of evolution directly expelled his Christian belief. He saw that Genesis taught creation by immediate and sudden fiat of God for each several species. This view was in direct conflict with his theory of evolution and therefore he said that Genesis "must go." Then he reasoned that since Genesis is an integral part of the Old Testament, and since the truth and authority of Christianity itself is inseparably bound up with the Old Testament the entire Bible must be discarded. In this way his doctrine of evolution gradually undermined his faith until he felt constrained to cast off the whole of Christianity as an unproved delusion. Now this process was not rapid. It developed at a slow rate and this is usually the way with the growth of unbelief.

By the time Darwin had reached his fortieth year his break with Christianity was complete. He has described this break in his autobiography. He wrote, "During these two years,"—meaning the years when his theory of evolution was taking shape in his mind, "I was led to think much about religion. I had gradually come by this time, i. e., 1836-1839, to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos. The question then continually arose before my mind and would not be banished: 'Is it credible that if God were now to make a revelation to the Hindoos He would permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament?' This appeared to me to be utterly incredible." In these words he expresses the change which led him to discard both Old and New Testaments. His break was so complete that following this change his mind became impervious to all evidence in favor of supernatural Christianity.

The record shows therefore that at the age of forty Mr. Darwin was no longer Christian, no longer a believer in a Revelation, and that he gradually grew somewhat irreverent in his use of the name of God. It was following this that he lost all of the consolation of religion. Whereas at one time he could write a friend in sorrow about

the comfort of the Bible he now faces the sorrow caused by the loss of his daughter with hopeless grief, feeling that the only consolation was that the passing of time seemed to deaden one's grief. He had come to the place that St. Paul spoke of as those who sorrow without hope.

It is not necessary to dwell more at length upon Mr. Darwin's career to show that life's heaviest tragedy consists in losing the believing heart. Since his theory of evolution was the immediate cause of his loss of the believing heart it should serve as a monumental warning to all who would flippantly play with this dangerous hypothesis. "Let him that thinketh he standeth take heed lest he fall," is apropos at this point.

The truth is that when we put away our intellectual pride we must admit that the theory of evolution or "natural selection," as Darwin called it, can not be reconciled with supernatural Christianity. Each system of thought moves in the opposite direction. Since this unhappy doctrine has been the prolific source of Christian defection, parents should be on their guard about permitting their children to be exposed to this theory before carefully immunizing them against such a potent virus.

If life's heaviest loss is the loss of the believing heart, life's greatest gain is the cultivation of the believing heart. Therefore Christians should pray, "Lord, increase our faith." For, "Without faith it is impossible to please God." —J. R. R.

## Chips From A Ministers' Retreat

Under the direction of Dr. Patrick H. Carmichael of our Committee of Religious Education three retreats for ministers were held in February. It was the writer's privilege to attend the one held in Macon February 18-20. Professor Otto Piper of Princeton led a series of round table discussions on the theme, **Christianity and Modern Ideologies**. Dr. Piper is a devout believer who has suffered much since his opposition of Nazi paganism drove him out of Germany fifteen years ago. His son was killed in the American Army fighting against Nazism. Now the Doctor is burdened for his country, his relatives and the Church in the Fatherland. Out of the anguish of suffering the Christian faith has become clearer and its joys more radiant. We shall mention a few of his valuable insights.

For one thing, Dr. Piper is convinced that we need something less secular than conferences with their findings representing mere majorities or compromises. The Federal Council's report on Russia was particularly distasteful to him as being a mere compromise and one drawn up not in the language of Christian faith but in terms of eighteenth century humanism—the philosophy of the enlightenment. Total tolerance (even of godless views) and enlightened self-preservation are not the message we Christians have been given to preach to the world. Instead of conferences Piper advocates spiritual meetings in which believers shall wait upon the Lord until the mind of the Spirit is indicated by a unanimity of faith. In answer to the question as to whether the Alabama pastors ought to preach on their recent consti-

tutional amendment limiting voting, Dr. Piper suggested instead meeting with the mature Christians that these laymen as well as the pastors might express themselves. When ministers speak let them do so as citizens, as individuals, when occasion arises for the Church to speak, let the mature laymen be heard and let the Church wait upon the Lord until He gives unanimity.

Again, Piper insisted on the distinction between regenerate and unregenerate life. He recognized the futility of seeking to secure Christian solutions from non-Christian society. Life in the world without Christ is essentially the same. Trying to get things done by organizations of unregenerate people—like the United Nations—is about like rolling rocks uphill only to have them come down again. It may be necessary for Christians to cooperate occasionally in such things in order to secure a tolerable situation. But such efforts will never do more than make life tolerable. Man cannot have genuine improvements apart from Christ. The Christian minister ought to be so busy in overtly Christian projects that he has not much time for other things. The greatest service he can render is to make clear to men that without Christ we can do nothing. The Minister of the Word is not to give his strength to fantastic Utopian hopes but to preach Christ. Christian influence is never exerted by anyone apart from Christ. Even with regenerate men all problems are not solved. We live in this world for God's sake, to fight God's battles. It is not given to us individually to see victory, but Christ triumphs.

To the unregenerate world the Church can and should preach the law of God, for God has written His laws even upon the consciences of men (Rom. 2:14-15). It is idle to expect unregenerate men to engage in regenerate doings. Dr. Piper's position here is much like that put out in our Church by the late Dr. J. R. Howerton and stated in section 17 of our Book of Church Order.

When issues arise, the body of Christ must come together in a spiritual atmosphere. We need to listen one to another, to accept the other's criticism in humility and prayer. We must wait upon the Lord until the Spirit give us a basic conviction which we can express as our united confession. And we wait upon the Lord by returning to the Bible as the sole authority on which our conviction rests. The return to the objective basis in the Bible is current today on the Continent, England is a step behind them, and America a step behind England. We should meet as the Church and on the basis of the Bible draw up our united creed. At this point Piper was only a step from Thornwell's adage: The Church has a creed, a faith, she does not have opinions. His devout thought on these matters undoubtedly reflects the soul agony by which the Pastors of the Confessional Church came to their celebrated Dahlem Declarations. It reminds the student of Presbyterian history of the drafting of the Scottish National Covenant in 1638. When men's lives are at stake they think long and pray humbly until God makes His mind clear to all from His Word, and then like the covenanters they are ready to sign with blood drawn from their own veins. —Wm. C. R.

# The Book Of Deuteronomy

By Edward J. Young, Ph.D.

*This is the seventh in the series of articles on Old Testament Introduction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pennsylvania.*

The last book of the Pentateuch was called by the Hebrews, "Now these are the words." Its title, Deuteronomy, was given to it in the Septuagint translation, and means "a repetition of the law." The book consists of addresses and accompanying exhortations delivered by Moses in the plains of Moab. But Deuteronomy is far more than a mere copy or repetition of the previously given law. It is rather an exposition of the law. It brings forth or rehearses the law and explains it. A large part of the law had been delivered about thirty-eight years previously, and now there had arisen a new generation, ready to enter the land of promise. When the earlier law was given, we read often that the Lord spake unto Moses. In Deuteronomy, however, we read that Moses, at the command of the Lord, speaks unto the people. Deuteronomy, therefore, may be regarded as a Divine rehearsal and interpretation of the Sinaitic legislation, given for the purpose of preparing the people for their entrance into Canaan.

## Analysis Of Deuteronomy

The book of Deuteronomy consists of three principle discourses, followed by three brief appendices.

### I: The First Discourse

(1:1 - 4:43)

(a) Introduction 1:1 - 5. The time and place of the deliverance of this address. The words were given by Moses in the land of Moab in the fortieth year, eleventh month, and first day of the month.

(b) An interpretative recital of the nation's history from Horeb to Moab. 1:6 - 3:29.

(c) Upon the basis of this remarkable recital of the nation's history, Moses exhorts the people to obedience and, in particular, to refrain from idolatry. 5:1 - 40.

(d) An appendix. The gracious provision of the three cities of refuge on the east side of the Jordan. 4:41-43.

### II: The Second Discourse

(4:44 - 26:19)

(a) Introduction. It is clearly stated that this is the law which Moses spoke unto the children of Israel. 4:44-49.



(b) An exposition of the foundational law of the theocracy. 5:1 - 11:32. Under Divine inspiration Moses repeats the Ten Commandments, upon which the theocracy is to be built, and engages in an extended exposition of them. This exposition is intermingled with exhortations to faithfulness and obedience.

(c) A discussion and exposition of some particular laws, e. g., worship, ritual cleanness, tithes, firstfruits, the principal feasts, the law of the prophet, priest and king, etc., 12:1 - 26:19.

### III: The Third Discourse

(27:1 - 31:30)

This section is predictive in nature and aims to point out that blessing follows obedience but disobedience brings a curse.

(a) The law is to be inscribed upon tables of stone and set up on Mt. Ebal (27:1 - 10); it is then to be ratified by an antiphonal promulgation from Mts. Ebal and Gerizim of blessings and cursings (27:11 - 26).

(b) Warnings against disobedience of the law 28:1 - 29:1.

(c) An Enumeration of God's blessings to the people and an exhortation to choose between life and death, good and evil 29:2 - 30:20.

(d) Moses' farewell words to the people and his formal appointment of Joshua 31:1 - 30.

### IV: The Three Appendices

(a) The Song of Moses 32:1 - 52. (b) Moses' blessing of the tribes 33:1 - 29. (c) The account of Moses' death and burial 34:1 - 12.

### Modern Negative Criticism And Deuteronomy

According to the documentary hypothesis, particularly as it is associated with the name of Julius Wellhausen, the book of Deuteronomy was not written by Moses as it claims to be. Instead, it was produced (or at least part of it) during the reign of Josiah King of Judah (622 B. C.). It will be remembered that during the reign of this king a copy of the Law of God was discovered while repairs were being made in the Temple. Many critics have asserted that this was not the entire Pentateuch but only the book of Deuteronomy.

The unknown authors of Deuteronomy, whether they were priests or prophets or whoever they were, composed the book in order to produce a religious reform, namely, the centralization of worship at Jerusalem. It has been widely held that until the time of Josiah the Israelites might erect altars and worship wherever they desired. Deuteronomy, however, was supposed to be written in order to bring about a stop to this practice.

This is, of course, but a bare presentation of this critical view. However, even such a meagre presentation places the issue squarely before us. Is Deuteronomy the work of Moses, as it clearly claims to be, or is it the product of unknown authors who lived at the time of Josiah?

The intrinsic weaknesses of this fundamental dogma of the dominant school of modern negative Old Testament criticism are more and more beginning to appear. Dr. Adam C. Welch of Glasgow, a patient and careful scholar, and one who by no means is a conservative, has been showing most convincingly in his writings that large portions of Deuteronomy reflect a period considerably earlier than that of Josiah. This, of course, was what believers in the Bible had been insisting all along. Now, however, those who espouse a negative form of criticism are becoming more and more convinced that much of Deuteronomy must be earlier than Josiah's time.

There is, of course, a fatal weakness in this "critical" dating of Deuteronomy. It implies dishonesty upon the part of the book's authors. If unknown men produced this book and attributed its authorship to Moses for the purpose of producing a religious reform, it follows that those men were dishonest. There is no escaping this conclusion. Some critics, of course, desire to escape such a conclusion. They tell us that these authors were men of the noblest motives and highest ideals and that they believed themselves to be doing a very honorable thing. Sometimes we are even told that such procedure was customary in ancient times.

In times of antiquity, however, such procedure was not customary in Israel. For the authors of Deuteronomy were not writing a harmless romance. They were seeking to affect the religious life of the people. In order, therefore, to produce a certain type of religious life they employed the name of Moses. They knew that their own names would carry little or no weight, hence they used Moses' name. Now, judged by Divine standards—and those are the only legitimate ones—these men did a wicked, dishonorable thing. They sought to obtain a noble and honorable end by the use of an ignoble and dishonorable method. Can we seriously believe that a book, so lofty and sublime as is Deuteronomy, was produced in such a manner?

When Satan sought to tempt the Saviour, our Lord took upon His lips the words of this book, and He prefaced these words by saying, "It is written." (See Matthew 4:4 - 10; Luke 4:4 - 13). For every true Christian this settles the matter. Can we for an instant believe that He who was holy, harmless and undefiled, would have sought to silence the Evil One by means of words which were produced in a dishonest way? The thought is blasphemous. It is one of the greatest blots upon the history of modern negative criticism that in arrogant and sure fashion it has ignored or overridden the use which Christ made of Deuteronomy. We who name the Name of Jesus must pay to this book reverence which He paid to it, for the servant is not greater than his Lord. This book claims to come from Moses. Let us, therefore, humbly accept that claim and read this book with belief and trust, remembering that it once provided words which were able to silence the arch Enemy of man kind.

### Deuteronomy And The Pentateuch

It has sometimes been asserted that there are serious divergences between Deuteronomy and the previous books of the Pentateuch. For example, in the books of Leviticus and Numbers a distinction is made between priests and Levites. In Deu-

teronomy, on the other hand, this distinction is said to be obliterated, since Deuteronomy speaks of "the Priests the Levites." Is, however, this distinction actually obliterated? As a matter of fact, the distinction is not done away, but it must be remembered that Deuteronomy has a different emphasis from the earlier book. When Deuteronomy was written, the legislation of Leviticus was in operation, and after the time of Leviticus the designation "the Priests the Levites" seems to be generally employed. It is used in Chronicles, Jeremiah and Ezekiel. The book of Deuteronomy makes explicit reference to earlier laws which are known only from Leviticus and Numbers (e. g. Deuteronomy 24:8,9 with Leviticus 13.14). The fact that in Deuteronomy the tribe of Levi is assigned priestly functions does not obliterate a distinction between priests and a lower order of Levites, for the whole Levitical tribe was called to holy service. The explanation of the so-called divergence between Deuteronomy and Numbers is to be explained upon the basis of the fact that Deuteronomy, being composed after the earlier law was put in force, has a different emphasis. There is no real divergence or contradiction.

More important is the charge that Deuteronomy permits worship only at one sanctuary, whereas Exodus permitted the erection of a multiplicity of altars. The passage in Exodus to which appeal is made is 20:24, "—in all places where I record my name I will come unto thee, and I will bless

thee." A careful study of the passage in Exodus will show that it did not permit the Israelites to erect altars wherever they desired. Such altars were to be built only where God had recorded His Name. This was one of the first laws revealed at Sinai and appears in the Book of the Covenant. It was to serve the people in the days of their nomadic life. The law in Deuteronomy points forward to a settled existence and hence is not in conflict with the earlier law.

These words of Moses, therefore, are best understood when they are regarded as a recital and exposition of the earlier law. They are well designed to meet the daily needs of the people. And one may readily understand why this book, which prepares for the prophet, priest and king, was so delighted in by Him who is the true Prophet and Priest and King.

### The Law Of The Prophet

The Divine warrant for the establishment of the prophetic institution is given in Deuteronomy 18. The prophet was not on a level with the soothsayer and diviner of antiquity, but was raised up of God to serve as a mediator between God and the people. The prophet was raised up from the Israelites and stood before the Israelites as a representative of God. In the establishment of the institution of prophecy appears with unusual clearness the high supernaturalism of the Old Testament religion.

# THE TWO ALS

By Rev. Robert F. Gribble, D.D.

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One of the screams of the age is the symposium of recent press articles on Prohibition and Repeal put out by the makers of spiritous liquors. It was touched off by the demise of one, Al Capone. This is a companion set to their bold attempt to retrieve gain out of the fearfully damaging, "Lost Weekend," and a desperate bid for their side of the argument,—if there be any argument for poison.

To say that Mr. Capone's meteoric notoriety is chargeable to prohibition is little short of absurd. "Al Capone a product of Volsteadism." Don't you believe it! What took that gentleman to power and wealth was popular dishonesty, disloyalty, lawlessness, un-Americanism. We read, "Al Capone's regime collapsed under the twin impact of income-tax foes and prohibition's repeal." Hardly! If it had not been for the supposedly decent and self-respecting people who connived at criminality, Al Capone and his crowd had been in no danger of dodging the income-tax or even of owing one! Men high in office sold out for money,—that did it. Justice was bartered in the shambles,—that brought it about. Venality vowed allegiance to vice,—there is the truth of the matter. Doubtless repeal did end a deluge of boot-leg; but even an anti should know that liquor in any other frame would be as lethal. Repeal did not stop drinking—nor by a jugful. But prohibition did cut it down.

That it did not cut it out, reflects no credit on either our government or its citizens. Those who bought the stuff were not any better, before the law, than the notorious entrepreneur who dispensed it and whom they made their goat. For shame!

From the N. Y. Times, Jan. 27, 1947, we read this gem: "The chief product of the law passed in good faith was lawlessness and crime, breeding in a normal morass," when every thinking person ought to know that the disastrous results floated in the trough of reaction, the moral let-down wallowing in the wake of the juggernaut of war, and then rose to monstrous breakers on the subsequent surge of prosperity, fictitious and unparalleled. But the headlines screamed that prohibition did it, and the populace drank it up. But how damagingly to their cause the brewers played upon that: thus: "If there had been no prohibition law, Al Capone might have remained a cheap gunman." How simple! Why not therefore, get rid of crime entirely by abolishing all the laws which penalize it? Then comes chaos! Rather lament: "If there had been no booze, Al Capone might have been made an honest citizen."

Had repeal brought an end to the regime of crime, or had it even seen a cessation of its increase, there might conceivably be some point to



the clamour of the press and the antis. But the golden age did not exactly arrive coincident with the return of whiskey; rather has crime reached an all-time high, with no "blue law" to lay it on. Those who drink said: Look at the lawlessness, behold the vice, see the criminality that have come from prohibition,—that was in the hilarious late twenties. And those who oppose whiskey in every way and in all forms as damaging to the human body and damning to the human soul, say in these unspeakable late forties: Look at the country now: crime has increased geometrically; murder is scandalously common; corruption broadens its front; vice is rampant; law-violation now sweeps up the minors and juveniles.

And don't let anybody think that whiskey is an innocent bystander in the present maelstrom of iniquity! Man-slaughter is steeled for its deed by alcohol; the path of adultery is smoothed by the sex-exciting and reason-dethroning effects of strong drink. There is no moral laxity but is aided and abetted, and no legal procedure that is not jeopardized or flouted by the stuff that men "put into their mouths to steal away their brains." If any has concern for the state, even if not for the seventh commandment, let him take a look at divorce: in 1940, one out of six marriages ended in court; in 1946, one out of four, sworn to before God "Until death us do part," were dissolved by men; in 1946, at the present rate,—if the United States of America stands until that date, it will be one out of two. And if our country does not go the way of others which have violated God's law as well as man's, it will be due to the saving grace of the remnant who sacrifice "personal privilege" and "private joy" in the interest of the State and in the cause of righteousness whatever the cost. But the point here is: The greatest cause of divorce, as the records seem plainly to show, is whiskey.

You can't legislate morals,—no; but you can regulate and indeed suppress overt human acts which are subversive of the common good. How long shall spiritous high times enjoy immunity for murder on the highways and for contaminating everything that's pure and fair! The rebel, and one can almost say, the heedless, heart creates the cry that prohibition will not prohibit. You can't stop prostitution either; but there are few cities in our civilization that now license it. Ask them why. Of course you cannot legislate morals when respectable citizens traffic in bootleg. But let it be remembered that all of those who scoff at the law of any nature, play into the hands of evil-doers, and become allies of every criminal. The arch-gangster made it smart for reputable folk to violate law by selling them contraband; and they, not he, opened the flood gates for the disrespect of all laws, so that racketeers rose to multi-millionaires, with their tenacles threatening to throttle every manner of enterprise that did not bow to blackmail. Here is the reason for Al Caponism.

If people do not want the law enforced, then it cannot be enforced. The operation of moving-picture shows on Sunday is a fine illustration of the sad fact. And the reason why murder is not so widespread as gangsterism was two decades ago, and even more flagrant than it now is in our land, is that the majority of the populace, tinged with the fundamentals of Christianity and motivated by the law of self-preservation and common sense, want the law against murder enforced. Yet even that desire does not prevent the deed. Should

we therefore erase such a statute that does not prohibit? Hardly! Of a certainty the enactment against the making and selling of liquor will not prohibit if people do not want it to do so. No law prohibits any criminal who is set on crime. But at the lowest estimate it is hardly a fair deal for one to shout vociferously that prohibition will not prohibit, and then by violating the law, to do all that one can to see to it that it does not prohibit! If prohibition is again made the law of the land—and God grant it!—it will be done by orderly democratic process; and when so done, all worthy citizens of our representative democracy will be bound by the law. If it should not prohibit them, they will yet know that they are law-breakers and partners in crime with all who strike at the foundations of good government. When will people learn that Democracy can survive only as it is prepared to "impose on itself a discipline as strict as that which a dictator fixes on a totalitarian state." Hitler's prohibition attitude regarding his own vandals should forever be a warning to all who care for freedom, and a burning shame to those who in the name of personal liberty contribute to the decline of the West.

The Devil knows that if we have an anti-whiskey law and if the better element of the citizenry stand behind it, it can be enforced. And the price will not be as high as the saloon. It may be true that "none but the Puritan, Anglo-Saxon folk have the sumptuary laws," and that "they comprise but one-fourth of the world's inhabitants;" but the answer is: Look at that one-fourth! Plenty of folk in this world of oppression and despair would count themselves most fortunate to be included among them.

It is to be expected that the Brewers' Foundation Incorporated would claim that prohibition is a "worse evil." And we do not doubt that they warned for years that prohibition is "in itself an evil thing," and that "this corruption must not happen again to our country, our families, and our children." This quotation is classic in the annals of infamy. When the hawk champions the cause of the baby chick, when the wolf takes upon himself the protection of the new-born lamb, when the snake gives his troth to the fledgling, then let whiskey prate about protecting women and children and the homes of our land! The real reason why the manufacturers of liquid death oppose prohibition is hardly the high and altruistic stand that prohibition means increased vice and criminality. The rather is it that such a regime tends to ruin the trade. Page the idol-makers of Ephesus when Christianity came to town! People who deal in nefarious goods are not commonly burdened with the problem of conformity to law. A sudden burst of religious loyalty or of patriotism from some quarters gives impression of being reddish and smelling like fish.

The makers of liquor advocate moderation. Moderation! Has any member of Alcoholics Anonymous an answer to that? Their only hope is total abstinence. And that same total abstinence is the only guarantee to any person that he or she will not have to join the A.A. Removing temptation, instead of parading liquor-lures, is the surer route to welfare. Prohibition will at least reduce the chances of alcoholism; and any move towards the ideal will bring joy to the one who has experienced alcoholic hell, as to all others involved. "No man sinneth to himself." Behold a proverb:



As the lion said of the lamb, kill him gently; so the distillers and moderation.

But we understand that the Yale Studies also counsel moderation. In that name do we refuse to aid the gullible and unfortunate until they are down; and then in quasi-altruistic compassion, erect sanatoria, where at a price the "results" can be rehabilitated! But the "alcoholic is a sick person,"—it cannot be doubted,—the first drink showed that. And "alcoholism is a disease." So mote it be. Yet rarely does one hear of two fingers or a thimble of strong drink as a preventive to sottishness. Moderation! A little small-pox in vaccination counteracts the real disease: moderation in whiskey is an R.S.V.P. to ruin. The argument that we need drink for taxes to operate the government and to maintain the schools, lacks the elements of common sense. It is robbing Peter to pay Paul, and with compounded vengeance. The truth of the matter is that someone is getting rich out of booze.

Still the old cry is with us: "Prohibition won't prohibit." Tell that to the Devil: you will not get a prohibition vote from him! Make mention of it to any drunkard. Notify the poor sot who would

quit if he could: you know him: the whole world vs. one soul . . . Talk with one snatched out of living-death clutches. Give an audience to Prince Edward Island. There, long time prohibition has brought blessing untold; there, is no law enforcement problem; there, unbelievably scant crime. Interview Evangelist Sam Jones. His son at the point of death, the Doctor advised whiskey as the only hope of reviving him. "Do you say that whiskey is the only thing that will save his life?" "Nothing else." Thereupon the father, himself a reformed drunkard redeemed from the hell of drink by the grace of God, and knowing what was involved, said: "Then—let—him—die."

The two Als: Al Capone; Alcohol. The man Al has gone, no longer to menace the State, to loot, to kill, to make rich those in league with him. Alcohol is still with us, dangerously powerful, murderously vicious, waxing fat on his deluded allies; and the end is not yet. But how much closer to the golden age this sin-cursed world would be if over the latter as over the former, the strong arm of the law, in fervent charity, could write: R.I.P.

## THE MORAL LAW

(Matthew 5:17-18)

By Rev. A. R. McQueen, D.D.

Dunn, N. C.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

The law referred to in the text is the Moral Law, so called because it distinguishes between right and wrong in the actions of mankind in their relations toward one another and toward God. This law is the perfect expression of the character of the perfect God, who has commanded all men to "be ye therefore perfect, even as your Father which is in heaven is perfect."

In an evil hour the "Father of lies" beguiled the first parents, and they sinned against God by eating the forbidden fruit. Spiritually, they died instantly, and physically at the end of their days, and "through one man, sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned," and "all have come short of the glory of God."

The moral law can no longer be a means of life, it can only demand that the justice of God be applied to sinners for their violations of the law, but it is the rule of life. The demands of civil law are not nullified because criminals violate it. It is still the rule of the nation. Criminals continue to pay the penalty for their crimes. The moral law is not nullified because men violate it and do not and cannot keep it perfectly. The Savior suffered as a substitute for those who believed in Him as their Savior and besides they suffer humiliation and shame here for their wrongdoing. "Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth." While the law is no longer a

means of life, still the teaching of the law produces most desirable results. The Scriptures teach us that the law is our school master to bring us unto Christ. "They that are whole, need not a physician." No man consults a physician unless he at least thinks he is ill, no matter how skillful the physician may be. If the physician shows him certain symptoms of a dangerous disease, he will accept the treatment. Sinners are aroused to a sense of their lost condition by hearing the divine law expounded, the sentence of eternal death which abides upon him, and the voice of an accusing conscience which declares the hopeless condition of the sinner, often bringing the vilest of sinners in penitence to the feet of a merciful Savior. Again, the preaching of the law often brings the backslider back into the fold, fearful lest he may have already become a castaway forever. Many of those who will never be saved are restrained by the fearful pronouncements against sin from becoming as wicked as they would be without hearing the penalties of a violated law. Their influence for evil will not be so strong, nor their punishment so great. It also tends to foster high moral practices in those who otherwise would be vile and degraded.

Another fact in connection with the power of the moral law is that it is spiritual, and must be interpreted spiritually. The law is to regulate not only the actions of mankind, but also the thoughts, motives, and desires of the heart. "A good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure of his heart bringeth forth that which is evil; for out of the abundance of the heart, his mouth speaketh." Anger without just cause is the soul's murder, and lust is the soul's adultery, covetousness the soul's theft. It is easily seen why





"He restoreth my Soul." Ps. 23:3

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God has commanded men to "keep the heart with all diligence, for out of it are the issues of life."

Not only has God given this law for the government of mankind for all time, but He has provided for its teaching to the ends of the earth. One of the functions of the priests of the Old Testament days was to teach the people the law of God. Besides these were the authoritative and infallible teachers of God's will, "whom God promised to raise up from the people and direct their speech with His own wisdom and authority—their words were God's words," for the word of the Lord came unto these prophets saying, "Thus saith the Lord."

There is a striking resemblance in the awfulness of the charge given by God to the prophets of the Old Testament and the charge given the disciples when he sent them out to preach. Isaiah was commanded to say to the Israelites of his day that they were "a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy unto us deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Their request was granted. The prophet told them that God would break their nation as a "potter's vessel is broken in pieces." One shudders to think how this race was crushed in the last world war.

Ezekiel was told that if he failed to warn the wicked man of his sin, the wicked man would die in his sin but his blood would be required at Ezekiel's hand. If Ezekiel warned the sinner of the consequences of his wicked ways and he refused to repent, he would die in his sin but Ezekiel had delivered his own soul.

Much more stern was Christ's charge to his disciples when he sent them out to preach: "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he has killed hath power to cast into hell; yea I say unto you, Fear him."

When he sent the apostles out to preach, he commanded that into whatever city they entered and were not received, they were to go out into the streets of the city and say: "Even the dust from your city that cleaveth to our feet, we wipe off against you: Nevertheless know this, that the Kingdom of God is come nigh. I say unto you, that it shall be more tolerable in that day for Sodom, than for that city."

At the close of the Savior's earthly ministry, he said to the apostles, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

There is no suggestion of a request here. It is a command! He had died for them on the Cross a few days before, and he knew that he was sending some of them to certain death—Peter, James the brother of John, Paul and others, besides the millions of martyrs who had died gloriously rather than to deny their Lord.

In Paul's description of the foe we face—the devil and all his angels—and the necessary armor for the battle, he mentions only one weapon, "the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit."

The early settlers in this country used the armor and the weapon; and the result was a God fearing people. Today the armor and sword of the Spirit are not being used as in the earlier days and the result is lamentable, crime of every kind is rampant, immorality is at its worst, the F.B.I. and other officials are calling on the Church for help. "God is angry with the wicked every day" and Christ commanded that the "all things whatsoever he hath commanded to be preached" to the world. There is too much preaching of the "Smooth things," and the eternal "Either—Or" is being neglected sadly.

## Sabbath School Lessons

By Rev. J. Kenton Parker

### Lesson For April 20: The Kingdom Strengthened And Enlarged

Scripture: I Samuel 18-20; II Samuel 5:1; I Kings 2:11. Devotional Reading: Psalms 28.

Just as our previous lesson centered around Saul, so this one revolves around David. Although the kingdom was established under Saul and for a time seemed to be succeeding, his utter defeat and tragic death almost spelled its doom. But God had already chosen Saul's successor who was to rescue Israel from her enemies and strengthen and enlarge the nation.

David, "the shepherd boy of Bethlehem," was "Like Martin Luther, very brave, very musical, and very religious." Despite his greivous sins and faults, he was at heart a "Jehovah man."

We can, of course, only give a brief summary of some of the events of his most interesting career. We meet him first as:

**A Country Boy**, the youngest of a family of eight sons. I Samuel 16 gives us the account of his being chosen and anointed: "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." David's outward appearance was not bad for "he was ruddy, and withal of a beautiful countenance (Heb. "fair of eyes"), and goodly to look to," but it was David's heart that was the best thing about him, for we are told that he was "a man after God's own heart." We now find David:

**A Court Favorite**. "And David came to Saul, and stood before him: and he loved him greatly; and he became his armorbearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand



before me; for he hath found favor in my sight." He, with his harp, acted like good medicine upon the evil heart of the king. By his victory over the giant Goliath, his wise behavior before all the people, and by his courage in fighting the Philistines, he soon became the idol of all: "But all Israel and Judah loved David, because he went out and came in before them." The king's son, Jonathan, "loved him as his own soul," (he was promised Saul's elder daughter in marriage, (he was later given Michal, the younger daughter), and everything seemed to be going smoothly for him. This did not last. An insane jealousy soon took possession of Saul, he "eyed David," "was afraid of him," and tried several times to kill him, casting his javelin at him even as he played before him. The song of the women in 18:7, in which they said, "Saul hath slain his thousands, and David his ten thousands," either started this feeling, or greatly increased it. David and Jonathan consult together, renew their strong covenant and David becomes:

**A Constant Fugitive** from the insane and revengeful king, his father-in-law. The remaining chapters of I Samuel are mainly taken up with this period of David's life. He fled from his native land and made his home for a time with Achish, king of Gath, where he had to feign madness to protect himself. Coming back to the cave of Adullam, he gathers together a band of followers, "every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men." He rescues Keilah from the Philistines, but has to flee from that city, "And David abode in the wilderness in strong holds—and Saul sought him every day, but God delivered him not into his hands." Twice he has an opportunity of slaying the king, but refuses to touch the Lord's anointed. Each time Saul seemed repentant, but David finally leaves the land again and takes up abode with the Philistines, and is providentially saved from having to fight against his own people. (See Chs. 27, 28, 29).

These chapters make sad, but interesting and instructive reading. David was enduring hardness, but he was learning many lessons and being fitted to be a better king.

The end of Saul is near. In desperation he consults the witch of Endor and learns that his fate is sealed. He and Jonathan are both slain in battle at Gilboa, Saul falling upon his own sword after being wounded.

David's lament at the death of Saul and Jonathan is a beautiful expression of his love for the one and his respect for the other as the anointed ruler of his people. His whole behavior shows a great deal of tact, wisdom, and knowledge of men. He was the one man able to handle the delicate situation, and he handled it in a most statesmanlike manner. Not only was this true, but we find him consulting God as to his course of action: "David enquired of the Lord saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron." He accordingly goes up to Hebron where he is

**Crowned king** of Judah. Abner makes Ishbosheth, Saul's son, king of Israel. "There was long war between the house of Saul and the house

## Does The World End In America?

"My little boy is very happy now," writes a Jewish mother from Poland, "and keeps asking whether America has woods and fields as we have here and whether the world ends there. I told him that it probably does not end there, but that maybe one day we may be able to begin a new life there.

"I feel such immense gratitude for your interest in me and my two children that I hasten to express my deepest regards and admiration for your Christian interest. I know it is the Lord Jesus Christ who kindles a flame in the hearts of people making them sensitive to the misery of others. Thank you for all your wonderful parcels and help.

"Your missionary, Rev. Sergeant, has supplied us with coal and our home is warm now. My little six months' old daughter is happy too. She looks so beautiful in all the things you have sent from Philadelphia.

"My little boy greets you and all the friends and wishes to thank them for the love shown to him and his little sister."

This is a typical letter from a Hebrew Christian sister in Poland who is being helped and into whose life a ray of hope and sunshine has been brought in the name of the Lord Jesus Christ.

In many parts of the world there are thousands like this family—weary, hungry and disconsolate. Your prayerful fellowship with us will enable us to reach out a helpful hand to them. Please pray for us and our ministry, that the Lord Jesus Christ may be made manifest to the sorely distressed remnant of Israel through your love.



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of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." This general statement in II Samuel 3:1 sums up the history of these seven years. Ish-bosheth is finally slain and his head brought to David who caused his murderers to be hanged. (In all this we see a mixture of wisdom, shrewdness, and the naturally tender heart of David). David is immediately and wholeheartedly chosen by the northern tribes and:

**Crowned king** of all Israel. He takes Jerusalem and makes it his capital of his kingdom instead of Hebron.

One of his first acts was to bring the ark to Zion with great ceremony and rejoicing, and announce his purpose to build a house for the Lord. God will not allow him to do this for his hands are stained with blood, but He is pleased with him and makes some gracious promises to him. (see II Sam. 7.)

He subdues his foes and organizes his army, making Joab commander-in-chief. He surrounds himself with "mighty men" who are a great help to him. He remembers his covenant with Jonathan and shows kindness to Mephibosheth, son of Ish-bosheth, who was lame in his feet.

We now come to the dark blot upon David's character. God tells us the truth about even the greatest of His servants in order that we may see the frailty of men, and profit also by their failures. We see David now as

**A Convicted and Chastened Sinner:** Repentant and Forgiven, but having to reap a bitter harvest from the seed he sowed.

The story of David, Bathsheba and Uriah—the story of adultery and murder—is most familiar, so we will not dwell upon it, but more upon the consequences in David's after life. The king tries to "keep silent" and hide his sin, but his conscience makes his life like a burning fever; he cannot rest day or night, for the hand of the Lord is heavy upon him. Nathan, the prophet, comes with his pathetic story and his, "thou art the man," to bring conviction, or at least confession—for the guilty monarch must have been convicted before. And Nathan said to David, "The Lord also hath put away thy sin; thou shalt not die," but the child died, and the sword never departed from his house. (To see the genuineness of David's repentance, read the 51st and 32nd Psalms.)

We begin now to see the consequences in the family of the king. Amnon and Absalom, two of his sons are conspicuous examples. The former commits a terrible sin against the sister of Absalom, and in revenge, Absalom has him murdered. For a time David exiles his "fair and traitorous" son, but through the cunning of Joab brings him back. By flattery and fair promises he wins the hearts of the people and rebels against his father. His rebellion almost succeeds. David's grief over his slain boy is one of the most touching scenes in the Bible, and his cry, "O my son Absalom, O Absalom, my son, my son," still rings in our ears. No doubt the bitterest part was the knowledge that it was largely his fault. His excessive grief endangers the kingdom, and rebuked by the coarse and cruel, but loyal, Joab, the king "sat in the gate" and received his victorious people, and finally the kingdom is reestablished.

In Chapter 22 we have one of David's beautiful Psalms of thanksgiving.

His sin in numbering Israel is punished by the three day's pestilence which is stayed when the king rears an altar and makes his offering.

"Then Adonijah, the son of Haggith exalted himself saying, I will be king." This conspiracy was nipped in the bud and Solomon anointed king, leaving the kingdom in stronger and wiser hands.

### Lesson For April 27: National Glory And Decay

Scripture: II Samuel 5:9; I Kings 1-11. Devotional Reading: Psalms 72.

In the Messianic Psalm 72 (Devotional Reading), we have the picture of the King, "greater than Solomon," and a beautiful description of His reign. "He shall judge thy people with righteousness, and thy poor with judgment." "He shall have dominion from sea to sea, and from the river unto the ends of the earth." "Yea, all kings shall fall down before him: all nations shall serve him." "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." The glory of **His kingdom** shall never depart or decay.

There was national glory under David as we see in II Sam. 5 and 9. He was successful in conquering all his enemies, in making alliances with Hiram, in organizing his court, in surrounding himself with "mighty men," in his kind treatment of Jonathan's son, in preparing material for the house of God, and the wise conduct of most of the affairs of the nation. It was under Solomon, however, that this glory was seen in its fullest so that "Solomon in all his glory" became a proverb.

He made a **Wise Beginning**. (Chapters 1-2, 1 Kings). It was through the wisdom and guiding hand of Nathan and Bathsheba, under God, that Solomon was crowned king and the conspiracy of Adonijah and Joab to make the former king, was quickly "nipped in the bud." Adonijah is spared for a time, but is put to death when he makes the request that Abishag be given him as his wife, for Solomon immediately "sees through" this as endangering his right to the throne.

David gives his son a solemn admonition to "keep the charge of the Lord thy God and walk in all his ways." He also gives some rather vindictive directions, (as it seems to us), concerning Joab and Shimei. The spirit of forgiveness is not prominent. This may have been the only wise way to treat these two. Solomon carries out these instructions, and in other ways takes steps to make himself secure as king.

As we have seen, the shrewd, but indiscrete request of adonijah led to his death: Abiathar, the priest, who had followed Adonijah when he revolted, was thrust out of the priesthood: Joab was slain although he had taken refuge in the tabernacle and had hold of the horns of the altar: Shimei was ordered to build his house in Jerusalem and stay there; that the moment he crossed the brook Kidron, he would surely die. This he soon did, and was slain.



**His first Unwise Step.** Chapter 3:1-3. "And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." This was an entering wedge for much of the evil that came later. Why do God's people so often become unequally yoked together with unbelievers? He had not yet departed from God, for we read in verse 3 of this same chapter, "Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places." This seems to indicate another slight departure from God. Sins usually begin in small departures from the "straight and narrow way."

**His Wise Choice.** In Gibeon the Lord appeared to Solomon in a dream and said, "Ask what I shall give thee." His answer in part was, "I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people,—a great people—give therefore thy servant an understanding heart." This answer so pleased the Lord that he not only granted his request, but added "riches and honor." He asked for a good thing—something which every ruler ought to covet—and he had the proper attitude towards his great responsibility, and a fine feeling of genuine humility. We sometimes wonder whether he should not have gone a step further and asked to be made a **good man**, wise enough to rule his own heart and life as well as his nation.

**A Wise Decision.** 3:16-28. In these verses we are given a sample of Solomon's wise judgments—the well-known case of the two women and the dead and living child. "And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him."

**The Greatness and Glory of Solomon.** Chapter 4. In the first part of this chapter we have the organization of the kingdom, with a list of the chief officers. Some expressions in this chapter show how glorious was his reign. (see II Chron. 9) His provision for one day is given in verses 22 and 23; the extent of his dominion in 24; "and he had peace on all sides round about him"; "And Solomon had forty thousand stalls of horses for his chariots"; "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the seashore"—"For he was wiser than all men";—"And there came all people to hear the wisdom of Solomon, from all kings of the earth."

**The Building of the Temple.** Chapters 5, 6. This was his greatest work. He sets about it early and with great zeal. Hiram, king of Tyre, becomes his ally and helper, furnishing timber and men. We have in these chapters the account of the building of this most costly and beautiful house of God, and the furniture to put in it. It took seven years to complete this task.

**His Other Buildings.** Chapter 7:1-12. Solomon was a great builder, both of houses and cities. He was thirteen years building his own house. Is there some indication in this comparison that he was beginning to put self before God? He also built the house of the forest of Lebanon, and a marvelous throne of ivory overlaid with gold. (See 10:18-20). All this program of expensive building became a burden upon the people.

**The Dedication of the Temple.** Chapter 8. This was a tremendous event. Solomon made a great

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speech and a great prayer. This is the longest prayer in the Bible, and coming from the lips of such a man, is full of beautiful expressions. "If any man trespass against his neighbor—then hear thou in heaven, and do and judge thy servants"—"When thy people Israel be smitten down before the enemy—then hear thou in heaven, and forgive the sin of thy people—When heaven is shut up and there is no rain—then hear thou in heaven, and forgive the sin of thy servants—If there be in the land of famine, if there be pestilence,—then hear thou in heaven, and forgive, and do—Moreover concerning a stranger, that is not of thy people Israel—Hear thou in heaven—and do—that all people of the earth may know thy name, to fear thee—If thy people go out to battle—then hear thou in heaven—If they sin against thee, (for there is no man that sinneth not),—yet if they bethink themselves—and so return unto thee—then hear thou their prayer—and forgive thy people—For they be thy people, and thine inheritance" The wonder of it is that a man who could pray such a prayer would soon depart so far from the Lord Whom he recognizes as the God of heaven and earth, and especially of His people Israel. Surely, the human heart is deceitful above all things.

**God's Conditional Promise, Chapter 9:1-9.** The first part is a glorious promise with its condition,

"and if," followed by a solemn warning introduced by, "but if."

In Chapter 10 we have the Visit of the Queen of Sheba, and some other glories of his reign—"So king Solomon exceeded all the kings of the earth."

**Beginnings of Decay.** Chapter 11. It was first moral and spiritual decay, followed by its consequences in political and national life. These words explain the decay: "But king Solomon loved many strange women"—"His wives turned away his heart after other gods"—"Solomon did evil"—"The Lord was angry with Solomon"—"The Lord stirred up an adversary" (vs. 14)—"Another adversary," (vs. 23)—"And Jereboam," (vs. 26). The kingdom was to be divided.

Another king beginning well and ending badly; another proof of the perversity of the human heart. The Bible tells the truth about its great men. We have the foolish wise man, the weak strong man, the poor rich man, the bad good man: that as Paul says, no man can glory in himself, but only in God. Let not the wise man glory in his wisdom, or the mighty man in his might, or the rich man in his riches, or, as Paul again would say, the good man glory in his goodness, but only glory in knowing and loving and obeying God.

## Young People's Department

Edited By Rev. W. G. Foster

### April 20: Want A Job Working For A King?

#### Introduction

Those of us who believe on the Lord Jesus Christ are called to walk even as He walked. At the age of twelve we find Christ answering His parents when they found Him in the Temple; "Did you not know that I must be about my Father's business?" (Lk. 2:52). Later in life He referred to the "works which the Father hath given me to finish." (Jno. 5:36). And when we believe on Him we are born again and of us God then says "we are his workmanship, created in Christ Jesus unto good works." (Eph. 2:10). Every one who is a real Christian is called to some definite, specific service for which God has prepared him by the Holy Spirit.

But in the Kingdom God does not force, He calls, equips and guides. But we must answer. Assuming that we are members of His Kingdom He is calling us to a job, working for the King of kings. Many are the tasks that we can do for Him—preaching, teaching, healing, giving, singing, building. Each one of us must look at the world to see its need, look at ourselves to find our abilities, and look at the Bible to find God's purpose, then step out as God leads us. But as we think of service there are three parables of our Lord that remind us of our service in general. Before studying specific calls to Kingdom work let's examine these parables of service.

#### Scripture Lesson

**1. Our Common Opportunity: The Parable of the Pounds. Luke 19:11 - 28.** In this parable every

man received a pound and he was to go out and invest that pound in fruitful service for his master. Every one of us who is a Christian has some ability given us by the Lord and every one of us must go out and serve with that ability. We all have a common opportunity for service, and none is excused from service.

**2. Our Different Responsibilities. The Parable of the Talents. Matthew 25:14-30.** In this parable each servant received a different amount of property. Not all of us have the same abilities, some of us are ten talent some five, and some one. The point to this parable is that of responsibility. The more ability and opportunity we have the more fruit we are expected to bring.

**3. Our Final Reward. The Parable of the Laborers. (Matt. 20:1-16).** This parable is very difficult in one sense, and yet it is not at all if we keep in mind the context and remember that it is not an axonomic treatise, nor is it a presentation of God as an arbitrary tyrant who indulges His whims at the expense of His servants. It is a story that simply illustrates that we shall be judged on the basis of our faithfulness. Those who had worked for only an hour had been faithful for that hour, even as had those who worked all day. The measure of our reward is not how long we have worked nor how much. Our reward is based on how faithful we were to the task God gave us to do, be it little or big.

Putting these things together we see that every one of us who believes in Christ is called to a life of service. We all have an ability that places upon us an obligation to find opportunities of service. None is excused. But we differ in our



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abilities; therefore we differ in responsibility, the greater the ability the greater the responsibility. But when all is over God will not judge us by whether we did a big or little job, but by how faithful we were to the job that God has given.

## Suggestions

This program needs to be arranged in three parts. In one part the fact that all born again believers are called to serve could be presented. (See Introduction above.) Then some one or more could tell the three parables about service and point out their significance. (Scripture Lesson). Then the group should find some way to enumerate the various jobs that need to be done for God and be encouraged to examine their own hearts and abilities to see if God could be calling to some of them.

## April 27: Much Learning Is A Dangerous Thing

### Introduction

These words of our topic this week come from the first half of a couplet in Alexander Pope's "Essay on Criticism." Let us see the whole couplet.

"A little learning is a dangerous thing;  
Drink deep, or taste not the Pierian spring."

Perhaps it might be worth while to go on with a few more quotations from English literature, for they throw light on what we need to know about learning in our day. Further on in the same essay Pope says:

"We think our fathers fools, so wise we grow;  
Our wiser sons, no doubt, will think us so."

And here is one from Francis Bacon: "It is true that a little philosophy inclineth man's heart to atheism; but depth in philosophy bringeth men's minds about to religion. For while the mind of man looketh upon second causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the chain of them, confederate and linked together, it must needs fly to Providence and Deity."

Today we young folks come along through high school and college in a time when we know a little about more subjects than our fathers ever dreamed about. As we come into slight contact with all the great fields of thought and human endeavor we meet with a lot of knotty problems we can't solve, and we see a lot of things wrong with the way the older folks are doing the job of running this world. When we want to run off on some line and an older person puts a restraining hand on our enthusiasm we feel cramped and misunderstood. As we proceed with our learning we need to keep in mind these sentiments expressed by those who

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have gone on before. We need to remember that we have to learn much and see life whole, for partial understanding will lead to a worse state. As we face problems we need to remember that we are not the first generation of young people to face the same problems, and that the day will come when we too will be outdated. And we need to remember that many who have not thought deeply have departed from Christian faith, but the wisdom of the ages has been that to see life clearly and to see it whole leads to Christian faith.

All of this is to say that in our day of popular education we Christian young people need to be so educated that we can out-think, out-produce, and out-live those who have no Christian faith. The Scriptures call us as Christians to join this kind of a life of learning.

### Scripture Lesson

Education is the systematic training of the mental and moral faculties of people. How they use these faculties as trained is beyond the general

scope of our modern objectives for formal education. The ideal of education for the Christian is to educate with real wisdom, for wisdom is knowledge practically applied to the best ends. Thus the Bible calls us to wisdom.

1. Importance of Wisdom. Prov. 4:5-10.
2. Source of Wisdom. Prov. 2:6-7.
3. Pathway to Wisdom. (a) Reverence. Prov. 9:10; (b) Prayer. James 1:5-6; (c) Right living. Prov. 8:13.
4. Nature of Wisdom. James 3:15-18.
5. Heart of Wisdom. Col. 2:1-3; 1 Cor. 1:17-25.

#### Suggestions

Use appropriate hymns and read for a Scripture Lesson Prov. 8:1-13. Have a series of talks on the different points of the Scripture outline above. Bring out the fact that they all lead up to Christ. He is the wisdom of God. Any education that is not pointing to Christ will lead away from truth. Naturally there must be some place in the program where the necessity and value of our Christian colleges are set down. State, secular universities leave out the heart of wisdom; therefore they are doomed to getting knowledge but failing to find wisdom. Here is a little outline that might help you keep in mind the whole of the Christian life:

The Christian Life. Abide in Me.  
The Christian Scholarship. Learn of Me.  
The Christian Walk. Follow Me.

When you begin to talk about Christ as the wisdom of God and say that all education that leaves out Christ is at best inadequate you will be reminded right off that the great majority of the education in America today is based on the five senses and leaves little room for a true Christian approach, and a good bit is absolutely anti-Christian. Don't let that scare you. In a democracy the majority rules, but that does not mean the majority is always right. Remember that the majority was wrong:

1. In the days of Noah. Gen. 6:5.
2. In the days of Joseph. Gen. 37:23-28.
3. In the days of Moses. Ex. 5:1-9.
4. In the days of Gideon. Judg. 7:19-23.
5. In the days of David. 1 Sam. 24:1-2.
6. In the days of Nebuchadnezzar. Dan. 3:26-30.
7. In the days of Darius. Dan. 6:4-9.
8. In the days of Christ. Luke 23:1-2.
9. In the days of Paul. Acts 21:26; 22:22-23.

It does not matter much whether we are on the side with the crowd or not, but it does matter tremendously whether we be on the side of God. If God be for us what care we who be against us?

## Woman's Work

Edited By Mrs. R. T. Faucette

### Church Woman's Calendar

April 1 - 6: Days in the Week of Spiritual Enrichment.

April 6: Easter and War Relief Sunday.

April 13: Christian Education Day.

April 20: Assembly's Training School Day.

Circle Topic: "What Do I See?" First in series of studies in the Sermon on the Mount, using booklet "Thy Kingdom Come — Beginning In Me."

Auxiliary Topic: "Think!" First in series of programs in booklet "Thy Will Be Done—Now!"

expressed in actively meeting need to our utmost ability.

At the 1947 meeting of the Foreign Missions Conference of North America, Christians were summoned to meet the unsurpassed challenges of this new year through a ministry of "relief and evangelism, reconstruction and advance." Yes, the ministry of material relief and reconstruction, necessary as that is, is not sufficient to meet the needs of people today. There must be a yet larger Evangelism—the sharing of the Evangel, Christ our Saviour; and our programs of study and service must be marked by a real advance. This means doing more than we have yet done. Today and all the todays of this new year present to us a greater sense of urgency which should lead us to go even beyond our usual processes and patterns of service.

### A Year Of Unsurpassed Challenge

By Janie W. McGaughey

This new Church year 1947-1948 is indeed one of unsurpassed challenge. Never has there been such colossal human need in the world—famine, hunger, homelessness, fear, cynicism, despair. We cannot sit complacently enjoying our comforts, our blessings. To whom much is given, much shall be required. Ours is the call to genuine compassion

To be ready for this advance, there must be an enriched spiritual life of every Christian, for the measure of our service for Christ is dependent upon our personal communion with Him through which we are enabled by Him to do His work. Such periods as the Week of Spiritual Enrichment, which this year coincides with the pre-Easter week, offers a definite opportunity to prepare for a year of enlarging responsibilities. Let us lay hold upon "the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ when he raised Him from the dead and set Him at His own right hand" where He "ever liveth to make intercession for us."



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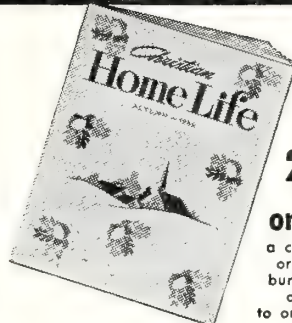
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### The Week Of Spiritual Enrichment

(March 30 - April 6)

How refreshing it is when once in a great while our paths cross that of a radiant Christian in whom we see something of spiritual richness which we desire but have never quite attained because we have felt it was beyond our reach—not for us. Those who have drawn close enough to such spiritual giants testify that there is a secret. No man has a monopoly on God; rather God has been permitted to have a monopoly on a few men. We have only to read the Gospel with its challenge and promise to see that Christians should be like wells springing up and overflowing with life that refreshes and blesses all other life about it. The mediocre Christian is the one that is out of line with God's will. The radiant, vibrant Christian is one who has brought life in line with the will of God for him.

The Week of Spiritual Enrichment is an especially designated time for the women of our Church to seek the fellowship of Christ and let Him give to them the richness and fullness of life

and spirit which He alone is able to give and wants to give. A leaflet "For Personal Use" giving readings from Matthew's account of the experience of our Lord in the days of Passion Week has been prepared by the Committee on Woman's Work to guide the individual in the observance of this Week, which this year is the pre-Easter week, together with some suggestions for meditation, prayer and service, whereby it is believed we may be brought into close fellowship with Christ whose fellowship is transforming and enriching. Some, however, will wish to go much further in their Bible reading during this special week of enrichment and read in full one of the Gospels—Matthew, perhaps—since this is the book for study in the Auxiliary this year. It will be found helpful to read that Gospel in units of thought such as those suggested by Dr. Palmer in her book "Emmanuel" which is the Auxiliary guide to the book study of Matthew's Gospel:

Matthew 1 - 4: The Days of Preparation.  
Matthew 5 - 7: Sermon on the Mount.  
Matthew 8 - 13: Some Results of Jesus' Ministry.  
Matthew 14:1-17:21: Pre-Passion Week.

Matthew 17:22 - 25:46: Passion Week.

Matthew 26-28: Tragedy and Triumph.

Some individuals will wish to read other bits of devotional writing during this Week, such as from Brother Lawrence's "Practicing the Presence of God," Henry Drummond's "The Greatest Thing in the World," Thomas A. Kempis' "Imitation of Christ," Frances Havergal's "Kept for the Master's Use," and Charles Sheldon's "In His Steps."

Prayer will be an important part of this week. And as in the case of physical growth, so in the case of spiritual, exercise is important; therefore, let the Week hold also some experience of Christian service. The leaflet "For Personal Use" will suggest phases of service to which you will wish to add according to the opportunities in your communities; but through some service, let each one seek to extend the blessings of the Week beyond our immediate church and membership.

What we Christians need more than anything is an intimate, happy and constant fellowship with God. Therefore, it is hoped that the experience of this Week will lead us to enter upon the new Church year with renewed dedication to Christ and with some plan or technique for continued spiritual growth. During the Week seek to work out a plan that you feel will produce strength in your Christian life, and then work the plan faithfully, that in the days of the Church year 1947-1948 "the inner man may be renewed day by day," and you may abound in life by God's invigorating Spirit. The leaflet "A Technique for Spiritual Growth," from the Committee on Woman's Work, may be of help to you in formulating your own plan for continued Christian growth. Also let the monthly guides for Christian growth in the **Guidebook for the Presbyterian Woman** serve you in the months of this year, that it may be a year of spiritual development for you, and of enrichment for the lives of all whom you will touch.



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### "If You Care - You Will Share"

April 6 is known as War Relief Day in our Church. The goal set is \$600,000. Your contribution will purchase food, clothing, medicine and other material aid. It will also help rehabilitate Protestant churches and missions.

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## General Church News

### MONTREAT

By Dr. R. C. Anderson

We are making a brief report to the church and to our many Montreat friends that they may have some knowledge of what is going on in our church home.

The force has been greatly augmented by the addition of the new President, Dr. Rupert McGregor, and his assistant, Mr. Greer Johnson, and in the new Pastor of the Montreat Church, Dr. Robert King, and a new Health Officer for Montreat and Elder in the Montreat Church, Dr. Nelson Bell. All of these are making friends and taking hold of the work with zeal, earnestness and efficiency.

Fine progress has been made on the building of the new Alba hotel and if sufficient funds could be quickly furnished, a portion of this building could be ready for use during the approaching

conference season. We have gotten in much material and work should progress rapidly if the weather permits. During the month of February bad weather delayed the work but we trust Spring weather will be more favorable.

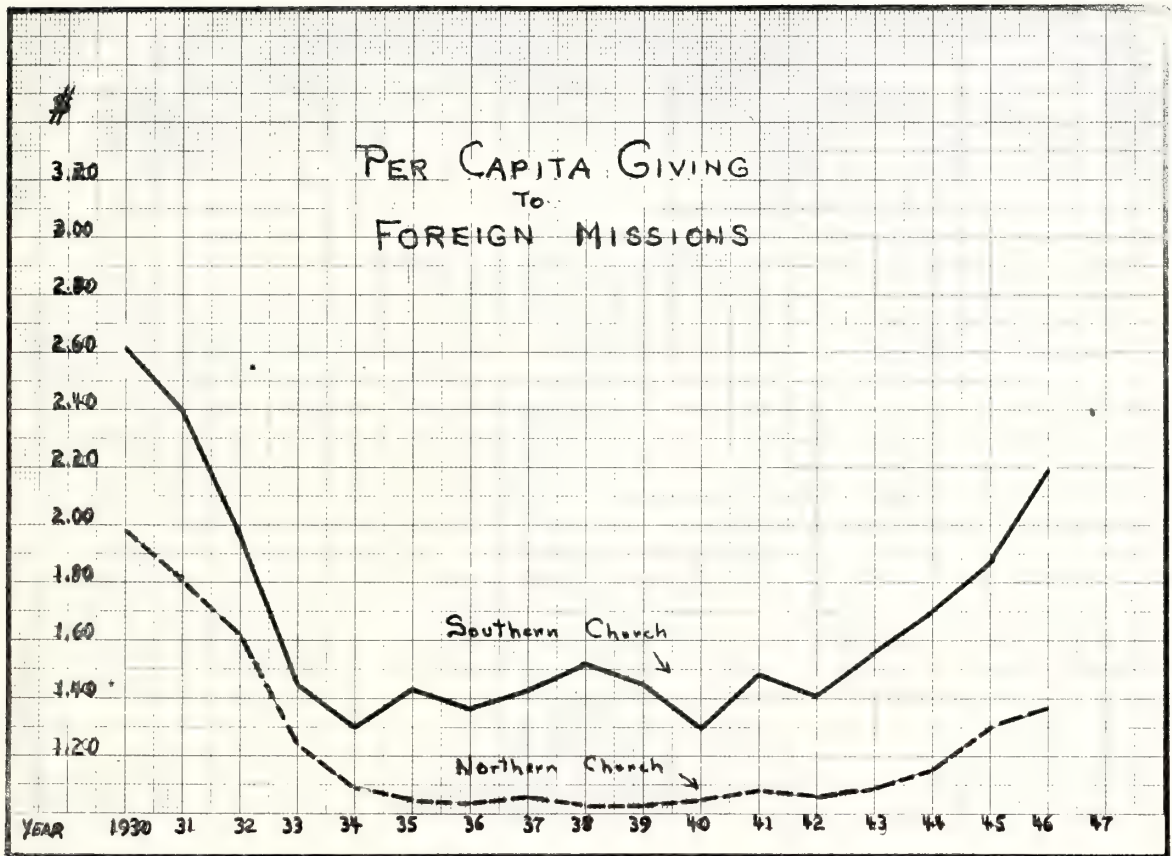
Money available for the continuance of this building has been completely exhausted. We are now confronted with the necessity of borrowing, discontinuing the building or largely increasing our gifts. A strong appeal from the General Assembly, the Stewardship Committee and the Mountain Retreat Association has been made for the \$200,000 needed for the rebuilding of this structure but up to date we have received only about \$20,000 for this purpose. Many small contributions have come from devoted friends, some of the churches and Auxiliaries and we are most grateful and appreciative for these many expressions of devotion to Montreat. We have received very few large gifts. If all of our churches could send in an average of fifty cents per member, the amount would be ample to carry on the work to completion in good form.



# Shall We Merge With The Northern Church?

By Kenneth S. Keyes

## Let's Look At The Facts About



In the February 15 issue of The Journal we saw that the members of our Southern Church have consistently outgiven Northern Church members in supporting benevolent causes—that we give approximately twice as much per member as they do. Let us break this down and look at the giving for Foreign Missions.

In 1930 the Northern Church gave \$1.98 per capital. Our Church gave \$2.61 — almost a third more.

In 1938 when per capita gifts to Foreign Missions in the Northern Church reached a low of \$1.03, our Church gave \$1.52 — 47 percent more.

In 1946 our Southern Church gave \$2.19 per capita — the Northern Church only \$1.37 — an increase of 60 percent over their giving.

Jesus said: "Where your treasure is there will your heart be also." Is it not reasonable to conclude that our members are more definitely interested in spreading the gospel to the lands beyond the seas than are the members of the Northern Church—that such work would suffer if it comes under the control of a church that is not as "Foreign Mission Minded" as we are?

**Next Issue: Giving To Home Missions**

We all regret exceedingly for Dr. McGregor to be forced to incur debt to carry on the work and we would still more regret the necessity of charging more for accommodations at the hotels in order to secure funds with which to liquidate the debt. If all could understand what the completion of this building would add to our church home, if we could only see the meaning of what is being done, sufficient funds would come quickly and freely from willing and happy contributors. The building, when completed, will be a worthy structure of which every Presbyterian will be proud. While expanding all branches of the church's work, shall the home suffer for the lack of a few dollars? Surely not. We believe our people will gladly and quickly respond to meet this pressing need as soon as it is understood.

Let us one and all do our part and pay as we go and not incur debt to the embarrassment of the institution which has gone so well and which was free from all debt when the Alba burned. Let us keep it so.

### Rev. Eberhardt Elected Associate Professor Of Bible

Davidson, N. C., March 3.—At the recent meeting of the Trustees of Davidson College, Rev. Charles Richard Eberhardt was elected Associate Professor of Bible at Davidson College, his duties to begin with the fall term.

Mr. Eberhardt received his preparatory education at Childs' High School, New York City, and at the New York Military Academy. He holds a B.S. degree in Pre-Law from New York University of Edinburgh, completing his Bachelor's degree in 1937 and his Master's the year following. He was taking further graduate work at the University of Basel when his European study was interrupted by the outbreak of war.

In 1939 he attended the Delegate World Order Conference of Christian Youth in Amsterdam, Holland. From 1940 to 1946 he served as pastor of the Presbyterian Churches at Edgewater, N. J., and New Vernon, N. J. In 1942 he was absent from his pastoral duties for a short time when he attended the Navy School for Chaplains but received a medical discharge.

At present, Mr. Eberhardt is a full candidate for the Ph.D. degree at Drew University in Madison, N. J.

### AUSTIN COLLEGE Sherman, Tex.

Sherman, Tex.—Austin College observed its annual Religious Emphasis Week here March 16-23 when three prominent Texas Presbyterians visited the campus.

The Rev. John F. Anderson, Jr., pastor of the First Presbyterian Church of Tyler, a graduate of the class of 1941, and a member of the board of trustees, was the principle speaker.

He spoke each morning, Monday through Friday, at the chapel exercises, and at a city-wide mid-week service on Wednesday evening in the college auditorium.

Serving as counselors were the Rev. W. Jack Lewis, director of Student Work for the Presby-

terian churches at the University of Texas, and Mrs. Dayton Castleman of Texarkana, for more than nine years a missionary to China from the Presbyterian Church.

On Thursday evening, March 20, a religious play, "Via Dolorosa" by Rollin M. Rolfe, college dramatics professor, was presented in the Sherman municipal auditorium to a large audience.

This special week, with the theme "Christ for the Campus," was concluded on Friday evening with an all-college banquet in the college dining hall. Mr. Lewis brought the inspirational message.

### Dr. Caldwell To Accept New Work In North Carolina

Dr. Dan T. Caldwell has been called by the Synod of North Carolina to become its Director of Christian Education. He will assume this new duty, with offices in Greensboro, on July 1st.

Dr. Caldwell has been for six years Director of the Defense Service Counsel for our General Assembly. Prior to this he held pastorates in Petersburg, Virginia and Wilmington, North Carolina. He received his education from Davidson College, Union Theological Seminary of Richmond, Va., and Princeton Theological Seminary. He holds the degree of Doctor of Theology from Princeton Seminary, and was awarded the honorary degree of Doctor of Divinity by Hampden-Sydney College.

Dr. Caldwell will work in close cooperation with ministers and laymen in the Synod of North Carolina, and particularly under the supervision of the Synod Committee on Educational Institutions.

## BOOK REVIEWS

**Road To Reformation.** By H. Boehmer. Muhlenberg Press, 1946. 449 Pages.

This is a translation made by professors Dobenstein and Tappert of Boehmer's *Der junge Luther*. Thirty years ago Boehmer's *Luther in the Light of Recent Research* was put into English. This is a good companion for the earlier volume. If in that Boehmer spent too much time showing the views of those from whom Luther gleaned, in this recent volume he emphasizes what is Luther's own contributions. In both volumes Boehmer insists that Luther reacted strongly against Occam's doctrine of the free or autonomous will of man and insisted instead on the grace of God, the intercession of Christ, the call of the Holy Ghost. According to Luther, "freedom of the will is an empty delusion."

Throughout this book we feel the heartthrobs of the Reformer as he risks his life again and again for the truth of the Word of God. He burned the papal Bull and with it the papal canon law and returned to the classroom saying to his four hundred students the choice before each one of us is: martyrdom or eternal damnation. We know the truth of God's Word we must die for it or be consigned to hell for conceding that the law of the curia may be put above it. In setting itself above Scripture the papacy is Anti-Christ.

Luther's struggle for a gracious God was at the same time a struggle for the right understanding



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of the Bible. Here he found in Christ the certainty that God was gracious and merciful toward him. In place of enmity toward God a new disposition of trust and love ensued and out of this new disposition a heart that sought to do God's will. Luther rejected law as an eternal requirement to earn merit, but he always regarded the Ten Commandments as absolutely binding commandments of God. The Lord's supper is God's gift of forgiveness to man, not man's gift to God; it is the New Testament of Christ, not the sacrifice of a mediating priest. "The Church is not the creator of revelation, but the creature of revelation. She does not stand above, but under the Word of God to which she owes her existence."

—Wm. C. Robinson.

**Sharing Christ With Our Jewish Neighbors.** By Aaron Judah Kligerman, D.D. Published by The Bible House, 11609-11 Kinsman Road, Cleveland, Ohio. Price 35c.

The President of the Hebrew Christian Alliance of America and Director of Emmanuel Neighborhood House Mission to Jews of Baltimore prepared this little book to lay upon the heart of the Christian Church the responsibility of sharing Christ with Jewish neighbors. It is a masterly piece of work with much thought compressed into little space. It is one of the best things we know to place in the hands of an unconverted Jew. It is also informative in regard to the various branches of contemporary Judaism. One of the finest features of this book is the arrangement in parallel columns of the Old Testament predictions concerning Christ and the New Testament fulfillment. The concluding pages constitute a strong appeal to accept Christ as the Messiah of God Who came, taught, healed, controlled the elements, raised the dead, suffered, died, and rose again, in literal fulfillment of the Old Testament Scriptures. We consider this volume to be an important addition to evangelical literature, especially as relating to the Jew.

—John R. Richardson.



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"Entered as second-class matter May 15, 1942, at the Postoffice at Weaverville, N. C., under the March 1, 1879."

Volume V — Number 24

APRIL 15, 1947

Subscription \$1.50

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*The Journal has no official connection with the Presbyterian Church in the United States.*

PUBLISHED BY THE SOUTHERN PRESBYTERIAN JOURNAL COMPANY INC.

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Dr. L. Nelson Bell, Associate Editor — Montreat, N. C.

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## EDITORIAL

### "Economic Justice"

We have just read the February Bulletin of the National Religion and Labor Foundation, headquarters in New Haven, Conn. We do not ask our readers to take our judgement of this Bulletin. We suggest that they secure it and read it for themselves.

This particular bulletin is a report of the meeting of the Southern Conference, held in Atlanta, Ga., and in our judgement, if it is to be taken at its face value it is one of the most ominous movements we have read of in this country.

First, the editorial report of the meeting is blasphemous. Under the title, "Pentecost In Atlanta," among other things it states: "There assembled a group fully prepared for whatever Pentecost of faith and hope might come as they spoke and prayed and broke bread together ... It came—it came quietly yet with tremendous power. It was as authentic as the first Christian Pentecost in Jerusalem; as authentic as the ancient Pentecost of Israel. For here the Holy Spirit—by whatever name one might wish to call it—actually descended, filled the room, kindled inspired speech and opened every mind to understanding."

Secondly, the entire programme is an appeal to class strife and hatred. Laborers are spoken of as the "victims of the contemporary tragedy." The farmers and workers of the South are told they "do not share in the wealth they produce" and further that Southern economy is under the "control of monopolistic corporations and dominant families," "we are all threatened by the autocratic and monopolistic concentration of power." They desire "a more democratic and equitable distribution of the power and wealth now concentrated in so few hands" and their programme is to: "Organize the common people—workers into trade unions, farmers into progressive farmer unions, consumers into consumers' leagues and co-operatives, etc. Maintain the threatened right and power of organized labor, including the right to bargain on an industry-wide basis—so important to elimination of present wage rate differentials (including racial differentials). A strong, intelligent labor movement is our greatest hope for de-

mocracy and security," etc., etc. Finally, "We call on religious individuals and organizations to work with labor and other progressive groups for this programme."

In the third place. Absolute elimination of all racial distinction was practiced and urgently advocated as future policy. Only the visionaries or those with a **deliberate policy of confusion** can advocate such a policy in the South where in some sections there are more Negroes than Whites.

Finally, the entire programme is one to make the Church a tool of certain labor groups. One looked in vain for a plea for the Church to bring capital and labor together through faith in Christ and an adherence to His teachings. Instead, it was a programme of bringing "organized religion and organized labor" together.

This writer believes there are great inequalities and injustices in the economic world. We also believe some of the outstanding labor leaders are definitely Communists and others are sympathetic to foreign ideologies. We believe it is the clear duty of the Church to preach against sin, wherever it is found. At the same time we feel Christian leaders who participate in a meeting such as the one held in Atlanta, are in grave danger of unwittingly sharing in a programme which goes infinitely farther than they think. Some of the men who write in that bulletin use terminology which **did not have its origin in America or the American way of life.**

The fact that three Southern Presbyterians are mentioned among the partial list of sponsors is in itself disquieting.

When men write as these have written in this bulletin and when they set up the objectives they have set up, it is the part of wisdom to look under the surface. We believe Christians and the Church can find more effective fields of endeavor.

—L.N.B.

## Who Distrusts Whom?

President J. Harry Cotton, of McCormick Theological Seminary, was the recent Sprunt Lecturer at Union Theological Seminary in Virginia. Some quotations from this able and distinguished leader



in the Presbyterian Church, U.S.A., are given in the March 17 issue of *The Presbyterian Outlook*.

One quotation is as follows: "Some belated parts of the Protestant Church still have their inerrantly inspired Scripture and their pretentious systems of doctrine. Until the Church acknowledges its misuse of authority, and penitently confesses the pretentious inclusion of its own partial, finite human perspective under the cloak of God's authority, it is not likely to allay this distrust. Until the Church renounces its human certainty and points unambiguously beyond itself to the Word of God, the fact of God's speaking, the secular mind is quite right in distrusting the Church. Our only certainty is the assurance of faith, a faith which is 'in Christ.'"

We repudiate with Dr. Cotton any doctrine of an infallible Church, whether Roman or Protestant. Our **Confession of Faith** is clear on this point: "All synods or councils since the apostles' times, whether general or particular, may err, and many have erred: therefore they are not to be made the rule of faith or practice, but to be used as a help in both." (Chap. XXXI, Para. III).

Yet we are disturbed by some of Dr. Cotton's express statements as well as by the implications of some of his statements. We stand with all the ministers and members of our Church who believe in "inerrantly inspired Scripture." We stand there because we believe that that position is Scriptural and that it also has fewer difficulties than any other position on inspiration. We also believe the **Confession of Faith** favors this position above any other.

We also believe from the heart that while the words themselves of the **Confession** are certainly not inspired as the Bible is inspired, yet there is a faithful exposition in the **Confession** of the system of doctrine taught in Holy Scripture. We vowed in ordination that we accepted that system of doctrine. Dr. Cotton speaks disparagingly of "pretentious systems of doctrine." Does he not thus slight his and our Presbyterian tradition? Or does he not slight the Lutheran tradition? These two churches are the outstanding examples in Protestantism of adherence to rather elaborate creeds.

Then, what does Dr. Cotton mean by the "Word of God?" Does he hold the popular neo-reformation view that the Bible contains in places the Word of God, i.e., the record of God's having spoken at times to men, but is not itself the Word of God? Have we no objective assurance in the Bible itself? Are we shut up only to a subjective "assurance of faith?"

Dr. Cotton is dealing with a question of paramount importance, the question of the seat of authority in religion. He justifies the secular mind in distrusting the Church for assuming a false authority. So far as we are concerned, at a time when we are considering union between the Church in which he is a leader and our Church, his quotation strengthens our distrust of the doctrinal climate of the Presbyterian Church in the U.S.A. We look in vain for the view that was held by Charles Hodge, B. B. Warfield and J. G. Machen, intellectual giants in the Presbyterian Church in the U.S.A., who found rest and satisfaction in an "inerrantly inspired Scripture" and a noble system of doctrine.

—C.N.W. III.

## The Federal Council And David Lilienthal

In the March issue of this Journal we carried an editorial objecting to the Federal Council's endorsement of Mr. David Lilienthal to head the U. S. Atomic Energy Commission.

Dr. Cavert has categorically denied that the Federal Council has endorsed Mr. Lilienthal although he states that the Federal Council is on record as approving of the Lilienthal-Atcheson report on atomic energy.

Our editorial was based on a news broadcast from the Columbia Broadcasting System and a Washington report from the Associated Press, both of which stated that the Federal Council was one of 21 organizations endorsing Mr. Lilienthal.

We have letters from the Columbia Broadcasting System and the Associated Press stating that their information came from a news release given out on February 16 by Rev. A. Powell Davies. Mr. Davies is out of Washington and his secretary states that he will write as soon as he returns.

In the meantime we accept Dr. Cavert's statement that the Federal Council has not endorsed Mr. Lilienthal personally. Just where the difference comes though between endorsing an individual and endorsing a secular report gotten out by an individual we are still unable to explain. The Federal Council is certainly becoming more and more involved in issues which are governmental, economic and political.

—L.N.B.

## Which — A Or B?

Here are two brief poems, which we shall designate "A" and "B."

### "A"

"God doth not need  
Either man's work, or His own gifts. His state  
Is kingly; thousands at His bidding speed,  
And post o'er land and ocean without rest;  
They also serve who only stand and wait."

### "B"

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way."

Concerning these two poems we have several questions to ask. Which is the better poetry? Well "A" is John Milton's Sonnet on His Own Blindness. "B" is by some unknown author whose work certainly does not surpass that of the great Milton.

Which is the better theology? Which is more honoring to God? Which is more humbling to man? Our Confession says:

"God hath all life, glory, goodness, blessedness in and of Himself; and is alone in and of Himself all-sufficient, not standing in need of any creature which He hath made."

Which is more Biblical? "Then Mordecai bade them return answer unto Esther . . . If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from an-



other place, but thou and thy father's house will perish." "The God that made the world and all things therein, He, being Lord of heaven and earth . . . is not served by men's hands as though He needed anything, seeing He Himself giveth to all life and breath and all things." Cf., also Malachi i and Matt xxi:33-46.

Which accords more with current thinking? When our boys were commissioned did they receive their offices on the ground that the United States had no hands but theirs to use? Or did they know that half out of their classes were being flunked? Were they told that since they were indispensable they should take every means of saving themselves, or were they told to lead their men remembering that if they fell better men than they were prepared to take their places? If America took the position that she had plenty of men and was able to expend as many as needed for the purposes of victory, is it proper to represent God as more limited and constrained than America? Isaiah says that compared with the Lord of hosts the greatest nations are but as the small dust of the balance and as a drop in a bucket.

Whose hands led Paul to Christ? Peter's? John's? James'? Or did not the Lord Jesus have still other "hands?" Did He not personally intervene and save Paul without the hands of any previous disciple? May He not do so again? God is Jehovah of Hosts, the angelic bands stand attendant at His slightest nod, legions of angels do His bidding, the forces of nature are at His behest, the powers of evil are limited by His will. He doeth His will in the armies of heaven and among men and none can stay His hand or say Him nay.

The Lord of heaven and of earth has manifested His grace and love in Jesus Christ and has honored us by enrolling us in His shock troops with which He fights His battles. He has counted us faithful, giving us the privilege of carrying the immortal tidings of His Gospel in our mortal hands. Let us rejoice in this honor, let the trust He has bestowed be our stimulus. But let us not misstate His plentitude of power, His all-sufficiency. Let us not limit Him to our puny hands, our wayward, faltering feet. —Wm. C. R.

## A Word Of Appreciation

### To The Committee On Christian Relations

In the February issue of *The Bridge* the new Committee on Christian Relations proposed its statement of principles. In the March 1st issue of *The Southern Presbyterian Journal* we asked for two detailed amendments, namely, that the terms "Christ's Ideal" in Paragraph 2 be changed to "Christ's Word" and that "the ideals of Christ" in Paragraph 5 be changed to "the teachings of Christ." We submitted these requested amendments in a letter to Dr. John H. Marion, Jr., the Director, and have had a cordial response from him stating that the amendments requested in *The Journal* have been agreed to by the Committee. In the same letter we asked for two additional changes and are greatly pleased to hear that the Committee has also made one of these two changes. They have changed the phrase that Christ is "the only Revealer of God" to one that states He is "the supreme Revealer of God." The open-

ing phrase in Hebrews states that God has spoken in diverse portions and manners in times past by the prophets, but in these latter days through His Son. Christ is the supreme Revealer of God and the only Revealer of the Father, but hardly the only Revealer of God. (Cf. also Psalm xix:1). We note with pleasure this disposition on the part of the new committee to consider changes seriously proposed with reasons given and the evident purpose of the Committee to be representative of and to seek to speak for the whole Church rather than just one segment of the same. We are brethren and such courteous and considerate treatment strengthens the ties of brotherhood. On our part we assure the Committee of our willingness to await the outcome of experience and observation and make no further effort at this time to press the fourth request which they did not see fit to grant. May God bless the Committee with His wisdom and guidance in their difficult task!

—Wm. C. R.

### Exception Is Taken To Pronouncements Of The Federal Council

A resolution expressing severe criticism of the Federal Council of Churches of Christ in America was passed at the 116th Convention of the Episcopal Diocese of Alabama. A special Diocesan Committee was also appointed to study the publications and pronouncements of the Federal Council and its representatives and to inform all church people of the Diocese thereof. The resolution reads as follows:

"Whereas, many churchmen in the Diocese of Alabama have become vitally concerned over the content, opinions, and pronouncements on economic and political matters published by the Federal Council of the Churches of Christ in America of which the Protestant Episcopal Church is a member; and

"Whereas, the said Federal Council, its officers and employees, profess to represent 27,749,967 communicants of its member churches which includes all of the communicants in this Diocese; and

"Whereas, it has been stated to this convention that the trend of thought published by the Federal Council of the Churches of Christ in America is essentially in the direction of a governmentally controlled economy and a system of non-profit enterprise for conducting the business of this nation; and

"Whereas, it has been stated to this convention that many of the publications of the Federal Council of the Churches of Christ in America, either by direct statement or by innuendo, cast suspicion upon the Christian motives of churchmen of this Diocese in the conduct of their businesses;

"Now, therefore, be it resolved by this convention:

"That a committee be appointed by the Bishop of this Diocese consisting of an equal number of clerical and lay members which shall be charged with the duty of informing all churchmen in this Diocese of the philosophy of government, economics, and business relations which is being advocated and the relationship of the church thereto, by reviewing the spoken word and printed publi-



cations of the Federal Council of the Churches of Christ in America, including those of its officers, employed workers, and chairmen of its various departments, commissions, conferences, etc., and also including other publications of whatever nature distributed by the said Federal Council of the Churches of Christ in America; and

"That the said committee be required to submit bi-monthly in writing an interim report of its findings to each clergyman and to the senior warden of each parish and mission in this Diocese and to submit a final report, including recommendations, to the next annual convention of this Diocese; and

"That a copy of the final report, with recommendations, be mailed to each clergyman and to each senior warden not later than 60 days before the date of the next annual convention; and

"That, if the committee shall disagree on the content of the required reports, a minority report may be prepared and distributed in the same manner as the majority report at the discretion of the dissenting members; and

"That the expense of the committee, including necessary travel in the performance of its duties, be borne by the Diocese of Alabama; and

"That the sum of \$500.00 be appropriated for this purpose." —The Living Church, 3-16-47.

## Did The Church Give Us The Bible?

One reads that the Church gave us the Bible in the account of the Greek Catholic Church, and no doubt the same thinking would suit the Roman Catholic and even the Anglo-Catholic. But is this the Protestant position? The Reformed Faith first came to articulate statement in the Theses of Bern. These celebrated Theses begin:

"The Holy Catholic Church of which Christ is the only Head is born of the Word of God, lives of the Word of God and hears not the voice of strangers."

Dr. Martin Niemoller's report on his experiences under Nazi oppression support entirely this Protestant position. The Voice of the Good Shepherd was heard and the Church became alive at His call.

Sometimes the Catholic statement is taken up by superficial thinking. Because the Epistle to the Romans was written after Pentecost it is assumed that the Word is after the Church. Well we Presbyterians find the Church before Pentecost. Further, we recognize the Word in at least three forms: the Word Incarnate (Jesus Christ), the Word written (the Bible), the Word preached. Come to Pentecost: the Word was preached there in the testimony of the one hundred and twenty and in Peter's sermon. The Word Incarnate was there. He had completed His atoning work and received the Spirit for the saving of His elect. He poured forth that which was seen and heard at Pentecost. He saved all who called upon Him there. The Word written was also at Pentecost. Peter's sermon is almost entirely taken from the Old Testament Scriptures.

To treat the Church as the author of the Bible is to minimize the Bible and to make it the creature of the Church. Such an error easily leads to the other error of thinking that therefore the current Church can supplement the Bible with what she thinks are the ideals of Jesus. No, God gave us both the Bible and the Church. And both are rooted in His will. I need the Church for my fellowship and the Word for my staff as well as the world for my parish. And God made them all. All Scripture is breathed out by God, for holy men wrote as they were moved or carried along by the Holy Spirit. God produced the Holy Scriptures. In their production He used men as His instruments. A brief definition of inspiration might be: Divine authorship of means of human authorship. God used His own chosen, called and prepared, penmen to give us this inestimable boon, this lamp by inspiration given. And it pleases God to save those that believe as we preach Christ crucified—which men call its foolishness. Faith cometh by hearing and hearing by the Word of Christ. —Wm. C. R.

## Unity: Roman Catholic Or Presbyterian?

Despite their differences both Rome and Presbyterianism present a visible picture of church unity. Rome presents the unity in a hierarchical system culminating in the Pope. Presbyterianism presents a series of church councils or courts culminating in a General Assembly. The difference between the Church of Rome and the Presbyterian Church is that "the Church of Rome undertakes to exhibit the body in its unity with an earthly head, to exhibit Christ as well as His members; the Presbyterian Church exhibits in visible unity on earth the body only, and connects it with a heavenly Head. Now the Pope must be either a real and true head, or a symbolical and typical head. If the former, then, as a body cannot have two real heads without being a monster, the headship of Christ is displaced (by that of the Pope). If the latter, then, as the body must partake of the nature of its head, the Church is a symbolical and typical body, and the reality of the Church is destroyed." (Thornwell).

One wonders, however, whether some of those who are demanding an earthly visible organizational head for Protestantism are not unconsciously falling from Presbyterian into Roman Catholic unity. Suppose all non-Roman Catholics were to have a world organizational head like the Roman Curia, passing down legislation, programs, educational literature, mission decrees, would we not have another Papacy? Would not our world head substitute itself for Christ the heavenly Head? Or if our earthly head were only a figure-head might not the body become only a feather-weight?

—Wm. C. R.

## "With A Kiss"

None but a blasphemer has ever spoken ill of our Lord. But—we are exceedingly wearied at the eulogies of Christ which, at the same time, betray Him with a kiss.

We find no place for confidence in the man who, either in sermon or book or personal conversation, extols the life of Jesus but denies that He



was born of the virgin.

We turn in dread from him who speaks well of Him but refuses to believe that He died on the cross and shed His precious blood as an atonement for our sins.

We cannot trust the one who claims to be His follower but refuses to believe that He truly arose from the grave, ascended into Heaven and is coming again.

We cannot accord a place of rightful Christian leadership to him who limits His power as the Son of God; questioning or denying that He could and did set aside the natural laws which he himself had made, working mighty miracles at his will, as recorded in the Scriptures.

These and many other things of the Christian faith are precious. Without them there is no gospel to preach. Praising Christ is no substitute for faith in Him. The writer of the Epistle to the Hebrews is fearfully specific when he says: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy (ordinary) thing, and hath done despite unto the Spirit of grace."

In our day we have the strange spectacle of men naming His name, and praising his life and works but at the same time denying the essential facts of his birth, life, death and resurrection, as recorded in the Word of God.

The new convert, the babe in Christ, may well be cloudy in much of his thinking with reference to Christian doctrine. But, between such an one and the man in a position of Christian leadership there is a vast difference. It is of the latter that we speak, and it is from some such, in positions in the world-wide Church of today, that we see the travesty of such a picture—betraying Him with a kiss. —L.N.B.

## Warming At The Enemy's Fire

"And Peter followed him afar off, even into the place of the high priest: and he sat with the servants, and warmed himself at the fire."

How true this is today in the realm of literature. Many Christians are reading the most salacious novels, praising them and passing them on to be read by others. There is so much good literature today, but, even if this were not true, far better to forego all reading than to befoul our minds and hearts with some of the books which are now published, books which are "popular" and well written but which portray sin in an attractive way. In reading them we are truly "warming at the enemy's fire."

That which is true of much modern literature is also true of many modern films. Many Christians see them and permit their children to see them and then wonder why their moral standards decline with tragic results. They have been "warming at the enemy's fire."

Nowhere is this situation more in evidence than in the theological world. Read the book reviews on

any theological publication and one is startled at the few which staunchly present the evangelical faith. Negation here, a question there, an insinuation adroitly placed. Human reason and philosophy elevated above divine revelation. One may, of necessity, have to read such books in order to refute them. But woe to the Christian minister or student whose intellectual diet consists of such books. Without realizing it, these questions and doubts and insinuations and positions become his own. Little wonder—he has been "warming at the enemy's fire."

When we consider the complexities of modern life and the hold which the enemy of souls, the Devil, has on so many phases of life, how it should drive us to our knees in confession of our own sins, seeking forgiveness and new strength to live for Him!

Peter did warm himself by the fire of those who were the enemies of our Lord. But, the way of repentance was open and was accepted, and this one who "followed afar off," by the grace of God and the mighty power of the Holy Spirit in his heart, became the man God used to sweep thousands into the Kingdom.

Shall we continue to warm ourselves at the Devil's fire?  
—L.N.B.

## Calvinism In American Theology Today

This is the title of an article in the January issue of *The Journal of Religion*, by Dr. Clarence Bouma, of Calvin Seminary. To Dr. Bouma's excellent article there are two replies, one by Dr. Joseph Haroutunian, of McCormick Theological Seminary, and the other by Dr. Wilhelm Pauck, of the University of Chicago.

Of the Southern Presbyterian Church Dr. Bouma says: "This is much more conservative than the U.S.A. Church. But also here the drift is away from a positive Calvinistic testimony in harmony with the creed and the historic traditions. Much of the leadership in this Church today espouses with enthusiasm the proposed union between their own and the Northern Presbyterian Church, despite the fact that it is well known that the sister-church is honeycombed with modernism. A hush-up policy and a persistent desire to avoid all controversy on matters of faith and doctrine create an atmosphere in which modernism and doctrinal indifferentism can flourish. A decided exception on this score is the group which has recently become vocal in a new magazine entitled *The Southern Presbyterian Journal*. It is a valiant voice championing the great truths of the God-centered faith of John Calvin without dilution or equivocation."

According to Dr. Bouma: "The message of Calvinism to modern man is that he must repent from his idolatry, which is his greatest and root sin. His idolatry is that he has made a god of himself and made a problem of the living God of the Scriptures. The modern man, proud, self-sufficient as he is, must repent and return to the Father's house. He must learn to say, 'I have sinned.' Accepting and rejoicing in the grace of God, he must learn to say: 'Thou, God, shalt be God in my life!' That means that he gains a new perspective



of reality and life—the true perspective, the God-centered perspective.” “Every form of humanism is increasingly exhibiting its own bankruptcy. Hence the new cry for reality, supernaturalism, objectivity . . . Not Kant, but Pascal. Not Hegel, but Calvin. Not Feuerbach, but Augustine.”

Dr. Bouma's incisive work has found recognition as well in the religious section of a recent issue of *Time*. It is a pleasure to note that Dr. Bouma is to be the Smythe lecturer at Columbia Theological Seminary in 1948.

\* \* \* \* \*

Now what of the replies to Dr. Bouma by the Chicago scholars? We make no claim for Dr. Bouma's infallibility and in their criticisms these gentlemen have no doubt caught him in details. The doctrine of predestination in the Institutes is soteriological while it is theological in the Westminster Confession. For Calvin, Providence is religious assurance, not philosophical determinism. The plaintive notes of the confession need to be sounded by the conservative as well as by the liberal. “All have sinned.” “All we like sheep have gone astray.” Self-criticism must not continue to be a rare bird in the Calvinistic camp.

But coming to what are the great issues, one notes with pleasure that both Dr. Haroutunian and Dr. Pauck agree with Dr. Bouma that we must return to a God-centered religion, that humanism will not do. The one writes: “I believe with Dr. Bouma that God-centered Christianity is the only hope of man today.” The second admits that many “have come to see that freedom and justice cannot be maintained unless they are related to eternal structures of being, i.e. derived from God and nurtured by God-centered devotion.”

On the other hand one notes with sadness that both the McCormick and the Chicago professor line up against Dr. Bouma on the supernatural. Dr. Haroutunian, of the Presbyterian (U.S.A.) Theological Seminary, opposes the supernatural as vigorously as does Dr. Pauck, of the University. The former describes “modern fundamentalism as a reaction to a naturalism which denies the occurrence of miracles.” Then he adds: “Fundamentalism is intelligible only in the setting of ‘the Newtonian world-machine.’” Haroutunian objects to Bouma's insistence on “the supernatural grace of God.” Dr. Pauck rejects Bouma's orthodoxy which places “the a-ti-supernaturalistic scientific world-view” in irreconcilable conflict with the Christian religion. Among the miracles which Haroutunian has in mind when he opposes Bouma's fundamentalism are: the virgin birth of Christ, the bodily resurrection and bodily return of Christ, the Deity of Christ, and the substitutionary atonement, for these divine acts “supercede ‘the reign of law’ in nature.”

While Dr. Haroutunian condemns fundamentalism he insists on “understanding liberalism.” While he objects to Bouma's emphasis on the supernatural he holds that “naturalism helps us to understand the modern man in a way indispensable for effective preaching and adequate theologizing today.”

Dr. Bouma has done us a notable service in more ways than one. He has compelled the liberal wing of American theology to admit that their man-centered religion is bankrupt. He has put the inclusive theological seminary professor on the spot. And being on the spot Dr. Haroutunian, of

McCormick, has lined up with Chicago naturalism against Calvinistic supernaturalism.

No doubt there is a difference in emphasis between the trenchant notes of the Reformation and the five points of fundamentalism. But John Calvin stood for the Deity of Christ, for His virgin birth, His bodily resurrection and bodily return, and for His substitutionary atonement as ever did Clarence Bouma. And Calvin would not be deterred from such conviction by petty appeals to “the reign of law in nature.” For Calvin, nature is the order established by God, and God is free to intervene in these matters which His hand is ever directing as and when He sees fit. Calvin admitted the difficulty of believing in the resurrection of our bodies, but offered two supports for this faith, namely, the bodily resurrection of Christ and the power of God. The very plan of the Institutes is derived from the Apostles' Creed and the assumption that Calvin was indifferent to the miracles of the Apostolicum is historical criticism gone mad. The Reformers answered the Roman Catholic charge of heresy by insisting on their acceptance of the twelve articles of the Creed. We stand with Dr. Bouma for the God-centered faith and for the supernatural acts of God for us men and for our salvation in the Incarnation, the atonement, the resurrection, the ascension and the return of our Lord and Saviour Jesus Christ—God manifested in the flesh. —Wm. C. R.

## The Fallacy Of The Fatal Foot

By H. E. Acklen

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The mad, uncontrollable panic had seized the man—driving himself with great ardor he fulfilled the prescribed exercises designed to build an imposing collection of bulging biceps in the arms and shoulders. The man hurt; hurt badly. It seemed to the observer that there was some connection between his agony and zeal. It seemed in a way that the two must surely compliment one another in some manner. His gymnastics became more rigorous; he would spare no energy in building those chest muscles! The pain had by now become almost unbearably acute. What pain? The repelling stench of rotting flesh thickens the air. The horrible, creeping death was at work. Gangrene had infected his whole left foot!

Pathetic? Pathetic to the utmost. All the zeal expended on one worthy enterprise will not save the life of one whose very blood has been infected. An operation, a cutting away of the infected section alone can save the threatened life. There are several possible attitudes which one might assume in such a case. One may hate the sight of blood, and fundamentally be opposed to operations. That person may choose to ignore the condition. One may take this attitude. He is free to do so. Of course, there is no need to suggest that it is fatal!

Again, one may insist on respecting the congregationalism of the organism. If this is the line of action, then the hand has enough to do to maintain its own health and must not attempt to interfere with any other section. If it does so it may expect to be stigmatized as a “witch-hunter.” The thorough tolerance of this view is only exceeded by the equally thorough fatality of it.



The third attitude is the more pious. The hand may rabidly disapprove of the rotting process in progress in the foot. It may in its own restricted neighborhood protest firmly, but with muffled tones. It may even wish that someone would do something about the dangerous condition. Thus feeling that the duty is discharged, it retires to its own strenuous exercises designed to build itself up in strength and purity. Tragically, the body is a unit. One part is not healthy while another is diseased. It is not so constructed.

The Church of the Lord Jesus Christ is conceived to be His Body. From the point of view of the eternal council of God there is utterly no danger of the Body being corrupted. From the point of view of the "now" it is radically different. Israel as God's people could not let the sin of one man go unchallenged without entering into the responsibility for it before her God.

As Presbyterians we think of the denomination as being "one." That which is taught in one pulpit affects us all. By these three signs, the Reformed theologian insists, the true Church may be known. (1) The Word is properly preached and reverently heard. (2) The Holy Sacraments are properly administered in accordance with the Word of God. And (3) The discipline of the Church is administered in a manner prescribed by God's Word. The Church's purity is the Church's strength. The voice of one crying in the wilderness of our times is still of more precious might than the prevailing voices of the confused, contradictory multitude. Conviction still takes precedence over size.

Some say that a heresy trial in the Southern Presbyterian Church is a present-day impossibility. If this be true it is our confession of the passing purity of the Church. Discipline is not merely the right of the Church. It is a duty.

There just may be a lesson for us in the fallacy of the fatal foot. Big chest muscles are of surprisingly slight value when one's feet are rotting away.

## *Wings For The Soul*

### "Dedication"

"Laid on Thine altar, O my Lord divine,  
Accept this gift today for Jesus' sake;  
I have no jewels to adorn Thy shrine,  
No far-famed sacrifice to make.  
But here within my trembling hand I bring  
This will of mine—a thing that seemeth small,  
But Thou alone, O Lord, canst understand  
How when I yield Thee this, I yield mine all.

"Hidden within, Thy searching gaze can see  
Struggles of passion, visions of delight,  
All that I have or am or fain would be—  
Deep loves, fond hopes, and longings infinite.  
It has been wet with tears and hushed with sighs,  
Crushed in my grasp till beauty it hath none;  
Now from Thy footstool where it vanquished lies,  
Thy prayer ascendeth, 'May Thy will be done.'

"Take it, O Father, ere my courage fail,  
And merge it so in Thine own will, that e'en  
If in some desperate hour my cries prevail  
And Thou give back my gift, it may have been  
So changed, so purified, so fair have grown,  
So one with Thee, so filled with grace divine,  
I may not feel or know it as my own,  
But, gaining back my will, may find it Thine."

—Anonymous.

## How Do You Pray?

By Dr. L. Edward Mathews\*

The principle of magic is based on the premise that certain formulas, operative under particular conditions, combine to do the will of man. Many people have an idea that prayer is something like that—a sort of magic—whereby one may make known his wishes before God, and He is obligated to carry out man's will.

All too often our wants are made known, rather than our needs. Frequently we are guilty of pressing God to do our will, rather than making unreserved surrender of our wills to Him. It is true that "prayer changes things," but the very first change should be the will of him who prays. Then, and only then, may a child of God approach the loving Father to pour out his heart's desires, together with his adoration and praise.

It has been well said: "If you worry, you don't trust." Obviously, there is much lack of trust in God throughout His family today. We sing, "Standing on the Promises," then proceed to build our spiritual structures upon crumbling foundations. Many seem to have forgotten that "the foundation of God standeth sure," all others are wholly insecure.

One of my greatest lessons on prayer came to me recently, when my little son, in the unpredictable manner possessed only by boys, came to me and said: "Daddy, I love you." He planted an affectionate kiss on my cheek, and walked away without another word—didn't ask for a thing.

Oh, how we as Christians need to place implicit trust in our heavenly Father and rely on His infinite wisdom and boundless love. He knows our every need! Why not try just going to Him for at least a short time—say a week—and in true devotion and trust say: "I love You"? Such fellowship will result in untold blessings and lead one to a deeper, personal meaning to "Thy will be done."

\*Assistant Dean of Men, Moody Bible Institute, Chicago, Ill.

## *Wings For The Soul*

### What Can We Do?

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth \$6,000—that is genius.

Rockerfeller can sign his name to a piece of paper and make it worth millions—that is capital.

Uncle Sam can take gold, stamp an eagle on it, and make it worth \$20.00—that is money.

A mechanic can take material worth \$5.00 and make an article worth \$50.00—that is skill.

An artist can take a 50-cent piece of canvas, paint a picture on it and make it worth \$1,000,000—that is art.

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—that is salvation.

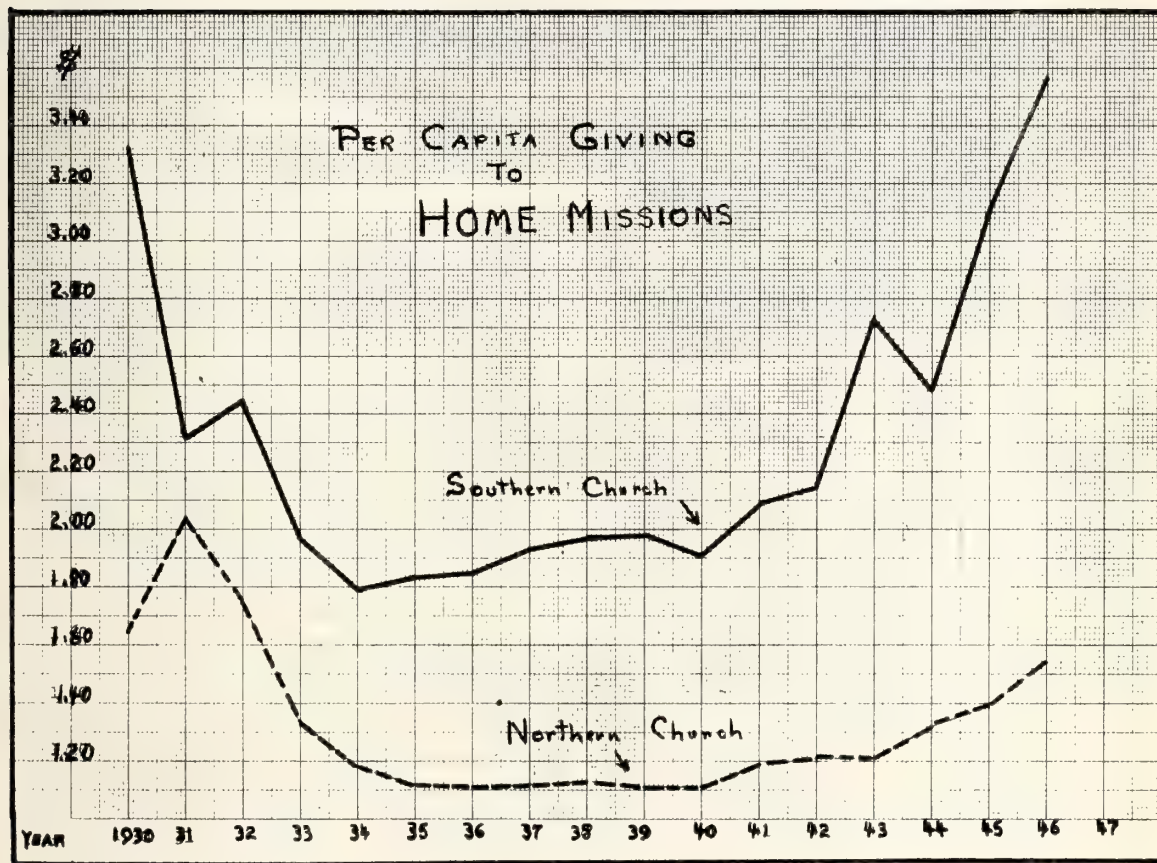
—Selected.



# Shall We Merge With The Northern Church?

By Kenneth S. Keyes

## Let's Look At The Facts About



In every one of the last 17 years members of our Southern Church have given more per capita to Home Missions than have the members of the Northern Church.

In 1930, they gave \$1.64 per capita. We gave \$3.32—more than double what they did.

In 1936, when Northern Church members gave only \$1.11 per capita we gave \$1.84—66 per cent more.

And in 1946 when our Southern Church gifts to Home Missions averaged \$3.57 per person the per capita giving of the Northern Church members to Home Missions was only \$1.54.

It has been well said: "You can tell a man's interest in anything by the way he puts his money into it." We found it true in giving to Foreign Missions and again in giving to Home Missions. The members of the Northern Church just do not have these causes on their hearts to the extent that we in the Southern Church have.

That our Home Mission work is certain to suffer if the merger occurs, seems a natural and logical conclusion.

# The Book Of Joshua

By Edward J. Young, Ph.D.

*This is the eighth in the series of articles on Old Testament Introduction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa.*

With the Book of Joshua begins the second great division of the Old Testament. This division itself comprises two parts, known as the Former and Latter Prophets. It is with the first of these that we are now particularly concerned. The Former Prophets are Joshua, Judges, I-II Samuel, I-II Kings.

The Pentateuch was written by Moses who stood over the entire Old Testament economy or dispensation. The relation in which Moses stood to God was unique and unparalleled. He was the human leader in the foundation of the theocracy, and to him God spoke plainly and face to face. It is to be expected, therefore, that the books which Moses wrote would be set apart by themselves even from other inspired books. The Law of Moses, therefore, constitutes a particular division of the Old Testament Scriptures.

The prophets stood under Moses (Numbers 12:1-8). They declared authoritatively the Word of God and they acted as interpreters of the Law. The books which the prophets wrote, therefore, are all based upon the foundation which the Law has raised. Despite the teaching of Julius Wellhausen and others, the prophetic books do not contradict the Law. This fact must be clearly understood. The prophetic books build upon the Law. If we are rightly to understand these books, this must ever be kept in mind.

The prophetic books, therefore, were written by authoritative spokesmen of God, who built upon the foundation which Moses had laid. Why, however, should such books as Joshua and Judges be regarded as prophetic?

## The Former Prophets

In seeking to answer this question, the writer would quote what he has written elsewhere.\* "It is true that the Old Testament does not relate how the books which were commonly called the Former Prophets (i.e., Joshua, Judges, I-II Samuel, I-II Kings), came to be included with the other canonical books. However, the answer to this question, it would appear, is readily at hand. The authors of these books, whoever they may have been, were men who occupied the office of a prophet. In ancient Israel this was a special and unique office. The prophet was an Israelite who acted as a mediator between God and man. Just as the priest represented the people before God, so the prophet represented God before the people. In a very special sense, therefore, he was the recipient of revelation. God so implanted his words in the prophet's mouth, that the resultant delivered message was the actual Word of God.

"Not all the prophets wrote down their messages. As we have seen, Israel did gather and preserve the words of those prophets who committed

their messages to writing. But no doubt many messages were delivered which were not recorded. However, when men of the status of prophets wrote an interpretative history of Israel, it may readily be understood why such a history would be accepted by the Israelitish Church as the Word of God. For in their interpretation of history, these authors often profess to trace the hand of God in Israel's history.

"Furthermore, despite the assertions of some critics, these writings are in harmony with the written prophecies. Not only are they a perfect complement to those written prophecies, but they are a necessary completion to the history contained in the Law of Moses. Upon the basis of the Law of Moses we should expect such a history of the subsequent developments in Israel. Without this interpretative history much in the prophets would be obscure. So far as is known, none of these books has ever been disputed as to its canonicity. The former prophets, then, were accepted as part of the Word of God, and therefore as canonical, because they were written by men who held the high offices of prophet, and who, as inspired prophets, interpreted Israel's history."

## The Book Of Joshua

This book carries on the history of the Israelites from the time of the death of Moses (recorded in Deuteronomy 34). It exhibits the faithfulness of God in the keeping of the promises made to Abraham (Genesis 15:18; Joshua 1:2f), and serve as a sequel to Genesis in that it records the entrance into the land which had been promised to Abraham. It may, therefore, be regarded as a connecting link between the Pentateuch and the subsequent historical books, for it not only serves to complement and complete the narrative of the Pentateuch, but it also prepares the way for the proper understanding of the books which follow.

The Book of Joshua is generally divided into three principal sections.

**I. The Conquest of the Land of Canaan.** (a) The appointment of Joshua as the successor of Moses. 1:1-9. (b) The preparation for and crossing of the Jordan River. 1:10 - 4:18. (c) The encampment on the west side of the Jordan and the celebration of the Passover. 4:19 - 5:12. (d) The capture of Jericho and Ai. 5:13 - 8:29. (e) The confirmation of the covenant on Mount Ebal. 8:30-35. (f) The strategy of the Gibeonites. 9:1-27. (g) The campaign in Southern Canaan. 10:1-43. (h) The campaign in Northern Canaan. 11:1-15. (i) Summary of the conquest. 11:16 - 12:24.

**II. The Distribution of Canaan and the Settlement of the Tribes.** 13:22. (a) The command to divide the land. 13:1-7. (b) The territories for the eastern tribes. 13:8-21. (c) The allotment of territory for the western tribes, the assignment of the cities of refuge, and the allotment of cities for

\*The Infallible Word, Philadelphia, Pa., 1946, pp. 65-67.



the tribe of Levi. 14:1 - 21:43. (d) The account of the altar by the Jordan; the two and one-half tribes. 22:1-34.

**III. The Farewell Address of Joshua and His Death.** 23-24. (a) The last address of Joshua. 23:1 - 24:28. (b) The account of the death of Joshua. 24:29-33.

### Who Wrote The Book Of Joshua?

The Book of Joshua in its entirety, does not claim to be the work of Joshua. The last chapter contains an account of Joshua's death, hence he was not its author. On the other hand, certain parts of the book are expressly said to have been written by Joshua: "And Joshua wrote these words (i.e. at least Chapters 23 - 24:25) in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord." (Joshua 24:26). It may very well be that Joshua wrote much more than this.

It is obvious that much of the book comes from a very early time. Either it was written by Joshua or a contemporary or at least by someone who lived before the time of David. There are not lacking indications that some parts of the book, at least, were the work of an eye-witness. Such, for example, seems to have been the case with the descriptions of Jericho, the attack on Ai, etc. The Jebusites are mentioned as living "unto this day" with the children of Judah (15:63). This seems rather conclusively to point to a period before the time of David, for only after David had come upon the throne were the Jebusites conquered (II Samuel 5:5-9). At this point it should be noted that no objection can be urged against the use of the name Jerusalem instead of Jebus to describe the city, as might have been expected since the Jebusites dwelt there. But clay tablets, inscribed in the Babylonian language (the now famous Tell el-Amarna letters written about 1400 B.C.) also speak of the city as Jerusalem. This is a remarkable evidence of the accuracy of the book.

It also appears that at the time of the author the harlot Rahab was yet living (6:25), the place for the altar of the Lord had not yet been chosen (9:27), and the Gibeonites were still servants about the sanctuary (9:27). All these facts show how early was the time of composition of the book. While, therefore, we perhaps may not say that Joshua wrote the entire book, it is at least his substantially.

### Joshua And The Documentary Hypothesis

Critics who partition the Pentateuch into different documents are usually accustomed to do the same with Joshua and to refer to the Pentateuch and Joshua combined as the Hexateuch (i.e. six-fold book). This term, however, is extremely unfortunate, for it binds the Book of Joshua with the Pentateuch in an entirely unwarrantable manner. It does justice neither to the unique character of the Pentateuch as the foundation law of the Theocracy nor to Joshua as the first book of the Former Prophets.

According to what may be termed the predominant view of negative criticism there are two primary sources in Joshua 1-12. These are "J"

(Eighth Century B.C.) and "E" (about 650 B.C.) About 550 B.C. they were revised by an editor who belonged to the school of thought which had produced Deuteronomy (a Deuteronomist). This writer added Chapter 23, and another Deuteronomist added Chapter 24.

For the most part, the material in Chapters 12-22, since it is largely statistical, is ascribed to "P" (i.e. the Priestly document). About the close of the Fifth Century B.C., "P" was united to the other documents. (The reader who is interested in this "critical" scheme will find it ably presented from the viewpoint of negative criticism by R. H. Pfeiffer, *Introduction to the Old Testament*, 1941, pp. 296-313). The present writer has no hesitation in saying that this whole reconstruction is without foundation in fact. It is merely an hypothesis and nothing more. There is not one whit of evidence to show that Joshua ever belonged to the Pentateuch, forming a six-fold book, and that it was later severed therefrom. The Jews always considered it as a unit, separate by itself, and it may be noted that our Lord regarded the Pentateuch also as a unit, denominating it The Law of Moses.

In opposition to this "critical" reconstruction, therefore, we would declare that the Book of Joshua is a literary unit with an harmonious and well-coordinated narrative.

### Archeology And The Book Of Joshua

The chaotic condition in Palestine about which we learn from Joshua is also reflected in the Tell el-Amarna letters. Thus, the general background presented in the book is shown to be correct. There are some problems, however, which have not yet been satisfactorily answered. For one thing, Joshua speaks of the conquest of Ai (Chapter 8), but the archeological evidence seems to show that Bethel was intended. However, the word Ai means a mound, and may not be used in Joshua as a proper name. If that were the case, the difficulty would be greatly lessened.

More important is the question of the downfall of Jericho. The excavations show that the walls of the city fell down. The fact was also brought to light that houses were built on the walls as the Bible says was the case with the house of Rahab the harlot. Thus, in two important points the accuracy of the Bible is established. However—and this is the difficulty—other archeological evidence seems to show that the Israelites did not enter Palestine until a century later. For our part, we would say that there is no real discrepancy. All the facts are not known as yet. The archaeological study of this period is extremely complicated, but the present writer is convinced that further excavation and study will simply confirm the statements of the Bible.

### Conclusion

The Book of Joshua is a literary unit, largely the work of a contemporary of the events described. It does not contain idealized but actual history, and portrays the theocratic nation leaving the desert, crossing the Jordan and entering the land of promise to conquer it. Thus it admirably serves its function as the first of the prophetic books, standing on the threshold of Israel's history in the land of promise.

# The Federal Council Of The Churches Of Christ In America

## LET'S LOOK AT THE RECORD

By L. E. Faulkner

Elder in the First Presbyterian Church  
Hattiesburg, Mississippi

The Federal Council of the Churches of Christ in America by its official reports, its propaganda to be found in Information Service, published weekly, the Federal Council Bulletin, published monthly, great numbers of pamphlets like "Christianity And Work," "Churches In Social Action," "Manual On The Church And Co-operatives," "How Labor And The Church Can Work Together," "Social Ideals Of The Churches," "What It Is And Does," and public pronouncements by the leaders of the Federal Council over the radio and through the press, has established a clear record showing the objectives of the Federal Council.

According to the Council's official statement ("What It Is And Does"): "The Federal Council of the Churches of Christ in America is the accredited agency through which twenty-five national denominations, comprising 142,354 local congregations with a total communicant membership of 27,749,967, co-operate in common tasks."

Continuing, the official statement says: "Organized on a strictly representative principle, it is governed by approximately 400 delegated representatives, all named directly by the constituent denominations. These representatives, in their biennial meetings, constitute a central board of interdenominational strategy, developing a common mind, planning united policies and providing for concerted action. In the interim, an executive committee, made up of eighty-five members, all of whom also directly represent the co-operating churches, meets bi-monthly for the supervision of all the Council's work."

From the above it is clear that the Executive Committee of eighty-five members, speaking for more than 27 million church members, represents a powerful voice, and they speak for your church and you on economic, political, social and racial problems. It is, therefore, important that every member of the Presbyterian Church, U. S., should give careful and prayerful consideration to the record of the Federal Council and the pronouncements of its leaders in connection with all of the controversial questions which affect the daily lives of all our people. All church officers should secure first-hand information from the official records of the Federal Council so that they may carefully and prayerfully consider the question of the Presbyterian Church, U. S., withdrawing from the Council when this question is presented to our Commissioners at the 1947 General Assembly.

The Council's so-called "social gospel" which is being put over under the slogan, "Bringing In The Kingdom," should be carefully considered and the question raised as to whether or not the Church of the Living God should be used in an effort to solve economic, political, social and racial problems. The similarity between the foreign economic ideologies advocated by the Federal Council and the foreign

economic ideologies advocated by the Socialist Labor Party of England—those believing in planned and managed economy, those who would substitute "personality making" for profit making, and those who believe that we can mix individualism with collectivism—should be given careful consideration.

In the pamphlet, "Christianity And Work," prepared by Dr. Benson Y. Landis and Mr. James Myers, the record will show on Pages 6-7, seventeen different things which "the Church should stand for." It is a statement of social ideals unanimously adopted by the Federal Council in 1932. There is not space here to list all of these seventeen different things, but some of them read as follows:

No. 1: "Practical applications of the Christian principle of social wellbeing to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and co-operative spirit."

No. 2: "Social planning and control of the credit and monetary systems and the economic processes for the common good."

No. 5: "Social insurance against sickness, accident, want in old age and unemployment."

The latter part of No. 8: "Encouragement of co-operatives and other organizations among farmers and other groups."

As one looks at the record of the Federal Council he finds that the Council is in favor of and working for:

1. Permanent F.E.P.C. legislation.
2. Socialized medicine.
3. Socialized insurance.
4. Increase of minimum wage rates.
5. Full employment guaranteed by the government.
6. Planned parenthood.
7. Socially controlled economy which includes "social planning and control of the credit and monetary systems."
8. Distribution of wealth by taxation.
9. The substitution of consumers' co-operatives for the individual competitive enterprise system.
10. Planned and regulated economy with the government taking care of everyone "from the cradle to the grave" by regimentation and government bureaucracy.
11. A non-segregated church and a non-segregated society.



On Page 30 of the Federal Council's Annual Report of 1945 we read: "Bishop Oxnam, President of the Federal Council, also appeared at hearings in support of the Full Employment Bill." This Bill was patterned after Sir William Beveridge's Utopian "cradle to the grave" social security plan which is now being put into effect in England by the Labor Party. Federal Council's Information Service of December 21, 1946, Study No. 5, states: "The most comprehensive, detailed and reasonable program of this kind (Socially Controlled Economy) of which we are aware is found in Sir William Beveridge's 'Full Employment in a Free Society.'"

On Page 38 of the Federal Council's Report to the Biennial Meeting held in Seattle, Wash., December 4-6, 1946, we read: "The Federal Council of the Churches of Christ in America hereby renounces the pattern of segregation in race relations as unnecessary and undesirable and a violation of the Gospel of love and human brotherhood. Having taken this action, the Federal Council requests its constituent communions to do likewise. As proof of their sincerity in this renunciation they will work for a non-segregated Church and a non-segregated Society."

Examination of the record of the Federal Council will show that many of the activities and pronouncements are bound to be pleasing to communist Russia, socialized England, and the C.I.O.

The Theses and Statutes of the Third Communist International has this to say regarding world communism, private ownership, and planned and managed economy: "The **ultimate aim** is world Communism. After abolishing private ownership, world Communism will replace the market and competition by **planned production**."

One of the leading men in the Socialist Labor Party of England has stated: "It may not, at first sight, be apparent why the abolition of competition, and the mechanisms of the market, should necessitate the legal imposition of **compulsory** labor. And yet, of course, the reason is clear. A non-competitive society may be defined as a society in which the crucial questions of (1) which work is to be done, (2) who is to do it, and (3) who is to receive its fruits, are not left to the motives of the market, but are **consciously predetermined by some person, or persons**."

Socialism and communism both seek the same objective—Total State. The basic principles of communism have been hatred of God; abolition of the free enterprise system; fomentation of class hatred; propaganda to cause riots, strikes and turmoil; and dictatorship.

Mr. J. Edgar Hoover, Director of the F.B.I., speaking at the annual convention of the American Legion on September 30, 1946, referred to communism as our nation's No. 1 "growing menace." Mr. Hoover stated that communism has penetrated some of our churches, schools, colleges, labor unions and fraternal orders.

Mr. J. N. Emerson, President of Kiwanis International, speaking to two hundred and fifty Kiwanians and their wives in Hattiesburg, Miss., on February 13, 1947, stated that he had been in position to keep a close watch on the development of communism since 1931. Mr. Emerson stated: "The

communistic program is being furthered in our schools and our churches by a lot of unsuspecting men who do not realize that they are being used as tools."

Many of the leaders of the Federal Council would liquidate the profit-and-loss system, abolish the competitive motive and adopt a form of national socialism and collectivism. This subject is discussed in the Federal Council's Bulletin known as "Study No. 4," entitled "Non-Profit Incentives In Our Economic Life."

On October 16, 1946, church leaders of the Protestant, Catholic and Jewish faiths issued a statement called a "Declaration on Economic Justice." They stated that they were in favor of "an organized and democratic partnership for the general welfare rather than a competitive struggle for individual and group advantage," and that "organized co-operation of the functional economic groups among themselves and with the government must be substituted for the rule of competition."

Every member of the Presbyterian Church, U. S., interested in the preservation of the individual competitive enterprise system should know that Professor J. B. Green, of Decatur, Ga., Moderator of the General Assembly, Presbyterian Church, U. S., signed the "Declaration on Economic Justice." The statement was also signed by Bishop G. Bromley Oxnam, who was then President of the Federal Council; Dr. Benjamin E. Mays (Negro), Vice-President of the Federal Council; Reverend Cameron P. Hall, Executive Secretary of the Industrial Relations Division, Federal Council; Reverend F. Ernest Johnson, Executive Secretary of the Department of Research and Education, Federal Council; Dr. Liston Pope, Chairman of the Industrial Relations Division, Federal Council; Mrs. Harper Sibley, wife of the Treasurer of the Federal Council; and such C.I.O. labor leaders as Mr. Alfred Hoffmann and Mr. John Ramsay, of Atlanta, Ga.

If there should be any question in anyone's mind as to the close relationship between the Federal Council and the C.I.O. in an effort to substitute a form of national socialism for the individual competitive enterprise system, they should read Paper Three (Applying Christianity To Economic Life) which was adopted by the Federal Council and C.I.O. leaders at the National Conference on the Church and Economic Life sponsored by the Federal Council at Pittsburgh, Pa., February 18-20, 1947. Here are a few excerpts from Paper Three:

"In education for this purpose the training of the clergy is vitally important. The clergy should have the special training needed to secure a basic understanding of economic problems and their impact upon individual and social life. This special training should not be book knowledge alone, but should include field and clerical training with first-hand contact with individuals and economic groups."

And then the Federal Council and C.I.O. leaders, after stating that the complex nature of the legislative process and of economic problems makes it difficult for Christian citizens to evaluate and support or oppose legislative measures, stated in Paper Three:

"Therefore, the various church bodies, denominational and interdenominational, should



watch legislation and provide information for church people on issues which have implications for the Christian conscience."

Continuing Paper Three states:

"In this connection it is recommended that the Federal Council of the Churches of Christ in America arrange to conduct and publish a study summarizing the present practices and policies of the churches in matters of employment, investment, and other economic activities and to develop criteria for the guidance of churches in this field."

The C.I.O. News of March 3, 1947, in commenting on the important part the C.I.O. leaders took in the National Conference on the Church and Economic Life held in Pittsburgh, Pa., stated:

"In consequence of their efforts (C.I.O. leaders), the conference declared that 'it is desirable to work toward an economy which provides an assured, adequate, annual income for every family.'"

The C.I.O. News also praised the following which was included in Paper Three:

"Promote equal and unsegregated opportunity for all, including members of racial or other minority groups."

It has been appropriately said that: "The road to dictatorship may well be paved with good inten-

tions of economic planners." No one would accuse the leaders of the Federal Council of being communists. The official records of the Federal Council, however, prove that the small group of men directing the affairs of the Federal Council are "economic planners." The foreign ideologies they advocate, if put into effect, would give us "planned and managed economy," just another name for national socialism. This proposed new economic system would not only involve continuous inroads upon states' rights but would further unbalance the three departments of our republican form of government and finally destroy constitutional government.

Woodrow Wilson once said: "The history of Liberty is a history of the limitation of governmental power, not the increase of it. When we resist, therefore, the concentration of power, we are resisting the process of death, because concentration of power is what always precedes the destruction of human liberties." So, I repeat the 600,000 members of the Presbyterian Church, U. S., should view with alarm the great concentration of power placed in the hands of a few leaders of the Federal Council. The same warning is timely in connection with the proposed organic union of the Presbyterian Church, U. S., and the Presbyterian Church, U.S.A. The one way to resist these two great dangers is for the Presbyterian Church, U. S., to withdraw from the Federal Council of the Churches of Christ in America at the 1947 Meeting of our General Assembly.

## Sabbath School Lessons

Edited By Rev. J. Kenton Parker

### Lesson For May 4: The Revolt Of The Northern Tribes

Scripture: I Kings 6:1, 7-14, 38; 11:26 - 14:31;  
I Chronicles 28:9-11. Devotional Reading: Psalms 127.

"Except the Lord build the house, they labor in vain that build it" (Ps. 127:1a) might also read, "Except the Lord build the kingdom, they labor in vain that build it," or, "except the Lord build a new world, they labor in vain that try to build it." Builders of new houses, like so many of our people today, builders of kingdoms, like Solomon; and our modern "builders of a new world," would do well to remember these words.

The seeds of dissension and disruption were sowed by Solomon. Two great mistakes and sins were enough to account for the disaster which came at his death: (1) His oppression of the people because of his grand building program, and the extravagant luxury of his court; (2) His departure from the Lord. His apostasy was so complete that some think it was fatal; others see signs of a real return to Jehovah in his old age. Certainly his sins as described in Chapter 11:1-25 are grievous enough to account for the awful punishment which came upon the land. Chapter 11 is full of "adversaries": Hadad, and Rezon, and es-

pecially Jeroboam. Our lesson centers around two men: Rehoboam, the son of Solomon; and Jeroboam, the son of Nebat.

**Jeroboam, the son of Nebat:** 11:26-40. Jeroboam, a mighty man of valor, was promoted by Solomon until "he made him ruler over all the charge of the house of Joseph." The prophet Ahijah found him "in the way," and, rending the new garment of Jeroboam, very dramatically says that God is going to rend the kingdom from Solomon's son and give ten tribes to him. He also explains the reason, namely, "Because they have forsaken Me." For David's sake the Lord will leave one tribe, Judah (together with the small tribe of Benjamin) in the hands of Rehoboam.

In Verse 38 Jeroboam is given a very gracious conditional promise: "If thou wilt hearken unto all that I command thee . . . I will be with thee and build thee a sure house."

"Solomon sought therefore to kill Jeroboam. And Jeroboam arose, and fled into Egypt."

**Rehoboam, the son of Solomon:** 12:1-15. Rehoboam, whose mother was Naamah the Ammonitess, was the very foolish son of a wise father, but a wise father had some foolish streaks, and his marrying heathen was the worst of those mistakes.



Solomon had made a wise choice when he began his reign; his son made a most stupid decision at the beginning of his, when he follows the advice of the young men who had "grown up with him," rather than that of the old men who had been the counsellors of his father.

The advice of old people is never to be despised. Some of the best counsel given to the writer when he was a young preacher, was that of his older members of the Session. Are we not apt to become impatient with what is called the "conservatism" of old age? Change, however, does not always mean progress: it must be change in the right direction.

The old men said: "Speak good words to them, then they will be thy servants forever." The young men advised the opposite course: that he tell the people that he would be far harder on them than his father had been. Back of all this was the hand of God Who controls the destiny of the nations.

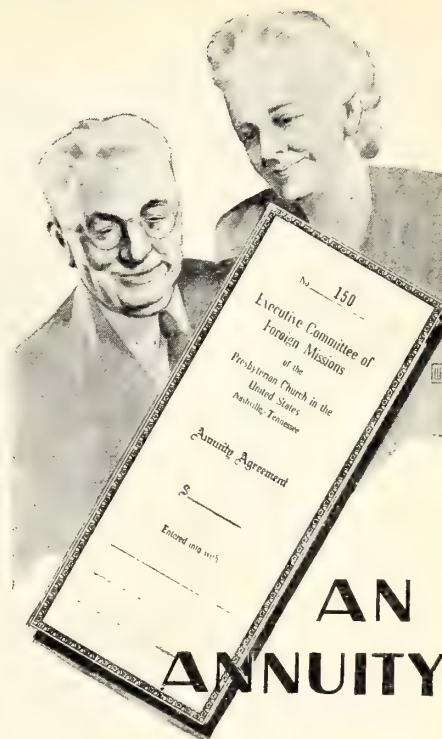
**Revolt of the Ten Tribes:** 12:16-24. The result was as the prophet had predicted. The northern part—Israel—revolted, and very naturally chose Jeroboam—who had been their spokesman in making their demands of Rehoboam: "Make thou the grievous service of thy father, and his heavy yoke ... lighter." Rehoboam prepared to make war, but was forbidden to fight against their brethren.

**Jeroboam's Sins:** 12:25-33. Jeroboam thought he was pursuing a wise course in making the two calves, ordaining a feast, and choosing priests "from among all." He may have considered this later policy "more democratic" than the plan instituted by God, in which only the sons of Levi could be priests. Today there is a great deal of foolish planning done in the name of "democracy." It is always safer and better to follow God's commandments.

As was to be expected, these "calves" became a snare and were soon objects of worship. He not only sinned himself, but led his people into grievous sins, so that he became known as "Jeroboam, the son of Nebat who caused Israel to sin." This phrase follows him even as the word "traitor" followed Judas. Sometimes a man is forever famous because of one noble deed; sometimes eternally infamous on account of one false step, or wicked act. (Men like Aaron Burr can ruin their whole career by some tragic blunder, or terrible sin). It is only the grace of God that keeps many of us from some such fall.

**Jeroboam Rebuked by the Man of God:** 12:1-32. "And, behold, there came a man of God out of Judah . . . And he cried against the altar in the word of the Lord," and made the prediction that Josiah should desecrate it. (For its fulfillment see II Kings 23:15-16). He also gave the sign that the altar should be rent, which was immediately fulfilled. When the king tried to interfere, his hand was "dried up," but was restored later through the prayer of the prophet.

The rather strange, but very instructive, story of the sad end of this "man of God" is a warning to us all. When we have a clear command from God, let us not allow any man to turn us aside from the path of complete obedience, no matter if these men do pretend to "speak also from the Lord." There are many "false prophets" gone out



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into the world. Some of these would deceive the very elect, if that were possible. We have to "try the spirits" these days, as well as in the days of old. (Read and meditate on this story as given in Verses 7-32). Over many of God's servants there might be pronounced the lament of the "old prophet" after he had so maliciously misled the "man of God": "Alas, my brother."

**Death of Jeroboam's Son, Abijah:** 14:1-13. There is a striking similarity here between the action of Jeroboam and that of Saul, after the Lord had departed from that wretched king. In their great distress of mind they both seek aid from the prophet who had made them king: Saul seeks to bring up Samuel from the grave; Jeroboam sends his wife, disguised, to seek counsel from Ahijah who had told him he would be king. If these two men had only followed their spiritual advisers all the way, instead of just seeking their help in their time of trouble, what a difference it would have made. Do we not find wicked men today sometimes sending for the preacher when they are in some difficulty or sorrow, when they would have naught to do with preacher or God while all went well with them?

Both of these kings received sad news. It is too late now. The message of Ahijah is that the son of Jeroboam, Abijah, will die. And not only that, but that he alone of all his seed, shall come to the grave, because some good thing was found in him.

Jeroboam's reign comes to an end after 22 years and Nadab his son reigned in his stead, but for only two years. "He that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it."

**End of Rehoboam:** 14:21-31. His reign of 17 years was marked by sin of a very grievous nature—even Sodomites were in the land of Judah. Shishak, king of Egypt, comes up and takes away the treasures of the house of the Lord, and the king's house. Instead of "shields of gold" Rehoboam made "shields of brass." From gold to brass: what "backward progress" sin makes in a nation!

### Lesson For May 11: The Struggle Against Realism

Scripture: I Kings 16:29 - II Kings 10. Devotional Reading: Psalms 138.

Jeroboam introduced "Calf Worship", the religion of Egypt, where he had taken refuge from Solomon, "as a political measure to keep the two kingdoms separate." This was so deeply rooted in the northern kingdom that it remained until the fall of that land. Every one of the 19 kings of Israel followed this to some extent.

Baal worship was introduced by Jezebel and Ahab. It prevailed for about 30 years and then "was exterminated by Elijah, Elisha, and Jehu."

In the Southern Kingdom of Judah Jehovah-worship was preserved, but many of the kings served idols in varying degrees. Under the usurping Queen Athaliah (daughter of Jezebel), there was the worst forms of apostasy. She and Jezebel were both "devilish women."

In our lesson today we are chiefly concerned with this "Struggle against Baalism." The names of two kings and two prophets stand out conspicuously: Ahab and Jehu; Elijah and Elisha. We will center our thoughts around these four men.

#### Ahab (And Jezebel)

We include Jezebel because she was worse—and stronger—than her husband.

Six kings preceded Ahab: Jeroboam, whom we have already considered; Nadab, his son, who only reigned two years and was assassinated by Baasha, who slew all the house of Jeroboam, and walked in the sins of Jeroboam, "calf worship and all its abominations"; Elah, son of Baasha, a debauchee, who had a two-year reign and was slain by Zimri while drunk, the house of Baasha being swept away; Zimri, a military officer who only held sway for seven days; Omri, more wicked than all those who had preceded him, but a capable king who gained such prominence that the land was called, "The land of Omri." He made an alliance with Tyre—center of Baal-worship—by marrying his son Ahab to Jezebel, the daughter of Ethbaal, king of the Zidonians.

Ahab was the most wicked of the wicked kings of Israel. In the summary of his reign we have these words: "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." (I Kings 21:25). He was weak, but this weakness was more than offset by the strong and diabolical character of the queen. She was "the power behind the throne; she "introduced Baal-worship and abolished Jehovah-worship, slew the prophets of the Lord . . . ruthlessly murdered Naboth and his family."

Ahab "humbled himself and went softly" toward the end of his wicked reign and for this the extermination of his house was delayed. He and Jezebel both met terrible deaths, according to the words of Elijah, "In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine," and "The dogs shall eat Jezebel by the wall of Jezreel." (I Kings 21:19, and 23).

#### Elijah

"The answer to Ahab and Jezebel was Elijah," the Tishbite, "a Mount Sinai man with the heart of a thunderstorm." His "rare, sudden, and brief appearances, his undaunted courage and fiery zeal, the brilliancy of his triumphs, the pathos of his despondency," the power of his prayers, "the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration, make his one of the grandest and most romantic characters Israel ever produced."

His mission was to thoroughly eradicate Baalism, a most vile and cruel religion, which included the grossest immorality and the sacrifice of infants.

First came the severe drought, during which Elijah was miraculously given food and water and preserved from the wrath of Ahab who searched his own land, and took oaths from the surrounding nations that Elijah was not hiding within their borders. Finally God tells him to show himself to the king. This he does, and arranges for the dramatic contest on Mount Carmel.



This is the climax of his career. (Unless we regard his being carried to heaven in a whirlwind as greater). His "venture of faith was magnificent," and was gloriously rewarded. The fire came, the sacrifice and altar and water were consumed, and all the prophets of Baal slain. (Surely no one can have any sentimental feeling of pity for these corruptors and murderers. Elijah was God's agent in their well-deserved destruction).

The challenge of Elijah rings in our ears today: "How long go ye limping between the two sides?—choose you this day"! Would that some zealous prophet might awaken us today by similar words! He prays, and the abundant rain comes, and his triumph seems complete, and victory for God assured.

Then, when Jezebel sends her threatening message, he flees in discouragement and prays that he may die. He may have thought that even Jezebel would be converted, or at least awed, by the great miracle on Carmel. God deals very patiently and graciously with His servant and sends him back to his work. He shows the prophet that it is not by the spectacular wind and earthquake and fire, that His work is done, but by the still small voice of the Spirit.

#### Jehu

"And Jehu, the son of Nimshi shalt thou anoint to be king over Israel." This was part of the unfinished work of Elijah.

Jehu was "an officer of the bodyguard of Ahab. He was present at the murder of Naboth and his sons, and heard the doom pronounced upon their murderers, Ahab and Jezebel.

Anointed by Elisha, through one of "the children of prophets" (see II Kings 9:1, 2). He set about "immediately and most furiously to carry out his bloody work. He slew Joram, king of Israel, Jezebel, Ahaziah (son-in-law of Ahab), Ahab's seventy sons, the brothers of Ahaziah, all the friends and partisans of Ahab's house, all the prophets and worshippers of Baal and eradicated Baal worship." It was rough and cruel and bloody, but necessary work. Jehu was a fit agent. To "ride like Jehu" became a sort of proverb.

We sometimes wonder that God uses such means to accomplish His purposes, but let us remember the terrible nature of Baalism. He used the Assyrians and Babylonians to chastize His own people. Cyrus was His servant; world-conquerors obey His will, even though they are evil men.

"Jehu, however, did not go all the way in his reforms." He departed not from the sins of Jeroboam, and took no heed to walk in the law of the Lord." He was a wicked, bloodthirsty man used to exterminate a horrible menace to God's people. His dynasty continued to the fourth generation in recognition of his service as executioner of a sentence of justice.

#### Elisha

Elisha, the successor to Elijah, was a man of very different disposition from that stern prophet, and the nature of his work was much quieter. His father was a man of some wealth and he was called as he "followed the plow." He became a student and was associated with Elijah for about eight years. He was "a great admirer of Elijah, but utterly different. Elijah was like the tempest and earthquake; Elisha like the still small voice. Elijah was stern and flintlike; Elijah gentle, gracious, diplomatic. Elijah lived in the wilderness, with a cloak of camel's hair; Elisha lived in cities, and dressed like other people. He was companionable, sociable, with a sense of humor." (This, and other quotations are from Halley's Handbook).

His ministry lasted fifty years. He continued to put down Baalism. He had schools of the prophets at Dotham, Samaria, Bethel, Shunem, and Carmel. He was "a pastor-prophet-teacher." He performed many miracles. Elijah reminds us of John the Baptist; Elisha of our Savior and His ministry of helpfulness and healing.

Elisha was a great statesman, and his influence was commanding. He, while not approving of many of the kings of Israel, came to their rescue in times of crisis. His advice was sought and followed. "In the midst of a crooked, perverse generation, he lived a beautiful, kindly, helpful life."

## Young People's Department

Edited By Rev. W. G. Foster

### Vesper Topics For May

When we repeat the Apostle's Creed we say: "I believe in the holy catholic church." The word catholic is an adjective that means "universal, pertaining to all." In these words we confess our faith in the universal church made up of all believers throughout all the world, yet when we look around us at churches as we know them all we see is the differences.

It is too bad that this is so, for most of the people in the world see only the churches, and seeing only difference they feel that actually we of the church do not have the authoritative word from God but speak only our own ideas and prejudices. Many in the church would solve this problem by bringing all churches into one big church, one

organized whole, and they begin this program by bringing about the union of different families of churches, such as union of all Methodist Churches and a union of all Presbyterian families.

This would all be fine if it could be worked out, but there is one big fact that we can not dodge. All the differences that we see among Christians, differences so great that men far out of the left wing actually have a different religion from those who may be out on the right wing, remind us that we are so different that were we to come together in one organic union we would of necessity have one of two things: either we would have such conflicting ideas that we would have only a conglomerate mess, or we would all have to so sacrifice and stifle our convictions we would have a spineless organization with no real convictions. In

neither case would the organization be strong enough to stand against the evil forces of our world or would the organization be true enough to the revealed faith to claim the power of God.

Is there no hope for us then? Yes, there is real hope. In our vesper topics this month we can find the answer. In our first two programs we shall find that there is a real spiritual unity among believers that transcends all organizational relationships, and those who change the world are those who have this spiritual power that all Christians recognize. Then in the last two programs we shall see how possible it is for organizations that call themselves Christian to become so far removed from true faith that we must differ and stay separate from them.

## May 4: Great Spirits

### Introduction

Last fall thousands of young fellows all over America played college football, but only eleven of these fellows made the All-American team; and these eleven men will probably be the inspiration of thousands of grammar school boys this year who play on our sandlots and aspire to great honors as they grow older.

Even so millions of people down through the years have sought to live the Christian life, in our own day millions all over the world are seeking to live for Christ; but down through all the ages and today there are some great spirits that stand out above the crowd as having done a better job at it than most of the rest of us. These inspire us to be ever at the job of developing our lives and our service.

In Hebrews, Chapter 11, we find a list of the great spirits of Bible days who rose above the crowd. Study their lives. In New Testament times and down through the history of the Church every age has produced its great spirits. Read about some of them. In our own day we have seen some of the greatest of the heroes of the faith. Study their lives. In this Journal material our space and purpose limit us to pointing out one of the great spirits of the Bible. As we look at the life of this man we find the secret of greatness of spirit. If we dare to follow in his steps we too shall rise above the crowd.

### SCRIPTURE LESSON (Daniel - Chapter I)

1. **Inward Decision:** 1:8a. Daniel knew what would hold him back and what God required of him, and with this in mind he made his own personal decision to make the best of his life. Without this decision we drift.

2. **Spiritual Discernment:** 1:8b. Daniel knew that the rich food of Babylon would defile, though the majority said that it was good. He was willing to separate from that which hindered, even though the crowd went the other way.

3. **Open Declaration:** 1:8c. Once Daniel made his decision he took his stand, fearing not the ridicule of the crowd.

4. **Practical Duty:** 1:12-20. Daniel did not neglect the practical duty imposed upon him by the steward simply because he disagreed religiously,

rather he did his job so well he gained the respect of the steward for his work, and thereby for his God.

5. **True Devotion:** (a) **Daniel was faithful to God and Man:** 6:5. He did his work so well no fault could be found, but he was faithful to God even though men found fault with that. (b) **Daniel was courteous in worship:** 6:10. No man who is ashamed to own his God in faithful worship will ever be much good to God—or to man. (c) **Daniel was Biblical in his thinking:** 9:2. Daniel dared to face the world because he could trust his Bible to be the very Word of God. If the Bible is less than the Word of God we had better soft-pedal things because the world might be right. If the Bible is the very Word of God, stand on that and let the world fire away.

### Suggestions

Topics that open up the field of biography present many opportunities for different types of program. The talks could present the stories of different Bible characters, then modern characters. Or maybe you could do it this way, take a Bible character, a modern Christian, and some person that may have just failed to be a good Christian, then study their lives in the light of the Scripture outline and see how their rise to great Christian living followed this pattern and how the one who failed to take one or the other of these steps. Be sure and apply the truth to your own experience.

## May 11: All One Body We

### Introduction

Every time I stand in church and sing from the familiar hymn, "All One Body We," I can't help but think of the little quip a friend of mine once made. Someone was congratulating him on his marriage and he said: "Yes, we are one flesh now but we still have to travel on two tickets." We who are in the true Church of Christ are all one body, but it seems that we are traveling in different ways on different routes and the harder some people try to pull to get us together the harder we seem to pull apart.

But this tension would not be so strong if we would keep in mind the meaning of words. Unity means "the state of being one." Union means "the act of uniting or making one." When we talk about Christian unity we see that "the state of being one" is something that God has done, and we are exhorted to keep the unity God has made. When we talk about union that is something that man must do, and no man can bring groups into a union unless there is first the unity. Therefore our main task must not be to try and make union where there is no unity, but we must seek to keep the unity that God has made in order that union may grow out of it. It must come this way or it will never come.

Just what is the "unity" that God has made and that we are to keep?

### SCRIPTURE LESSON (Ephesians 4:1-6)

Paul exhorts us to keep the unity (Verse 3) and then he defines the unity. Let us break up the sevenfold analysis of our spiritual unity and read a passage of Scripture that describes each element mentioned.



1. One Body: Ephesians 1:15-23.
2. One Spirit: Romans 8:14-17.
3. One Calling: I Corinthians 1:9.
4. One Lord: Philippians 2:5-11.
5. One Faith: Galatians 1:3-9.
6. One Baptism: I Corinthians 12:12-13.
7. One God: I Timothy 2:5-6.

### Suggestions

Many are working so hard for union today that we are in danger of forgetting about unity. Your group should get down and study the Scripture Lesson and related passages, with the help of an adult who knows Bible doctrine well, in order that each member of your group may know well what the Bible says about our oneness in Christ and be led by the Spirit to enter into that oneness experimentally.

## Woman's Work

Edited By Mrs. R. T. Faucette

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For translation, printing and promoting of phonetic work as an aid to having a literate China.

A children's ward in the Kashing Hospital.

Evangelistic work among women and girls of the Yencheng and Taichow fields.

A fund—the interest from which is to be used for scholarships for Christian girls.

A kindergarten in Soochow.

The Bible Teachers' Training School in Nanking.

Rebuilding and equipping of Woman's Bible School at Kiangyin.

Rehabilitation and equipping of the Bible Schools at Kashing and Tsingkiangpu.

#### In Japan — 25 Percent

The general objective, "Rehabilitation Fund for Woman's Work in Japan," definite project to be selected later.

#### In Korea — 25 Percent

Major repairs and equipment of the Speer Girls' School in Kwangju.

Preparation and publishing of literature on care and training of children and the development of the Christian Home.

Repair and equipment of the Bible Class buildings in the several stations, with Neel School at Kwangju and the Ada Hamilton Clark School in Chunju coming first.

Endowment of the Chair of Bible in the Speer Girls' School.

### An Important Week For The Woman

July 1-7, 1947 — Montreat, N. C.

Again we are looking forward to our Woman's Auxiliary Training School at Montreat, N. C., July 1-7. An excellent program is being planned for this week, including classes presenting all twelve courses in the Woman's Training School curriculum. Dr. Sam Joekel, of Austin, Tex., will lead the Platform Bible Hour. Other outstanding leaders will share in the program that week. Special classes will be offered for teachers of Bible and Mission Study in the local church, and guidance for leaders of groups studying how to discharge more effectively the special responsibilities of Christian women today.

### Reconstruction In Japan

By Mary F. Smythe\*

"There is a moral vacuum in Japan. Shintoism is gone and nothing has yet arisen to take its place." So says one who has recently returned from that sadly disillusioned country. But as we all know, something rushes in to fill every vacuum. What is filling the empty souls of the Japanese people?

A correspondent wrote the other day that all kinds of cults and isms were springing up, promising new life to the people. "Way of Man" cult teaches that one can recover from illness, succeed in the world, be a great man, if one only believes that he has the power in himself. There are many of these cults of auto-suggestion and others even more useless and degrading.

One of our missionaries who has just gone back to Japan writes: "The Christian forces in Japan are trying to rise to the favorable turn of events, but they are tired, undernourished, confused and without the necessary literature for an aggressive presentation of the Gospel. No paper, no Bibles, hymnbooks, tracts or Christian books. One-fourth of the church buildings throughout Japan were destroyed, and since the larger number of churches were in the urban areas where the greatest ruin was brought about, the proportion there is much larger."

Even against these odds, the Christians are bravely taking advantage of their countrymen's new willingness to listen to the Gospel, and are succeeding in their efforts to bring many to Christ.

One young woman who lost her brother and brother-in-law in the war, whose husband is a Presbyterian minister, wrote me last week that "Since peace has come, we are very happy that the Gospel has taken on new life throughout the whole country. We are hopeful for the conversion of many people. I think how happy Mr. Smythe must be in Heaven when he sees the growth of the seed he planted. Pray for us."

An American colonel who was in Nagoya says that the Golden Castle College was completely destroyed except for "Gloria Hall," the auditorium given by the Woman's Auxiliary in 1935. He talked to the Principal, Mr. Ichimura, tired and worn and thin, yet bringing the school to life again with his same consecration and enthusiasm. Last summer he managed to put up a building of the cheapest construction, with 26 classrooms. In the repaired "Gloria Hall" and this one building he now has a school of 2,500 girls and 40 teachers. 2,500 young girls in one city who are learning the true Way of Life in this time of confusion and cynicism!

Don't we want to give all we can to the work of reconstruction in Japan, that more young girls may be led to Christ at this most critical time?

\*Mrs. L. C. M. Smythe, former missionary to Japan.

("One phase of the work which will be touched by the 1947 Birthday Objective of the Woman's Auxiliary: 'For Our Missions in the Orient.'")

### Kiangyin Woman's Bible School

By Andrew Allison

I look at the neat little row of most unpretentious white-washed rooms housing the brave remnant of our little Woman's Bible School, "Holy Doctrine College," the Chinese of it is. I look at the other side of the compound and I see two sad wrecks. One is the remains of the charming two-story building dear Miss Jourolman left us—the lovely chapel below, with classrooms at the back, and the pleasant dormitory above. The other is rather a frustrated embryo than a demolished building; and it needs some explaining.

The life of the Chinese country woman is a drab affair. No one under heaven works harder, and none have fewer holidays. But here the Gospel reaches out a loving hand; and the yearly Woman's Conference was becoming the bright spot of the year to increasing scores of the Christian women. They came up at the appointed time, bringing their bags of rice, their babies, and their awakening capacities for study and recreation. Our ladies packed them at night in tight rows, on straw spread on every available floor; and our school-girls volunteered to herd babies while the mothers studied. All very "noisy and hot," as the highly expressive Chinese phrase goes, describing their idea of a good time. But the scores were running into hundreds, and our houses would not hold them. And so this nice new two-story brick house was provided for, and was going happily on, as far as the ground-floor window frames. But the Japanese flood rolled in, and stopped the building, and engulfed the homes too, with all else in its path. But the women's need is the same as before, and their bright spot has faded out. Shall we do anything about it?

After all, it is always: "The people, Lord, the people." What has our little school done besides hold conferences for country women brought in from outside? Well, today, through the heavy rain, a messenger brought me in a letter from far in the country. It said: "Miss Tsiang and I are so happy that you are coming to preach for us this week. Everything is prepared, and the Christians are waiting to welcome you." The writer is one Mrs. Daung, who not so long ago was far gone in the living death of drug addiction. Miss Tsiang, who went out from this little school, went first with a fellow-graduate to a new place on the Sandlands to the east, where the two so lived that the people marvelled at the strange newness of their life, and a little church sprang up in which the people wept when "Teacher Tsiang" was called elsewhere. She and others like her drew Mrs. Daung out of the pit and set her feet on the Rock; and now the two are more than sisters in the Lord's work.

Last week I spent on the Sandlands. All through the desolate years of war after we missionaries were interned or driven out, little Miss Tsang held things together out there practically single-handed. She had come, a desolate young widow, to our little Bible School, wishing only to die and escape the crushing burden of life. But the sweet, bright, healing influences of the Gospel were about her all day and all night; and she came out into The Light, and bore It with her into the dark places. And only a few days ago I saw her, when an angry woman was resisting her husband's impulse toward the Light, and crying out: "If you believe in Jesus you have no relatives and no friends!" I saw her, this gentle little lady, go to her and put loving arms around her, saying: "You believe in Jesus, and I'll be your friend!"

From this school went out fresh-colored, able Dzeng Ching-ngoo, who is so nobly assisting our oldest country pastor that one might almost put it the other way. Stout little Ho Si-ya, gentle Mrs. Yo, ever-busy Mrs. You, of whom one missionary lady says she holds her a model of practical Bible exposition—they and many more came out of this same little school of ours. And those that have gone to work in other missions are many. We believe in this Bible School, and in its future. Help us to rehabilitate it, and to make it the centre of our woman's evangelistic work as we have long planned.

## Wings For The Soul

### Clean Hands

Once in my childhood long gone dead,  
I watched a supper table being spread  
By busy hands; and eagerly I said—  
Wishing to help—"Please, may I bring the Bread?"  
Gently, reprovingly a kind voice said,  
"Are your hands Clean?"

Oft when I see the multitude, unfed,  
And waiting hungry for the living bread,  
My heart and hands are eager to be sped  
To bring the manna that they may be fed,  
But One Voice says, e'en as a voice once said,

"Are your hands Clean?"  
And I bow my head.—

Author Unknown.

From *Missionary Tidings*, February, 1946.



## Chang Da Chi Comes To Bible School

By Miss Mary McCown  
Missionary to China

Who was Chang Da Chi? A Christian? Not at the time she appeared at the Bible School for Women in Tsingkiangpu, China, for she had almost no understanding of the Gospel story. Though addressed as Miss, she was a young widow, not more than nineteen years of age.

What brought her to the Bible School? That particular session of the Bible School was opening with a conference of several days for Christian women, a number of whom could not stay on in the school for the months of regular Bible study. Mrs. Ch'u, an older Christian woman, came for the conference and brought with her this young woman, her distant relative. Mrs. Ch'u could stay only the few days, but was eager to have Chang Da Chi remain and study the Word of God. Chang Da Chi had been to a church at a little chapel a time or two, but as yet had very little knowledge of the Gospel, and could not read. Her story touched us, and we felt the Lord must have brought her there, so she was received as a student in the Bible School.

When she was but a little girl her father had died, leaving the mother with this only child. Unfortunate in China that she was but a girl! The two lived on for some time with the father's mother. There came a day when the child's mother married again and went away. According to the customs of the clan life of the village people, the mother could not take her first husband's child with her. That child belonged to the clan of her own father. Then, too, what other family of meager income would want another girl? So the child stayed on with her grandmother.

A few years passed. Dark indeed the next shadow which fell across her pathway. A bereft and lonely girl saw her grandmother's body carried to its grave. How confused and stunned she must have felt in the midst of the ceremonies and wailings of a heathen funeral!

What was to be done with this teen-age girl without a family? The only possible plan seemed to be to send Chang Da Chi to an aunt who was a nun living at a Buddhist temple and performing rites for the worshippers. What dark, unwholesome environment for a bright girl in her teens! But here she remained for a while.

Next came her marriage to a boy she perhaps had never seen before, or at least had not known personally. Such is the old-time marriage custom in China. Thus it was well, and friends were happy over it. Surely now Chang Da Chi's problems were solved, and at last she could feel settled in a home.

Alas for the uncertainties of human life, especially in a land of strife and confusion. The home life did not last more than a year. A day came when she and her husband were captured and carried off by robbers. Personal enmity seemed to be involved. The husband was killed and the young wife held captive. After some days she managed to escape. Now the only home was back to the Buddhist temple with its dark atmosphere of idolatry. A young widow scarcely nineteen years of age! One must know something of the usual lot of a widow in China in order to understand to some extent how dark her future outlook.

But a gleam of light was to arise. Mrs. Ch'u, the Christian relative, succeeded in getting her to at-

tend a Sunday worship service in an out-station chapel for a time or two. Then Mrs. Ch'u brought Chang Da Chi to the Bible School. Here began our first acquaintance with her. We wondered what kind of a pupil she would be, for she was not then a Christian, though her attitude toward Christianity was favorable. She had come with a vague idea that this "Jesus doctrine" might bring her comfort.

She proved a bright and willing pupil, with an unusually good disposition. She soon accepted Christ as her Saviour. When the Bible School session of four months closed should we let her go back to the temple life and surroundings where the temptations to backslide would be many? No, there must be some other plan. An arrangement was made with a Christian widow to take in Da Chi for some months and to continue her instruction in the Scriptures. The young woman was to help the older woman in the daily home tasks. The plan worked well. Chang Da Chi was humble, patient, and faithful.

After the second session in the Bible School Chang Da Chi had developed in the Christian life in such a way that she seemed to be a good choice as a helper to send out with one of the itinerant Bible women. In this capacity she served well and faithfully. She returned to the Bible School for further terms of study. Her aunt, the nun, continued to help her some financially. When her course was completed she went out with this itinerant Bible woman, who was several years her senior, as a joint worker. The two have been firm friends, and zealous witnesses for the Lord, telling the Gospel story in many villages and teaching many people. They have been working with a pitifully meager income, but with full hearts and loving service and souls won for the Master.

How we long for news of them during the strife and hardships of these last few years! They have doubtless passed through intensely trying times, but we feel sure that their Christian faith and faithfulness have been as shining lights, and that the peace the Master gives has been a boon to their souls.

We long, too, for the Bible Schools of the entire mission territory to be open again, and that through them many hearts may come to know better the Master and the Book, and go out with living witness and loving service.

## Christian Education

### Winners In Competitive Scholarship

#### Contest — 1946-47

Rank 1, 4-year class, value \$2,000.00: Dorothy Elizabeth McGhee, 1300 Grand Avenue, Texarkana, Ark.

Rank 2, 4-year class, value \$1,600.00: Joseph James Murray, Jr., 6 White Street, Lexington, Va.

Rank 3, 4-year class, value \$1,200.00: William Edward Boyce, French Camp, Miss.

Rank 4, 4-year class, value \$1,000.00: Sara Elizabeth Jackson, 240 College Avenue, Rock Hill, S. C.

Rank 5, 1-year class, value \$500.00: Edyn Taylor Bowen, Jr., 703 Avery Street, Decatur, Ga.

Rank 6, 1-year class, value \$400.00: Bruce Livingston Davis, Jr., 132 South Hernando Avenue, Arcadia, Fla.

Rank 7, 1-year class, value \$300.00: Leon Leroy Stine, Jr., Gautier, Miss.

Rank 8, 1-year class, value \$300.00: Samuel Craighead Alexander, Jr., 2012 East Seventh Street, Charlotte 4, N. C.

Rank 9, 1-year class, value \$300.00: Deborah Newton Berry, 816 East Beach, Gulfport, Miss.

Rank 10, 1-year class, value \$200.00: Nancy Nisbet Anderson, 678 Moreland Avenue, N.E., Atlanta, Ga.

Rank 11, 1-year class, value \$200.00: Lila Mills Ponder, 1515 Southwest Fourteenth Terrace, Miami 35, Fla.

Rank 12, 1-year class, value \$200.00: Sarah Allen McKee, Newellton, La.

Rank 13, 1-year class, value \$100.00: Wilbur Branch King, 859 Delano Drive, N.E., Atlanta 5, Ga.

Rank 14, 1-year class, value \$100.00: Lilian Baskerville Bedinger, care F.M.C., Red Springs, N. C.

Rank 15, 1-year class, value \$100.00: Eulalie Draughon, 1553 Springhill Avenue, Mobile, Ala.

Rank 16, 1-year class, value \$100.00: Sarah Evelyn Jackson, 121 North Eighth Avenue, Jacksonville Beach, Fla.

Rank 17, 1-year class, value \$100.00: Dan Ingram McKeithen, Jr., 0601 Wilson Lane, Bethesda 14, Md.

Rank 18, 1-year class, value \$100.00: Virginia Irene McCormick, 121 Cline Street, Shelby, N. C.

Rank 19, 1-year class, value \$100.00: Su Carolyn Boney, 889 East College Avenue, Batesville, Ark.

Rank 20, 1-year class, value \$100.00: Betty Beatrice Harrell, Shelby, Miss.

#### Honorable Mention

(No award but list to be drawn on in case of withdrawals)

Rank 21: Carol Louise Munger, 1738 Crestwood Drive, Chattanooga, Tenn.

Rank 22: Alice Rachel McGill, 16 South Main Street, Greer, S. C.

Rank 23: Mary Lucille High, 28 Pinehurst, Tuscaloosa, Ala.

Rank 24: Jane Evelyn Pitman, 4809 Kavanaugh, Little Rock, Ark.

Rank 25: Charles William Grissett, 114 West Voorhis, DeLand, Fla.

Rank 26: Harris Edward Petree, 819 Linden Street, Shreveport, La.

Rank 27: Patricia Anne McBride, 888 Main Street, Batesville, Ark.

Rank 28: Eugene Warren Herron, 302 South Thornton Avenue, Dalton, Ga.

Rank 29: Joe Baird Morton, Box 187, Yanceyville, N. C.

Rank 30: Jessie Claire McLendon, Raymond, Miss.

Rank 31: John Geoffrey Nuckton, Harbor Island, R.F.D. 3, Wilmington, N. C.

Rank 32: A. Willis Norman, Jr., Clemson, S. C.

## WORK IN KEY WEST, FLA.

By Miss Guinevere E. Morgan  
DEFENSE SERVICE SECRETARY

First Presbyterian Church  
Key West, Fla.

The work of the Defense Service Secretary in Key West, Fla., is largely with the families in what is known as Poinciana Extension, a naval housing area adjacent to Key West. This vital work is made possible by appropriations from the Defense Service Council, Rev. Dan. T. Caldwell, Director, with general headquarters in Richmond, Va.

In Poinciana we find civilian workers and families of sailors who are stationed there for varying lengths of time. For the most part the families are constantly shifting. The writer made a complete house to house visitation last fall, but soon after Christmas a definite change in personnel could be noticed. There is never a stopping place, because no matter how often we cover the area, new families are always to be found, thus calling for the making of new friendships.

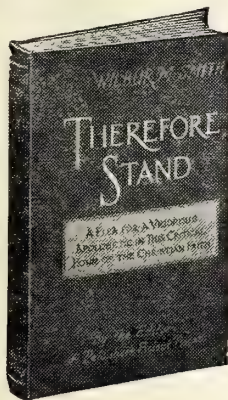
It is to be expected with the crowded conditions prevailing in Poinciana that there is a tendency to drift, and even to forego church attendance altogether, and certainly we find many who take the path of least resistance—the Community Church located in the area. While this church is doing a commendable work, at the same time we do like to have our Presbyterians come to the Presbyterian Church, and there will always be a certain number who are loyal along that line.

In addition to the regular visiting in Poinciana the Secretary assists Rev. and Mrs. M. S. Avery in various phases of general church work, particularly in rounding up new members for the Sunday School, working up attendance for the Woman's Auxiliary each month, sponsoring the Young People's Fellowship Group on Sunday evenings, and visiting from time to time among the Key West members of the church and among the naval personnel at other nearby bases.

It is encouraging to note that every Sunday morning a number of church members make several trips to Poinciana in their cars, bringing in children and grown-ups from that area. To those families who do not have cars this is a great help, and it enables many children to attend our Sunday School and Church who might not get in if they depended on buses. We might state in this connection that the superintendent of our Sunday School at present is a young naval officer from one of the nearby bases, and he is ably assisted by another officer. Both of these men assist with the transportation to and from Poinciana.

We have a most encouraging Young People's Fellowship Group which meets each Sunday evening. In this group are a representative number of young men from the Navy who take active part in all phases of the work. These boys not only lead the meetings and participate when called on, but we find some of them enthusiastic and full of good ideas and eager to pass on hints as to how their organizations back home were successfully carried on. These young men are of a very high type and we endeavor to use them in as many phases of the church work as possible, and a number can always be found in the choir on Sunday mornings.



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**WRITE DIRECT TO**

**THE SOUTHERN PRESBYTERIAN JOURNAL  
WEAVERVILLE . NORTH CAROLINA**

A Young People's Council Supper is held monthly, and sometimes an additional recreation party during the month. These gatherings mean a great deal to these boys away from home. Just recently we had a joint Young People's Fellowship and Choir outdoor weiner roast at one of the Poinciana homes which proved to be a real outing for the two groups, our sailor boys taking a very active part.

On Sunday evenings at the same hour as the Young People's Group, there is an Adult Fellowship Group under the leadership of the young naval officer who is now acting as superintendent of the Sunday School. He always brings an inspiring message to the group. He expects to enter Columbia Seminary this fall.

At the close of the two Fellowship Groups every Sunday evening a social hour is held, during which the young and older people gather around for punch and homemade cookies. Incidentally, the cookies are provided each Sunday by one of the ladies of the Church. At the conclusion of the social hour there is usually a "Hymn Sing" around the piano, and all look forward to this time of general fellowship. After our Navy boys leave us, letters are often received in which they always mention the social hour on Sunday evenings. Each week the Secretary writes a card or short letter to the young men who attend our Fellowship

Group, encouraging them to bring friends with them each Sunday.

Now, back to Poinciana Extension for a few illustrations of what friendly contacts frequently mean to individuals.

After Christmas, as I was returning to Key West by plane, a young mother with a tiny baby in her arms, sat across the aisle from me. I helped her fasten her safety belt, and soon learned that she was joining her husband who was stationed with the Navy in Key West. Her plane had been grounded in Washington, D. C., and she spent the night in the airport there. On the following day she spent hours waiting in the Miami airport, and was quite exhausted. She was anxious, too, for fear her husband had not received her message explaining her delay, but I assured her that she would be taken care of in case he was not there to meet her when we reached Key West. I learned the number of their apartment in Poinciana, and was able to answer many questions, which pleased her and made her feel at home. On arriving at Key West we found that the husband was not able to meet her, but he had left instructions. I assisted her in getting a cab, and as she drove away she called: "Don't forget your promise to come to see me—and soon!" Early the following week I kept my promise and found the young people most appreciative. I have called several times, and while



they are not Presbyterians, they are friends, and certainly it is gratifying to know that just a small, friendly gesture can mean a great deal.

The Secretary found in one home a young girl and a baby. After some conversation the girl stated that she was a Catholic, but that her husband was a Presbyterian. They had talked of having the baby baptized in the Presbyterian Church, even though they had not been attending church. While I was there the husband came in from work, and as he entered the door the girl said: "Honey, this lady is from the Presbyterian Church, and we do want to have the baby baptized in that Church, don't we?" He replied, "Sure we do!" The pastor visited this couple and as a result of these visits the couple brought their baby in for baptism two weeks later. The father brought his letter into the church and the mother stood with him promising her support as the baby was baptized. Since that time they have been very regular in attendance at church services on Sunday.

In another home I found a young woman living alone with her mother who was mentally unbalanced. The girl was having some very unhappy and trying experiences. She told me that this was the first visit she had had from anyone since she moved to Poinciana nearly two months before. They were not members of any church, but she expressed a desire to attend the Presbyterian Church as soon as it was possible to leave her mother. The mother understood and remarked: "I want to go to church, too." We hope that it may be possible for them to attend at some future date.

The majority of the people at Poinciana are always happy to receive a friendly call. The following illustration is typical of others: There is an elderly lady who keeps house and looks after a two-year-old baby girl for the daughter who works to support them all. These two women are now attending our Presbyterian Church regularly, and are very appreciative of every kindness. Each Sunday the elderly lady comes to the Defense Service Secretary and in a sweet, sincere voice says: "I want you to end up your visiting at noon-time at my house as often as you can this week and have coffee and a sandwich with me." I have found that this kind grandmother is very lonely and for that reason I make an effort to accept her invitation as often as possible. The little girl is now attending the Nursery Department of our Sunday School.

As we visit in Poinciana we find people of many different classes, types, and denominations, but everyone appreciates sincere friendship, and that is what the Defense Service Secretary tries to give as she visits in this naval housing area. We do pray that this work may continue here where the field is so large, and we ask for God's continued blessing on our efforts.

### Letter From Korean Missionaries

On Board S.S. Daniel H. Lownsdale,  
Nearing Panama Canal,  
Somewhere in the Caribbean Sea,

January 28, 1947.

Dear Friends of the Homeland:

Except for the fact that we are out in the middle of the Sea, far out of sight of land, it

seems difficult to realize that really at last we are on our way back to Korea and to our beloved Korean friends and fellow workers in Christ. We were delayed so many times, waiting for passports and military permits and having boats changed almost at the last minute, that sometimes we began to wonder if we ever would get off. But we knew the Lord would open the way in His own good time when He was ready for us to go. Now we are here on this fairly steady freighter, and after all the rush of getting off, we have time to relax and to count our blessings and to thank the Lord for all He has done for us.

Our party of seven missionaries sailed for Korea from Gulfport, Mississippi, on January 24, 1947, Misses Ada McMurphy, Willie Burnice Greene, Margaret Hooper, Dr. and Mrs. Robert Knox, and Dr. and Mrs. J. V. N. Talmage.

As we gathered in Gulfport from different parts of the country, Idaho, Atlanta, Kentucky, Galveston, and Montreat, we felt that all our friendly farewells had been said and that in Gulfport we would attend only to the grim business of assembling our freight and baggage in a strange town among strange people, and get off on our ship without a friendly hand to wave us goodbye.

Little did we understand the spirit of the people of Gulfport, Mississippi. Not only did the Presbyterians entertain us in their homes, give us a beautiful tea in the Church House, and take us for drives and out to sea food dinners, but lovely friends of other denominations took us driving, invited one of our number to speak to the Young Business Men's Club, helped us secure our needed equipment and assisted us in many ways.

Even the business people of Gulfport had this spirit of helpfulness. The bank was extremely helpful in the matter of needed funds and procuring travellers' checks, the Railroad officials found storage for our baggage until we could move it to the boat, merchants gave us discount on our purchases, and a doctor and dentist would accept no fee. To cap the climax a department store allowed one of our party to make a purchase at 7:30 A. M. on the day we sailed.

January of course is our Foreign Mission season and we were very happy to help a number of churches and organizations with their Foreign Mission programs. On Sunday the two men spoke on Korea at three different churches in Gulfport and vicinity. The women spoke in Sunday School classes, and on Monday in Biloxi at the all day Auxiliary luncheon meeting. That same afternoon at the Gulfport Auxiliary meeting, one led the devotional and another spoke on Korea. At this meeting we were all presented with corsages of exquisite camellias, so characteristic of the Gulf coast at this time of the year.

On the day before we were to sail, we had a truly unique experience. About one hundred Presbyterians, representing four Mobile churches, drove over in a motorcade, a trip of 80 miles from Mobile, assembled at our hotel and met with us missionaries. They drove us to the S.S. Daniel H. Lownsdale and the whole party was given a chance to inspect the ship. Then they took pictures of the missionaries with their different groups of young people, Auxiliary women, the men, and the ministers. The whole group gave us a luncheon at the



hotel and held a beautiful farewell service ending with "God Be with You Till We Meet Again." At the close we were presented with a shower of attractive and useful gifts.

As we sailed on Friday, the 24th, we were driven to the dock by kind friends of different denominations who had been strangers but a few days before, and the Gulfport pastor and his wife were there to greet us and wish us "Bon Voyage."

Truly our lines have fallen unto us in pleasant places, and we want all our new friends to know that their kindness warmed our hearts and encouraged us and that we thoroughly appreciated all their lovely courtesies.

We thank God for all the friends we are leaving in the homeland, and we ask all to continue to pray daily for Korea and for us.

With best wishes to all,

Sincerely yours,

Ada McMurphy,  
Willie Burnice Greene,  
Margaret H. Hooper,  
Maie Borden Knox,  
Robert Knox,  
Eliza E. Talmage,  
J. V. N. Talmage.

## WANTED

A small group of Southern Presbyterians in Blue Mountain, Miss., a college town, wish to erect a church of our faith. We need an overall sum of about \$5,000.00. We will keep the title in our own hands to avoid the suction of mergers. The writer can be inquired of from the President of Southwestern College, Memphis, Tenn., or the local college, as per below, or from the Bank of Blue Mountain.

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# General Church News

## YOUNG ADULT CONFERENCE

**AUGUST 7-10, 1947**

**Montreat, N. C.**

On March 7, a Planning Committee made up of representatives of the Joint Adult Committee and the Executive Secretaries of the Assembly agencies met in Atlanta, Ga., for the announced purpose of developing a program for an Adult Conference projected for August 7-10, 1947. After some discussion, it was unanimously agreed that instead of holding a conference for all-age adults, it would be better to emphasize young adult work and design the conference to meet the special interests and needs of young adults.

This recognition of the importance of young adults in the life of our Church, and an awareness of the many important problems confronting young adults resulted in our leaders' designating this as a "for young adults only" conference.

Miss Janie W. McGaughey, Mr. S. J. Patterson, Jr., Mr. Norman Cook, and two young adults, Miss Mary Boney and Dr. Walter Kyle, were appointed members of a special Young Adult Conference Committee charged with the responsibility of planning a detailed conference program, and were given the authority to make all necessary arrangements for a successful conference.

The tentative program as outlined will include the following features:

**Some questions to be answered:** What are are young adult groups doing? What ought to be the program for young adults? How does this fit your circumstances? What do Presbyterians believe?

**Some information on:** Government and administration of the Presbyterian Church. Our Church at Work. Recreation. Worship.

**Presentation and discussion of:** The South Today -Our Problems and Opportunities. A Christian Looks at His World or a World View. Winning People to Christ.

**Consideration of:** Man-to-Man Witnessing. Marriage and Divorce. Parental Responsibility. Christian Citizenship. Alcohol.

All young adults of our Church are cordially invited to attend this conference, but a special invitation is extended to the more than 500 organized young adult groups of our Assembly, and it is hoped that many churches not having organized groups will send at least one delegate.

There will be a registration fee of two dollars per delegate, or three dollars for a married couple.

The conference will open on the afternoon of

August 7 and continue through the Sunday evening program, August 10.

Make arrangements now for room and meals. Write direct to: **Mr. Greer Johnson, Montreat, N. C.**

### YAZOO CITY, MISS.

Whereas, today (February 9, 1947), is the anniversary of the commencement of the relationship of Pastor and Church existing between our beloved Pastor, Dr. Robert S. Woodson, and this congregation; and,

Whereas, this relationship has been most pleasant, agreeable and beneficial to our Church; and,

Whereas, it is the sense of the Session of the First Presbyterian Church of Yazoo City, Miss., that some memorial should be had to express our appreciation of Dr. Woodson and his family, showing our high regard for this addition to our Church;

Be it therefore resolved, that this record be made of our approval and high regard for the fine work that has been accomplished by Dr. Woodson, under his leadership, during the first year of his pastorate, in increasing the membership of our Church and in the great development that has taken place in every department and activity of our Church under his leadership; that may God's richest blessing rest upon Dr. Woodson and his family, in the earnest effort which he is making and has made to further the establishment of God's Kingdom on earth;

And it is resolved that a copy of this resolution be given to Dr. Woodson and the press, and same to be spread upon our minutes.

T. H. Campbell, Sr., Chm.  
Session Committee.

### News Items From Churches In El Paso Presbytery - Texas

**First Church - Lubbock:** The month of March has been marked by special occasions of great interest to church and community as it marks the twenty-fifth anniversary of the Reverend Dr. J. M. Lewis' pastorate here. Dr. Lewis and his family came to the little town of Lubbock, with its population less than 5,000 in 1922, to the church with its membership of about 100, and they have remained these years to see both the town and the church grow in about the same proportions of ten to one. The city has about 50,000 population now and the church's membership is over the thousand mark. The anniversary was celebrated by the congregation in a church dinner given in honor of the family, and a reception to which the friends of the city were invited. A testimonial banquet to Dr. Lewis was also given at one of the hotels of the city by the men of the community who have appreciated his services in the various affairs of city life.

**Organization of New Church at Lubbock:** A Mission Sunday School of the First Presbyterian Church here has been organized and enrolled by

El Paso Presbytery, in called meeting on February 27. The Mission has been known as the Locust Street Chapel since organization in 1940. It has been served by three pastors who served as Directors of Student Work in the First Church, the Reverends W. Jack Lewis, Wm. H. Foster, Jr., and R. A. Partlow, the latter being the present pastor. The charter membership has fifty-three names but more will be added as the Presbytery permitted the congregation to leave the list open until another congregational meeting is held within two weeks. The name of the new church will be the Chapel Presbyterian Church of Lubbock.

**Survey of New Territory in El Paso:** One of the housing projects built by the government during the war in the City of El Paso has been sold to private owners. In this area there are two hundred home units. Around this, other additions are being constructed, all of which is adjacent to several highways leading out of the city. Under the leadership of Reverend W. H. Foster, Director of Presbytery's Work, a survey is being made by the churches of the city, Manhattan, Logan Heights, and Westminster, in a co-operative movement, and it is estimated that a good Sunday School will soon be projected by these churches.

**Fort Stockton:** Reverend Thos. D. Murphy has recently moved from Fort Stockton and the church is now looking for a minister to lead them in a fine opportunity of development. Presbytery's summer camps will be held at Fort Stockton and plans are under way for setting up the camps. Pioneer Camp will be directed by Reverend C. B. Brinkley, of Colorado City, June 9-14, and the Senior Camp will be directed by Reverend John H. Justus, of El Paso, June 16-21.

**Dr. Crosley Morgan** has two engagements for services in churches in El Paso Presbytery: March 9-16 at First Presbyterian Church, Clovis; and March 30 - April 6 at First Presbyterian Church, Lubbock.

**Grandfalls Union Church,** of which Presbyterians are a part, has invited the Director of Presbytery's Work, Reverend W. H. Foster, to conduct Pre-Easter Services March 30 - April 6. Dr. Foster makes occasional visits to this church.

### AUSTIN COLLEGE

A week of "religious emphasis" ended on a high plane on March 23, at Austin College, Austin, Tex., with follow-up services in the churches tying in with a week of special prayer and preaching in the college chapel. More than 150 students indicated some type of specific decision as a result of the week's efforts.

A team of three guest leaders directed the activities of the week: Rev. John Anderson, pastor of the First Presbyterian Church of Tyler; Rev. W. Jack Lewis, Associate Pastor and Director of Student Work at the University Presbyterian Church, Austin; and Mrs. Dayton Castleman, former Missionary to China, now under appointment to return to the field with her husband, the pastor of the Westminster Presbyterian Church of Texarkana. The over-all planning of the week and the activities of the week itself, were under the direction of a large student-faculty committee headed by Co-chairman Jack Lancaster, senior minis-



terial student from Dallas, and Professor Glen Maxwell.

The visitors were presented in brief introductory addresses on Monday morning; and Mr. Anderson preached forceful evangelistic messages Tuesday through Friday morning, and on Wednesday night. Mr. Lewis and Mrs. Castleman addressed especially called meetings of the various campus organizations, the faculty, and the veterans of the student body. All three were used extensively in a carefully planned program of personal counselling.

One of the most popular features of the week was the evening "chat session" held in each dormitory at 10:30 o'clock nightly. These purely informal discussion groups were presided over by the members of the visiting team.

Campus activities were concluded with a well-attended banquet in the college dining room. A worshipful program was climaxed with an address by Mr. Lewis.

Decision cards were used in the services, with an opportunity for those present to indicate a desire to accept Christ as Saviour; to reaffirm that faith if he had grown careless in the expression of it; to seek God's will in his life; to treat his chosen profession as an opportunity to serve God; to devote his life to full-time Christian service in the work of the Church.

### Presbyterian Retreat, Dallas, Tex.

Thirty five ministers, representing ten Synods of Presbyterianism, including two from the U.S.A. Church, enjoyed a three-day retreat at the Jefferson Hotel in Dallas, Tex., during the last week in February, it was announced by Dr. Patrick H. Carmichael, Director of Leadership Education.

The main leader of the group was Dr. Harrison Ray Anderson, Pastor of the Fourth Presbyterian Church, Chicago, Ill. Dr. Anderson led the group in the consideration of "The Minister And His Work."

Some six two hour sessions were held and the following themes were presented by Dr. Anderson and discussed by the group: The Pastor as a person, as a man of prayer, as a leader of worship, as the shepherd of the sheep and as a producer of Christian character and service.

During one period Dr. John H. Marion, Jr., Director of the newly created Committee of Christian Relations, outlined the work his committee plans to do in keeping the Church informed of her responsibility in the daily life of the nation.

Dr. John M. Alexander, Director of the Radio Committee of our Assembly, discussed the past achievements and the future plans of that committee with the group.

All those who attended the retreat testified that they enjoyed the fellowship with the brethren, were stimulated and encouraged by the discussion and desired to continue in future years.

### Collegiate Home - Montreat

Friends of Collegiate Home in Montreat, the home for children of missionaries, will be interested to know that the Home will be open as usual this summer. Mrs. Gaines Webster, of Rogersville, Tenn., will be the hostess-manager.

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### Texas Presbyterians To Study Latin-American Work In Their Own Synod

May 1947 has been designated by the Synod of Texas as a time for special study and emphasis on the work the Southern Presbyterian Church is doing among the Latin-Americans in Texas. An essay contest on the subject, "The Contribution of Presbyterianism in Texas to Latin-Americans," is being sponsored by the Home Missions Committee in connection with this special season. Any Presbyterian boy or girl not over eighteen years of age is eligible to compete. The length of the essay is limited to 2,500 words and they must be in the hands of Rev. Thos. B. Gallaher, Chairman, Synod's Home Missions Committee, First Presbyterian Church, Waco, Tex., by May 1, 1947. Twenty-five dollars will be awarded to the person writing the best essay in each of the following groups: Spanish-speaking boys, Spanish-speaking girls, English-speaking boys, and English-speaking girls. It is hoped that the young people earning these awards will use the money to attend church conferences this summer.

G. W. Crofoot,  
Secretary, Latin-American Work.

### THE SUFFICIENCY OF CHRIST'S DEATH

The following direction for the visitation of the sick was written by the medieval theologian, Anselm, author of the famous work, *Cur Deus Homo*: "Dost thou believe that thou canst not be saved but by the death of Christ? The sick man answereth, 'Yes'; then let it be said unto him, 'Go to, then, and whilst thy soul abideth in thee, put all thy confidence in this death alone, place thy trust in no other thing; commit thyself wholly to this death, cover thyself wholly with this alone, cast thyself wholly on this death, wrap thyself wholly in this death. And if God would judge thee, say, 'Lord, I place the death of our Lord Jesus Christ between me and thy judgement; and otherwise I will not contend or enter into judgement with thee.' And if he shall say unto thee that thou art a sinner, say, 'I place the death of our Lord Jesus Christ between me and my sins.' If he shall say unto thee that thou hast deserved damnation, say, 'Lord, I put the death of our Lord Jesus Christ between thee and all my sins; and I offer his merits for my own, which should have, and have not.' If he say that he is angry with thee, say, 'Lord, I place the death of our Lord Jesus Christ between me and thy anger.'"



## BOOK REVIEWS

### THE RESURRECTION OF CHRIST

By A. Michael Ramsey

The Westminster Press, 1946.  
126 pages. Price \$1.00.

This is a valuable study in Biblical Theology because it reads the Bible in the light of the risen Christ. In the Resurrection it was not only our Lord who was raised, but His life on earth was raised with Him and seen in its true light. Indeed, the Resurrection is the **exodus** of the Messiah and His people from sin and death, and the **creation** of a new order. The Resurrection reveals God in His mighty redemptive acts until even theism becomes resurrection-theism. "Read in its own light, the Bible has the Resurrection as its key. Its God is the God who raised up Jesus Christ from the dead, and in so doing vindicated His word in the Old Testament and in the Cross of Christ. It is only in virtue of the Resurrection that the Bible is one, and that the message of the Bible is coherent and true."

The Resurrection is not a mere typical survival to illustrate that fact that all good men survive; it is a unique redemptive act, a Divine intervention whereby Christ conquered death for our sakes. "The Resurrection is a miracle because it is a unique and redemptive and creative intervention of God; it interrupts the hitherto normal workings of historical cause and effect and the hitherto normal workings of the order of human sinfulness, and ushers in a new stage in the cosmic process." Even the changes in our astronomical thinking involve no modification of the essential New Testament doctrine of the Resurrection and Ascension of Christ. Apparently, the Professor of Divinity in the University of Durham, England, is not afraid to differ with the definition of the modern mind put out by the theological professors in Chicago!

Again we find the summaries of the theologies of the four Gospels stimulating and the estimate of Christ's relation to the Church sound and challenging. There are many other valuable things in this careful study. We note differences with the author in his unwillingness to take some of the Gospel items at their full value and also in his interpretation of Paul too much, in our opinion, by Origen. We would respectfully urge that Paul be read in the light of the writings of his beloved physician and companion, Luke, and the more common Christian tradition represented by Clement or Rome, Ignatius, Justin and Irenaeus. But we heartily commend the tone, the content, the major affirmations and the scholarship of the study.

—Wm. C. R.

**Questions That Trouble Christians.** By W. A. Poovey. Published by the Wartburg Press, Columbia 15, Ohio. Price, \$1.50.

Ten questions that some-times puzzle Christians are selected by the author as a basis for this book. Among these ten questions are, "Does God Answer Prayer?", "Why Do Christians Have To Suffer?", "Are Denominational Differences Important?", "What Is Predestination?", "Has Science Undermined The Bible?"

These questions are answered by a minister of the Lutheran Church and therefore follow the well

known Lutheran position on such subjects. Adherents of the Reformed Faith will not subscribe fully to his views on Predestination. The author seems to feel that Calvin manufactured the doctrine of Predestination to a large extent out of his imagination. Anyone fully acquainted with the works of Calvin must know that the Genevan Reformer did not come to this doctrine with biased presuppositions in its favor, but rather he came to the Scriptures seeking to faithfully exegete their teachings.

Apart from the author's failure to appreciate the Reformed position in regard to Salvation we can commend this book as being a profitable one for Christians to read. It sounds some notes that have been missing in many quarters. For example, he exposes the weakness of the current notion that all men are travelling by different roads to the same place,—Heaven. The author faces the question whether Christians must believe that one religion is true and all others are false. He believes that this question lies at the heart of the Christian program. He remarks, "If we decide that any religion, if believed and followed, will take us to Heaven then many are fools to sweat out their lives as missionaries to New Guinea or India. Christians then become fools to give liberally to the cause of missions when they are only replacing one valid religion with another. The whole drive of our religion is gone if it is not unique. In recent years there has been a sapping of strength as far as Christian zeal is concerned largely because of this new tolerance." The author, as all wise Christians must do, turns to the Word of God and shows that only through Christ and Christ alone can man be saved. His conclusion is, "Christianity claims to be the only religion, the only way in which a soul can come into the Presence of God ... that should settle the issue for every Christian."

—John R. Richardson.

### JESUS AND OUR HUMAN PROBLEMS

By Robert E. Speer

Published by The Fleming H. Revel Company,  
New York, N. Y. Price \$2.50.

Dr. Speer contends at the present time the dominant theological interests are in the fields of theology and anthropology. He is of the opinion that, important as these studies are, the field of Christology is even more important. In this connection he writes: "What we think about God on the one hand and about Man on the other hand will be determined by what we think about Christ. As the Son of God He revealed God to man, and as the Son of Man He revealed man to himself. The issues of theology as to the nature of God and of anthropology as to the nature of Man depend absolutely upon our doctrine of the Person of Christ." In order to make his position plain he further states: "The Christian conception of Man and the Christian conception of God both depend upon the Christian conception of Jesus Christ, that is, the New Testament conception, the historic faith of the Christian Church, Eastern, Western, Roman, Reformed."

That our evangelical conviction of the Deity of Christ does not rest upon a single foundation is stressed by the author, though any one of these arguments should be sufficient. While recognizing



the power of the numerous arguments for the Deity of Christ, Dr. Speer here lays special stress upon the self-consciousness of Christ as the Son of God. Dealing with this question the writer does not restrict this issue to the question of the Messianic consciousness of Jesus. This thought is worked out in masterly fashion and should strengthen our faith in Christ as the unique Son of God.

The major thrust of this book deals with the good news of the Son of God as related to God, Man, human society, prayer, sin and suffering, and the life beyond. His conclusion is that the good news of Christ must of necessity be too good not to be true.

Apart from the author's interpretation on Page 122 of our Lord's High Priestly prayer for unity we can commend this book to Christian people without reservation. A careful study of this book should increase our personal faith in Christ and enrich our Christian living.

—John R. Richardson.

**All Out For God.** By Walter L. Alexander. Published by Moody Press, 153 Institute Place, Chicago 10, Ill. 140 pages. Price \$1.50. Illustrated.

This book is the story of the short but busy and happy life of John C. Cowell, Jr., the well known Southern Baptist preacher, as told by his father-in-law.

The book begins by telling of the death of John then gives a flash-back to the beginning of his life. The first chapter gives an account of his parentage and deals with his life up to the time of his second birth. Chapter two tells of his studies, both at Moody Bible Institute and at home; an account of his first sermon and his uniting with the Baptist denomination are included.

The third chapter of the book is packed with the evangelistic activities of twelve years; in this time John conducted revival meetings, married, and accepted the call to the Central Baptist Church of Decatur, Alabama. An account of his activities as pastor and teacher are included in chapter four, which tells of his executive and organizational ability. The last chapter leads up to his death and gives an account of the funeral. The book is concluded with three sermons preached by John.

This is a book which would probably be valuable as an inspiring example to young preachers: it is a book to be read and passed on.

—H. McKinley Weaver.

**The ABCs of Salvation.** By J. J. Van Gorder. Published by the Moody Press, 153 Institute Place, Chicago 10, Ill. Price, \$1.50.

**Sermons On The Way Of Life.** By Chaplain Harry F. McGee. Published by the Moody Press, 153 Institute Place, Chicago 10, Ill. Price, \$1.50.

John J. Van Gorder is an able Bible teacher. He has given up the active pastorate and is now devoting his entire time to Bible conference work. This volume on "The A B Cs of Salvation" has a message both for the believer and the unbeliever. Some of these sermons show remarkable insight and are developed in an interesting manner. One of the best is on the subject, "Satan's Hatred of

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Genesis." Here the author makes this pertinent comment, "No other book in the Bible has been subjected to the fiery darts of the wicked one like the Book of Genesis. There is a reason. When I was a boy living on the Mason-Dixon Line there was much trouble for a few years in the tobacco fields. There was a group of desperados known as "The Night Riders" who would sally forth under cover of darkness and destroy the tobacco beds. This was their method of destroying the tobacco crop. It was so much easier to destroy the plants in the bed than later in the fields. Genesis means, 'The Book of Beginnings.' Here we find the great foundation doctrines—germs which are later unfolded in the Word of God. Destroy faith in this foundation book and faith is destroyed in all the balance of the Bible . . . You see the devil and his 'Night Riders' are attempting to destroy faith in the 'germ plot' of the Bible. To do this makes it easy to destroy faith in the balance of the Word of God."

Sermons On The Way Of Life came out of the recent world war. Chaplain McGee preached these sermons in Germany and with remarkable success. Through experience he has learned that the social gospel is a poor substitute for the Blood-bought Salvation from sin provided by Christ. He has learned that we need more than 'worship programs' to break up the fallow ground of the cold, formal, lifeless hearts of backslidden people and preachers alike.

Preceding each message the author has appended a personal note. These notes are intensely interesting. We can thank God for a chaplain with such a great Gospel and who is not afraid to preach it even in its fulness in the army.

—John R. Richardson.

## THE WILSON ERA

Volume I, Years of Peace, 1910-1917; Volume II, Years of War and After, 1917-1923. 615 and 654 pages. Price \$7.50. Chapel Hill: The University of North Carolina Press. 1946.

A masterpiece, by a master hand, on a master theme. One hardly knows which to admire most, the writer or his subject. Josephus Daniels and Woodrow Wilson made a pair. Their lives flowed together a few years before the presidential career of the one and the secretarial years of the other began, and ran alongside, in interest and affection and effort until ended by the death of



the great leader. One hardly knows which to admire most. And the author does nothing in this work to elevate himself or to lower his subject. In the most natural and unaffected way he tells of his great friend and brother, with such touches as to bring out the personal phases of their mating, as well as the principles, aims and efforts of the leader. They were kindred spirits, sympathetic, affectionate. It was these traits that brought them together. The story of it is given in these splendid octavos. They are not a history, in the ordinary acceptance of the word, nor yet a biography, but just a direct, simple, "folksy" running account of thoughts and things sought. The volumes should be in every well-appointed library. They will be standard books there. The beauty and strength of both these men, author and subject, lay in the fact that with like faith and faithfulness they were active Christian men.

—George Summey, D.D.

**Holy Hours In The Holy Land.** By Walter R. Alexander. Published by William B. Eerdmans Publishing Company, Grand Rapids, Mich. Price \$1.50.

The geography of the Holy Land has been called, "The Fifth Gospel." Though this is somewhat of an overstatement it does express the truth that a knowledge of the Holy Land is invaluable to a proper understanding of the Bible. Dr. Alexander says concerning this land, "It is the world's greatest drama. It spans forty centuries. Its actors link the vast empires of the past into a chain of circumstances that binds them willing captives. Neither the annals of time nor the imagination of man have produced its counterpart."

During the year 1934 the author visited the Holy Land and this book is a result of his observations and studies. He believes that this little land holds a charm for the Christian world that is all its own. As he puts it, "It is not so much the charm of antiquity; Egypt is older. It is not so much the charm of natural beauty; it can not vie with Alpine Switzerland or sunny Italy . . . it is rather the charm of that which is sacred and holy!"

While this book is not in the same category with Georgie Adam Smith's Monograph on the Holy Land it deserves a place in the Christian's library as it has the merit of making many hallowed spots live again. Ten photographs taken by the author on this visit are included. They add much to the attractiveness of the volume.

—John R. Richardson.

**The Year of The Tiger.** By John Bechtel. Published by Moody Press, 153 Institute Place, Chicago 10, Ill. 218 Pages. Illustrated. Price \$1.50.

This is not a children's book, as some might believe from the title. The author, who shows considerable talent as a writer, has drawn on his years of experience as a missionary in China, and has given a true, rather than a pretty picture of life there.

The book is based on the idea that the "Year of the Tiger" which is every twelfth year, is feared by all the people as a year of bad fortune. The book starts with the year of the tiger and tells what happened to one family in a small village. The time covered in the book is three occurrences of the year of the tiger, and the years in between,

and brings the reader up to the date of the invasion of China by Japan, and back to the same village in which the book begins.

This volume is well written and compares favorably with other modern fiction. The plot begins with disaster, and builds up steadily, with short interludes of good fortune, until in the concluding chapter the final disaster is met and the heroine is victorious at last. The story, while brief, takes in part of the lives of three generations of the Hsui clan. In following the adventures of little Po-nim one is reminded of some of Victor Hugo's works.

—H. McKinley Weaver.

## When Should The Majority Not Rule?

By Rev. J. E. Flow, D.D.

Present Temporary Address: Jewell Valley, Va.  
Permanent Address: Concord, N. C.

The Government of the United States is based on the principle of representative rulers elected by the majority of the qualified voters. It has a two-party system—the minority party serves as a check on the majority. Because of the human element our government is not perfect but it is the best that is. Hitler is reported to have said that the United States is perpetually on the verge of civil war. That is the conclusion he drew from the presence of two political parties. He could not understand why American people respect the authority of the ballot and believe in majority rule.

Our Book of Church Order, Par. 15: "The power which Christ has committed to His Church vests in the whole body, the rulers and the ruled, constituting a spiritual commonwealth. This power as exercised by the people extends to the choice of those officers whom He has appointed in His Church." All our officers are elected by the majority of the qualified voters. Our Book of Church Order is amended by a majority of the Presbyteries ratified by the General Assembly. An amendment to the Confession of Faith and Catechisms and union with another body of believers or another denomination requires a three-fourths majority of the Presbyteries.

As the matter of church union is before our Church we may expect a great many appeals for loyalty to the Church and to abide by the will of the majority. And many of our people will be inclined to yield for the sake of peace to the will of the majority. In all matters of policy and expediency the Christian should abide by the will of the majority and obey the laws of his country. He may be convinced in his own mind that the law is unwise, inconvenient, unnecessary, or even arbitrary but nevertheless he must obey it. But, as John Calvin taught: "When the law of man contravenes the law of God, the Christian must obey God." This is the germ of civil and religious liberty. To this principle we owe all our freedom from tyranny in the state and from despotic rule in the church.

In our Confession of Faith, Chap. XX, Par. II: "God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men which are in anything contrary to His Word, or beside it in matters of faith or worship.



So that to believe such doctrines or to obey such commandments is to betray true liberty of conscience; and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also."

Is it contrary to the Word of God to teach that the inspiration of the Scriptures, the virgin birth of Jesus Christ, the vicarious atonement, the resurrection of Christ, and His second coming, and His miracles, are mere theories and not necessary for one to believe in order to be ordained to the Presbyterian ministry? Jude wrote, that we "should earnestly contend for the faith once delivered to the saints."

Peter informed the powers that be in Jerusalem, who tried to stop him and John from preaching: "We ought to obey God rather than man." Joshua did not ask the majority to tell him, whom he would serve, but said: "Choose you this day whom ye will serve, but as for me and my house we will serve the Lord." Daniel did not ask the majority nor even the king, as to whether he would pray three times a day. His three companions did not leave it to the majority as to whether they would bow down to the golden image in the plain of Dura.

The Waldensians in Italy, the Protestants under William the Silent in Holland, the French Huguenots, the Puritans of England, and the Covenanters of Scotland, were not governed by majority rule or "by the powers that be" in matters of conscience. They recognized that God alone is Lord of the conscience. And because they were willing to endure persecution, torture and death for Christ's sake and for conscience's sake we enjoy the great measure of civil and religious liberty in our country today.

Let us not forget "to obey God rather than man," and that "God alone is Lord of the conscience."

## Thoughts From Isaiah

### (Chapter III)

In this chapter the Lord speaks concerning **The Confusion Caused by Sin.**

Sin upset Israel and Judah; sin has upset the world—all the chaos and confusion of our modern age is the result of its work in the hearts and brains and lives of men. We often hear the expression, "It does not make sense," concerning some plan or project. This is not strange. Sin, sometimes in the form of strong drink, sometimes in the form of devil-inspired philosophy, has so confused the thoughts and feelings and acts of men that some utterly senseless program is adopted by men who ought to know better, and think more clearly.

The prophet saw what sin had done for his nation.

On account of sin—because of their tongues and their doings—sins like those of Sodom, openly committed, the Lord sent judgment upon them. He took away the inside braces which stabilize the whole national fabric. Sin is a great subtracting force; it takes away all that is fine and strong. The result is confusion in every department of life.

Sin brings confusion in the economic life of a people: the whole stay of bread and water is taken away. A starving nation is a confused nation. Is

not a great deal of the terrible lawlessness, anarchy, violence, riots, and revolutions of our world due to this upset economy?

Sin makes confusion inevitable in our civil life—our relation to one another as citizens. It deprives us of able leadership. The mighty man, the judge, the prophet, the prudent, the counselors, the cunning artificers, and eloquent orators, are all "taken away." When Judah lost her able citizens, she was near the end; when France drove away its best men and women by persecution, her doom was sealed.

Sin brings chaos into political life: children become our rulers; women and babies rule, and men refuse to become leaders." In that day shall he swear, saying, I will not be a healer, (binder up); for in my house there is neither bread nor clothing: make me not a ruler of the people." Do not good men shun public office because of the corruption in politics?

Sin causes oppression. Wicked leaders "beat my people to pieces, and grind the faces of the poor."

Sin ruins both social and home life. It has corrupted "the daughters of Zion." "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go,"—the Lord will take away from these silly, "sophisticated women," all their ornaments and beauty. As long as the women of a country are pure and strong and true, there is hope, but when they, too, become bemuddled by sin, then the end is near. Is not this picture in verses 16-24 only too true of many women in our day?

Sin, when it is finished, brings forth death. This is true both of individuals and of nations. "Iniquity has been our ruin," is the epitaph of many perished nations. "Thy men shall fall by the sword—and she being desolate shall sit upon the ground."

The lesson for us is so plain that it seems needless to apply it. Why will an enlightened nation like ours persist in a course which has destroyed all other nations that have gone down? Why not eradicate the worm that is destroying the tree rather than spend a lot of time pruning and patching the tree? Sin has confused our minds and hearts, seared our consciences, weakened our wills, and directed many of our acts. Get rid of sin and order and peace will be restored.

This is the reason that many of us refuse to "serve tables" and insist upon preaching the Gospel which is the power of God unto salvation, instead of a so-called "social gospel" which often refuses to start at the root of the trouble. No matter how hard we try to straighten out the tangles in our very complex world we will never succeed until we begin where God begins—with SIN. —J.K.P.

## Wings For The Soul

"Lord, I would be a pool within Thy shadow,  
Serene and sheltered, fed by living streams,  
Pure from the scum of life, to mirror clearly  
The Sun of Righteousness, with healing beams,  
And cup the Morning Star's most gentle gleams,  
That lilies may arise from earthy substance  
To breathe a holy love, adoringly.  
Let me refresh the heartsick and the wayward,  
So Heaven's reflected glory they may see  
And lift remembering faces up to Thee—  
A small, secluded pool, within Thy shadow—  
Oh, Lord of Beauty! cleanse and sweeten me."

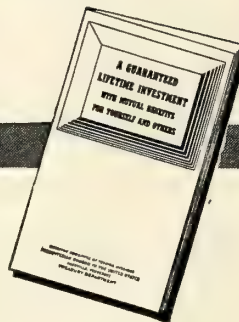
—Selected.

**Have you, too, been over-looking**

**"The Best Investment**

**In the World?"**

*Read what these people  
say . . . then send for  
this booklet*



*Recently we received this from a man in Texas (name furnished on request):*

"One of your booklets has fallen into my hands and it would appear from its perusal that the impossible is made possible, in that one can have their cake and eat it too. I understand that a certain part of the funds given you can be deducted as a donation on income tax forms, and also a part of the interest received from you can be deducted for a certain number of years. It looks like I have been overlooking the best investment in the world. I only hope to increase the amount sent you many fold during the next few years."

*He was referring to our Annuity Gift plan, whereby one can buy a guaranteed lifetime income for himself or for another person and at the same time make a gift of the principal to Foreign Missions.*

*His letter is only one of many in our files from happy annuitants. A widow in Florida writes:*

"After my husband's death I turned over his life insurance funds to the Executive Committee of Foreign Missions on the Annuity Plan. This has proved most satisfactory, insuring relief from the

uncertainty of making safe investments, prompt interest payments and that the funds would finally be used as we desire they should be."

*A retired missionary who is an annuitant writes from North Carolina:*

"It is a most attractive plan by which those who desire to aid the world-wide extension of the Kingdom of God can do so without depriving themselves of the necessities of life. The Annuity Fund provides an opportunity by which a lover of the Kingdom may be a channel of blessing to benighted souls throughout the earth by the investment of funds that will bring him an interest which will compare favorably with rates secured from the leading business concerns. All the while he is comforted by the assurance that his investment is under the control of an absolutely trustworthy agency who has at heart not only the best interest of the investor but also the greatest good of the benighted nations of the earth. Best of all, his investment continues to discharge its beneficent mission after the investor has finished his earthly career and joined the ranks of the great company before the Throne."

*Our Annuity Gift plan offers many advantages which we will welcome the opportunity to explain. Let us send you without charge or obligation, a copy of our booklet, "A Guaranteed Life Investment With Mutual Benefits For Yourself And Others." Write to:*

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